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Hints and Cautions

addreſsed to

Miſsionaries

destined

to the

Mediterranean;

by the

Rev. William Goodell and the
Rev. William G. Schauffler.

Contents (see previous pages

1. Letter from Mr. Goodell to Mr. Anderson.

Constantinople Dec: 9. 1834

To the Rev: R. Anderson
Cor. Sec. of A. B. C. F. M.
Boston

My dear brother,

When I received your letter, requesting my opinion in a more extended form, than I had previously expressed it, on the subject discussed in these letters, I at first thought of writing only to yourself, and, without entering much into detail, of giving you merely such views of a general nature, as would meet to a good degree your wishes and expectations, and as would be comprised in a letter or two of moderate length. But, on reflection, I thought it was my duty, not only for your own sake, but for the sake of all, who may hereafter come out this way as Missionaries, to tell you all my heart; and I knew of no better way to do this, than to send you copies of all my principal correspondence on this subject. Some of the letters, as you will perceive, were originally addressed to yourself; one of them several years ago. The series addressed to Mr Schneider, since I determined upon this measure, though actually forwarded to him, yet contain little more, than the substance of former numerous and free conferences in person, & communications by letter. This (aside from the consideration of personal friendship) is one reason, why I have addressed them to him in preference to any other. Another reason is, that, his mission being in our immediate neighborhood, the same general prin-

-ciples apply there and here equally well. I may add, too, the strong confidence I entertained, that he would make a good and not a bad use of such hints and cautions, as these letters contain, neither throwing them entirely away on the one hand, nor his own judgment on the other. And the reason I have not addressed them to several persons instead of one is, that I could not in that case so easily avoid repetition.

I am well aware, that these letters are not calculated for the Latitude and Longitude of Boston; and that I am a great risk of being called a heretic, or a Jesuit at least; though I do verily believe, that I am neither one, nor the other. In writing them, my mind has been generally solemn, and often deeply affected; and I have attempted to look up continually to the fountain of wisdom for direction. I have also sought the advice of my brethren here; have read every letter in their hearing; and have made alterations, whenever suggested by them. All this, however, is not to be taken for evidence, that my views are entirely, or even mainly, correct. I have written with the more confidence, because of the success, which has attended the measure. But neither is this success any certain evidence, that our measures are altogether correct; for God is pleased, in his great and boundless mercy, to bless the labors of his servants, notwithstanding all their foolishness and their mistakes. You may perhaps think, that I have written with a tone of too much *positiveness* and *authority*. This may be imputed partly to my nature, and partly to the strength of my convictions, which have been deepening on the subject for several years. ~~Still~~ I do not wish or expect the opinions I have expreſsed to be considered in any other light, than as *hints* and *cautions*. To be sure, they are the results of my experience *thus far*; and "I suppose, therefore, that this is good for the *present distreſs*;" but I would by no means impose them on others as *laws* and *canons*, by which they must feel bound to abide. If they can make any use of them for their benefits, I shall be glad.

It is not improbable, too, that I may have been *unguarded* in some of my expreſsions; and that, especially to minds in America, my language may sometimes convey a meaning, which I did not intend. May I ask, then, that you will read them with a *particularly* candid and prayerful spirit? This I have a right to ask; and more than this I have no right to expect. To you I specially dedicate them; for no other person in America knows at all how to appreciate the circumstances, in reference to which they are written. Your free and candid remarks upon them I hope in due time to receive; but, however much you may differ from me in opinion, I must beg, that you will not be severe, but treat me with something of that same kindness, which I recommend should be used by us towards the people here.

I should also be very thankful, if my revered and beloved Dr Woods could find time to read them, and to give me his views of them in his own paternal way. He cannot of course form any proper idea of our peculiar circumstances; still he will be able to form some general idea of the course of argument, which I have pursued; and to judge of the correctness or incorrectness of some principles, which I have appropriated to ourselves, and applied to our circumstances. — We must follow Christ. That is a general proposition. When we are in circumstances, which call for the exercise of patience, or of a forgiving spirit, we must follow Christ in that particular. When we are in circumstances, which call for bold and fearless declarations of divine truth, (as is the case with our Brethren in America,) we must follow Christ in that respect. And when great caution and consummate prudence are required, may we not also follow him in this? Christ always adapted his instructions to the circumstances of the people; you aim to do the same in America; and may we not do the same here? And if in America you can, under certain circumstances, follow Christ in *one* particular, why may we not here, under other circumstances, follow him in *another* particular? Why should we judge *you* as not being *universal* in your conformity to Christ, or why should you judge *us*? Suppose we should change *places*, and of course *circumstances*; you would then have to become much more cautious, and we much less so, or else neither of us would follow Christ.

You yourself can bear me witness, that, when in America, I could make as much noise, as almost any body. I can do it *now*. I can do it *here*. I can do it a thousand times easier, than I can *refrain* from doing it. But such is the state of things, that I can not do it *conscientiously*; and, instead of *trying* to do it, I try all possible means in my power to *prevent* doing it. I wish to gain time. That there will, by and by, be a tremendous break-

-ing down of these old, overgrown, rotten establishments, is beyond a doubt; and there is perhaps quite as much danger of its coming too quick, as of its coming too slow. We shall then have to change our mode of warfare; and we now are preparing for it, as fast as we can, by training up all the soldiers we can induce to enlist, instructing them how to put on the whole armor of God, and teaching their hands to war, and their fingers to fight.

I hope you will not be discouraged by these letters from sending us more helpers. It is twelve years ago this very day, since I left America; ~~and~~, to a very great degree, (with gratitude to God would I record it,) "as my strength was then, even so is my strength now, for *war*, both to go out, and to come in"; and at no time, during this period, have I been more impressed with the im-

-portance of Missionaries being multiplied in these countries, or have seen more to justify pleasing hopes of success, than during the last year. Indications of the rising of the Sun of righteousness over these dark regions are becoming more and more distinct. Never, in all my life, have I felt so deeply, as I do now, that Jesus was infinitely worthy of every sacrifice we can make for him; that he will certainly reign here; and that ten thousand thousand hearts shall ere long rejoice at the sound of his name.

I should be glad to have those, who are destined to this part of the world as Missionaries, read these letters#, if you think they will not be too much disheartened. By giving them an attentive perusal, they will be better prepared, when they come out,

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# Would it not be well for you to send a copy of them to Beyroot? and another to Persia? Or are they not worth copying?

to sympathize with us, & to take right hold, and strengthen our hands, & encourage our hearts. If any notes or commentaries are necessary, you are at liberty to make them; only do not fritter away the meaning. I do not see, why there need be any shrinking back in the case. That Christians generally in America [though able to bear far more, than the people here] should be too weak to have this subject brought fully before them at once, I can readily conceive. But are our young Nazarites, whom 'the Spirit of God begins to move at times in the camp of Dan', afraid to look ~~at~~ the evils, which exist here, steadily in the face? Or will any of them say, as some did of Mr. Smith's "Address on the trials of Missionaries," that, if they believed all he said to be really true, they would draw back, and not go on a mission? Is *this* what they call a Missionary spirit? Is it not much more like *religious romance*? And is not the danger increasing in America every year, that a *romantic spirit* will be indulged on this subject instead of sober, just views being taken of it?

But, however you may dispose of these letters, at any rate you now know a little how to pity us, and how to pray for us. While 'you reign as kings,' and have, as it were, "ascended up to heaven in a cloud" in the presence of your enemies, we still "prophecy—*clothed in sack cloth*" Will you not, then, and will not the churches, "pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you? and that we may be delivered from unreasonable and wicked men; for all men have not faith"? In this hope I subscribe myself, as ever, Your affectionate brother

W. Goodell

2. Copy of a letter from Mr. Goodell to the Corresponding Secretary, dated Malta, July 30: 1829, & published in Vol. 26, Page 18 of the Missionary Herald.

Gradual spread of the truth

I do not think, that this is the time for controversy in these countries. There is, so to speak, no foundation. There is not knowledge enough. There is not conscience enough. There is not religion enough. We must labour to give the people knowledge, an enlightened conscience, and pure and undefiled religion, and controversy will then commence of course; but it will commence among themselves, and be carried on between themselves, and not between them and us, who are strangers and foreigners, and of course regarded with more or leſs jealousy; and who, from the strength of our convictions respecting the whole system of truth, would be in danger of attempting too much at once. - Had a foreigner, poſsessing those views of the papal hierarchy and of divine truth, which Luther had at the close of his life, made a vigorous attack upon the dominant religion in Germany, at the time Luther began the affair of indulgencies; or, had Luther himself had the same clear views of truth at the commencement which he had at the end of his career, the Reformation would probably have been crushed at its birth. The full exhibition of truth would have been too much - would have involved changes too mighty to be even thought of, much less cherished in any bosom - and both the wise and the ignorant would probably have looked upon it with horror; and would have expected it to awaken, if not the immediate vengeance of the Almighty, yet certainly that of his vicegerent upon earth, in unrelenting fury. But Luther, at the commencement of his career, did not attack every thing with unsparing rigor. To use his own expression, he "was a monk, and a most mad papist, ready to murder, or to assist in murdering any person, who should utter a syllable against the pope." His own mind was enlightened by degrees, and of course it was only by degrees, that the truth was brought before the minds of the people, and "as they were able to hear it"

"I have yet many things to say unto you, but ye cannot bear them now," said our Saviour to his disciples, after they had enjoyed his instructions for three years. This is certainly high authority for prudence. Missionaries in this part of the world must, I think, often remember this text, and act in some measure accordingly. For though they may wish, like Sampson, to carry away at once "the gate, the two posts, bar and all," yet after the trial, they will find, that, with his zeal, they have not his strength, and that the Philistines can easily "put out their eyes," and make them "grind in the prison house."

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3 Copy of a letter to the Rev. W. M. Thompson, dated Constantinople, April 14: 1834

My dear Brother,

Your's of Nov. the 28th was received Jan. the 23rd 1834. I ought to have answered it sooner. I do not know, that I ought to say so, however, for I have had so much on my hands, that I could not well do it. I knew, too, that the return of Mr. Whiting would render a prompt reply less necessary, as he was so well acquainted with our views, and would have such opportunity of talking over the whole subject with you. And, besides, all this, I felt a great delicacy about expreſsing opinions, which I had no reason to suppose would perfectly accord with yours, and which, I was fully aware, must depend altogether upon *times*, *places*, and *circumstances*, for their correctneſs or incorrectneſs.

It is needleſs, then, not to say impossible, to be very particular; but the great principle, upon which we act, you will find in the example of our blessed Lord:- "I have many things to say unto you, but ye cannot bear them now." — "And with many such *parables* spake he the word unto them, as they were able to hear it." — Now this is not a *mere theory* with us, but it is literally reduced to *practice*; and we endeavour in *this* respect, as well as in others, to "walk in his steps." Nor, in applying this principle *here*, have we *any*, even the most *remote*, reference to what Christians can do or say in *America*, or to what men can *bear there*, or to what the Government will *admit there*.- No, we are to look at the ignorance, prejudice, and bigotry, that prevail *here*; at the state of society, &c. &c., and then apply the principle in all its *length* and *breadth*.- And I feel no hesitation at all in doing it. And it appears to me, that, if a Missionary should do nothing for the first three years, but simply mix with the people, and learn how weak, and ignorant, and foolish, and prejudiced they really are, it would be an acquisition worth a million times more to him, than that of all the languages spoken in the Ottoman Empire.

Needed Caution

In every, or almost every place, individuals are found, who are so far enlightened as to see and feel, that their churches are abominably corrupt, and who do sincerely desire a reform; and it is a most desirable thing to secure their influence and co-operation. But, by taking too high ground, do we not effectually preclude this? They are not prepared to go to such lengths; and they are forced, even against the convictions of their *own* conscience, to take sides against us. Do you say, They should be prepared to venture all consequences? I reply, If they were so prepared, *our* services would not be necessary; the work would be done without us.—

We ourselves, at this place, have nothing to do with the *church*, its *dogmas*, *ceremonies*, and *superstitions*; nor do we ever think of meddling with the *convents*, the *priests*, the *celibacy of the clergy*, &c. &c. In fact, we *stand* nearly as far aloof from what may be called *ecclesiastical matters*, as we do from *political matters*. We find we have no occasion to touch upon them, and we feel wonderfully relieved. We have enough else to do; we have enough else to say. We direct men to their own hearts, and to the Bible. And just as soon as any one is brought to read the Word of God with a serious spirit, "*he* is convinced of all; he is judged of all," so that we have no need to say anything. Indeed he is generally disposed to break away from his church, long before he has religion enough to carry him through the opposition he will have to encounter.

Nor do we make any attempts to establish a *new church*, to raise up a *new party*. We disclaim every thing of the kind. We tell them frankly, "You have sects enough among you already, and we have no design of setting up a new one, or of pulling down your churches, or drawing away members from them, in order to build up our own. No, let him that is a Greek, be a Greek still; and him, that is an Armenian, be an Armenian still. We have come to do you all the good in our power, and to assist in raising your whole population from that state of ignorance, degradation, and death, into which you are fallen."

To be sure, the time is coming, and it is certainly

On disinterested appearing

drawing on apace, when there will be a tremendous breaking up of these churches, and when they will have to be entirely re-modeled; and then our counsel and advice will be wanted, and we may have to devote much thought and time to this particular subject. But, in the mean time, let it be our great concern to bring men to an acquaintance with the Holy Scriptures, and to a knowledge of salvation, and thus prepare materials for something better in church and State.

I am aware, that the course to be adopted in one place may not answer in another; and that what is proper in any place at one time, may not be proper in the same place at another. We must be governed by circumstances. Our blessed Lord was thus governed. Our plans are to be considered in the light of experiments; and those, who come after us, should profit by all our stumblings, and the false steps we take.

Dear brother, may He, who suffered for our sins at Jerusalem, manifest himself unto you there, as he does not unto the world! May he bestow upon you his Spirit! May he bless your labors, and give you times of refreshing from his presence! And may your little boy have eternal life through Jesus Christ our Lord! — — Your brother,

W. Goodell.

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4 – Copy of a Letter from Mr. Goodell to Mr. Anderson on the qualifications of Miſsionaries, destined to this part of the world, dated — Constantinople, Sept 8, 1834.

1. We want in these countries men of *elevated piety*. — I say piety of an *elevated character*; but I do not mean that, which, in any other sense *except* in regard to its *elevation*, has any appearance of *singularity*, *real* or *affected*. It is not so much those, who are ready to *die*, and who pant for *martyrdom*, that should be sent forth into these regions, as it is those, who are willing to *live many years*, and to *labour patiently* for Christ amidst *ten thousand discouragements*; not those, who will be continually provoking opposition and persecution, under the false idea of being fearless and faithful in their Master's cause, or by mistaking obstinacy for Christian principle; but those, who will meekly bear all things, be "harmleſs as doves," and turn away wrath by giving a soft answer. In these countries, I do assure you, it often requires far more of a Christian spirit

to restrain one's feelings, and to hold one's peace, than to go to the *stake*.

2. We want men of *common sense*. I must confeſs, I cannot see why a Miſsionary may not have, and lawfully *exercise*, as much common sense, as other people. He certainly needs, I will not say, as *much of it*, as others; but *more*, *far more*, than any body else in the world. And unleſs he has at least a *decent stock* of it, let him by all means remain at home. He may be useful there by his *simple piety*, the good deacons and others supplying his lack of *common sense*; but, *here*, *nobody* will supply it; *every* body will take advantage of it; and one such Miſsionary may do more harm to the cause in one year, than two of the best men in the world may be able to counteract in five years. In a country so full of wiles and wickedneſs as this, the *wisdom* of the *serpent* is quite as necessary as the *harmleſsneſs* of the *dove*. There should be no want of (what Mr. Schauffler calls) ***tact*** in the Miſsionary. How much of this did our blessed Lord exhibit in his intercourse with insidious and cavilling men! Nor was Paul at all deficient in

this respect. Paul had, also, in addition, an acquaintance with men and manners to a degree, which, though exceedingly desirable, yet has been rarely, if ever, attained by any modern Miſsionaries.

3. We want men of *prudence*. In our own Country, *Christian* prudence permits and requires us to go far beyond the dictates of *worldly* prudence; but, *here*, it is often the reverse. *There*, you would, in most cases, be highly criminal to be limited in your efforts by the advice of worldly men; but, *here*, instead of transcending such limits, we must frequently fall far within them. *Here*, the Miſsionary may consult his consul, or men of the world about him, with whom he may be acquainted, as much as he pleases; and he may get many valuable hints from them; but, ordinarily, he cannot with safety go to the extent of their advice. And withal they will be very likely to give him a lecture on prudence; but he must be far more prudent than they have any idea of. *Their* standard of prudence might sometimes for him be the height of *im*prudence. They will tell him to be cautious; but, unleſs he exercise far more caution, than they generally recommend, he will be in danger every moment of doing something, which

will greatly injure his usefulness.

The fact is, Consuls and European merchants residing in these countries, come in contact with the inhabitants in no other respect, than as men of the world; and of course they can in general have no just idea of their ignorance and superstition, and bigotry, — their tone and temper in religious matters. And, besides, should they at any time do something to offend the religious prejudices of the natives, it is a matter of trifling consequence, and an atonement can be easily made by a mere *laugh* or a *joke*. But the offence of the Missionary is not to be expiated in this way. He has not even an *apology* to offer, except what will make the offence still greater. No step, which he may take, can be well retraced; and no word, which may fall from his lips, can be well retracted. And still further, whether he has the *good* or *ill* will of the natives, is very far from being such a matter of indifference to him, as it is to other residents.

4. We want men, who are not only apt to *teach*, but also apt to *learn*. It is important, that what little experience we have acquired should be used, not only for *our own future guidance*, but for *the benefit of all those, who*

come after us. Unless we ourselves are disposed to profit from this experience, it may truly be said to us, "Have ye suffered so many things in vain? If it be yet in vain." Nor are we the only ones, who are bound to make use of this experience. No, our beloved brethren and sisters, who from time to time come to strengthen our hands, and encourage our hearts, by taking part with us in this ministry, have the unspeakable privilege (not enjoyed by their predecessors) of profiting by the mistakes of all, who have preceded them, without being obliged themselves to serve a 12 years' apprenticeship, the length and severity of which shall wear out their strength, and (doubtless in respect to some of them) bring down, not their gray hairs, but the vigor and freshness of their youth, to the grave.

Now, almost every thing in this country is entirely different from what it is in our own; and, of course, in regard to almost every thing, we have to go an entirely new way to work. For instance, —

Learning a foreign language is different. I do not mention this because of its importance, for, compared with many other things, it is of no importance at all; but I mention it merely for the purpose of illustration. In learning a foreign language in America, we cultivate the _eye_ _exclusively_. To cultivate the _ear_ we have scarcely any occasion, for we neither _speak_ the language, nor _hear_ it spoken. And a man may be a great linguist, i.e. he may be able to read any book in Greek or Latin with ease, and yet not be able to speak a single sentence. _Here_, it is entirely the reverse. _Here_, he must cultivate the _ear_, _not exclusively_, but _nearly_ so; for unless ~~unless~~ he be a translator and nothing else, ~~but nearly so; for~~ he will have a hundred, or, perhaps I may say, a full thousand times more occasion to _speak_ the language, and to _hear_ it spoken, than to _read_ it. In general intercourse with the people, his _ear_, and not his _eye_, is to be employed every hour in the day.

When I first came to these countries, I commenced, as to languages, with Italian; and, except that we made it a rule to speak Italian at the table, (which rule we often violated,) I studied it just as every body studies dead languages in America, and I knew of no other way. I was soon able to read, and, with the help of a Dictionary, to write and translate. I translated a Tract. I wrote two

Sermons, of which I have since made use. But I was unable to talk, even on the most common subjects. Whenever I wished to speak, I opened my mouth, and held my tongue in the attitude of readineſs, but *the words absolutely would not come*. And what was the difficulty? The difficulty was, I was not even *learning* to talk, nor making any direct approximation towards it. And I might have continued to pore over Grammars and Dictionaries for 15 hours every day for 15 years, and yet not be able to talk. That is not the *way* to talk. *Who* ever learned to talk in that way? Or who *can* learn in that way? The simple fact is, if a man wishes to learn to *write*, he must *write*; if he wishes to learn to *read*, he must *read*; and if he wishes to learn to *talk*, he *must talk*.

But there are other kinds of knowledge to be acquired, which are so much more important than this of languages, that it sometimes seems to us to be rather a bleſsing than otherwise, that Miſsionaries, coming this way, are not now furnished at once, as in Apostolic times, with the gift of tongues.-

But on this subject I need not enlarge. Perhaps, indeed, I ought to offer an apology for saying so much; but I thought you might be glad to make use of some of these hints, if in no other way, yet, in conversing with those destined for this quarter, or in preparing instructions for them.

Of those beloved men and women, whom you sent this way near a year ago, only Mr. & Mrs. Johnstone still remained here; the others, as you already know, having gone to their respective fields of labor. During their stay with us, "we took sweet counsel together," and their conversation and prayers were like a fourteen-days' meeting in America, viz: exceedingly refreshing to our spirits. We bless God, that we have been visited by persons of so devotional and heavenly a spirit. Let me add, too, that, as to their studies and future labours, they consulted us so freely, as to make us feel, that a deep responsibility was resting upon us, and to lead us to a thorough examination of the course we were pursuing.

Your brother in the Gospel of Christ,

W. Goodell

5. - Copy of a Letter from Mr. Goodell to Mr. Schneider.

Constantinople, Nov. 7th. 1834.

My dear brother Schneider,

With this is a letter for Ioannes Isichides, the Greek teacher, whom you mentioned to Mr. Paspati in yours of the 25th. ulto. - The letter is from our agent L., and Mr. Paspati will give you the substance of it in English. -

Mr. Dwight was present, when the letter was read to us by L., and he fully agrees with me, that it will be well for the teacher to go immediately to the village of Demir-tash, where (as we infer from your account) the people are desirous of a Lancasterian school, and where they are able and willing to bear so large a proportion of the expenses. The deficiency of 150 piastres a month to the teacher we think you would for the present be justified in supplying, on his fulfilling the conditions prescribed for him by L.; for, though the School be not in your city, yet it is in your vicinity; and though you would not, of course, be able to exercise any direct superintendence and control over it, yet you could occasionally visit it; you would know and would be able to report the state of it; and you would exert a good influence over the teacher. I would by no means recommend, that you should, as a general thing, afford *much* *pecuniary* assistance, where you cannot exercise a very efficient supervision; but still I think you may not hesitate to shew your good will, and also to render, when necessary, *some aid* to all schools on the system of mutual instruction, even in those cases where you have no hand in the direction of them, and that for the following reasons:—

1. Because the teachers in these schools are, with but few exceptions, men of liberal views, and disposed to do what they can to enlighten their countrymen. So true is this of the teachers of the Lancasterian schools, established in Constantinople and the vicinity, that, during the uproar raised last spring about these schools, the teachers were universally accused of being in *our* *interests*, and of having been *bought* *over* by us.- Only one teacher, to my knowledge, escaped this condemnation; and he sent in his submission so promptly, and in such a cringing and servile manner, as certainly to render him above suspicion.

2.- Because, in these schools, the children are taken away from the priests and monks, and instead of being taught simply the mummeries of the church, they are instructed from books, which are unobjectionable, many of them being prepared by the Miſsionaries, and printed at the preſs, of the American Board.

3. Because these schools create a demand for the New Testament and for Religious Tracts. I believe in every instance, where such a school has been opened, such books have been more or leſs called for.

4. Because you yourselves cannot take charge of the education of all the children in Broosa, and the region round about; nor, if you could, would the people allow it. Is it not important, then, that you not only *act*, but *appear* to act, on the most liberal principles, and that you at all times shew a willingneſs to teach the people to help themselves? To be sure, the more you teach them to do this, the leſs will your own services be likely to be required in this department; but you need entertain no fears, that you will after a while have nothing to do. No; you will by and by find your hands as full of busineſs, as your heads* and hearts* are now of good devices.

5. Because you can do nothing so easily as this; and it is desirable, that European residents and travellers should early get the impression, that you are doing something. But you can at first do very little, that tells. You have Languages to learn, acquaintances to form, and plans to mature. You have to become familiar with manners and customs, which are totally different from any thing, to which you have heretofore been accustomed; and which make you feel, that you know nothing how to go to work to bring anything to pass. You wish to do nothing rashly, but to look round, and ascertain what can, and what can not, be done in such a strange country as this, and to be prepared also to improve the most favorable openings; while, at the same time, you carry all along with you the deep conviction, that you are in an untried path, and that you must take as much heed to your steps, as though you were walking over the sea on a very thin coat of ice.

6. Because our good people at home, though they are (I do verily believe) the very best people in the world, abounding in zeal, faith, hope, love, humility, and charity; yet are deficient in what the Apostle James says every

husbandman hath, viz: "long patience." They must hear, and must hear soon, that something is doing; and it is certainly proper, that you should have a regard to their feelings. In this respect they are weak; and we have to bear the infirmities of the weak there, as well as here. While, then, you are making preparations for ulterior measures, and are meanwhile exciting here and there, in a quiet way, ten thousand precious influences, which like the dews of the morning, or the gentle rain, though rich in blessings, scarcely attract any notice, and are unrecorded except in the book of God's remembrance, — you can, without either much expense, or much interruption to your studies and plans do something in the way I have pointed out, which shall meet in a measure the state of feeling in our churches. It is, besides, a way of doing good, which must approve itself to their judgments. And should any think it objectionable, it would most likely be those very persons, to whom you might with Paul, when he acknowledged himself to be "a fool," very justly retort, "ye have compelled me"

But while I should, for the reasons I have assigned, feel no difficulty in aiding to some extent any of the Lancasterian schools, where the teachers are enlightened and friendly. I would not foster those, that still exist on the old plan, because it would be little less than to foster bigotry and superstition. Nor, in aiding the others, would I, as I said before, go, in ordinary cases, to any great expense, except where I could have the principal direction and management of them.

I know you will excuse these hints, my brother. They are indeed suggested by what little experience I have had; but I am persuaded you will still consider them as "spoken only by *permission*, and not at all of *commandment*;" and will therefore make use of them in no other way, than merely as helps in forming your own judgment.

Christian salutations to our beloved sister Schneider. That both of you may find, that, even in Broosa, you can live, as it were, in one of the suburbs of heaven, and enjoy its refreshing breezes from day to day, is the prayer of

Your very affectionate brother,

W. Goodell

6. Copy of a letter from Mr. Goodell to Mr. Schneider.

Constantinople, Nov. 26, 1834.

My dear brother,

The good men and women, who from time to time come out from our happy country to take part with us in this ministry, are "thoroughly furnished unto all *good works*." They know every thing except *the wicked ways of the world*. I have now been in these countries so long, that whenever I meet with any beloved brethren and sisters fresh from America, I am perfectly astonished at the "simplicity and godly sincerity" of their hearts. They are literally *without guile*. They have never learned to *distrust*. And, as they think no evil to others, so they fear none for themselves. I enjoy their society exceedingly. It always seems to me, just as though they had come from a land, where the millennium had already begun, and where perfect integrity and mutual confidence were almost as natural, as they will ever be in "the new heavens and new earth."

Character of the People.

The people here, on the contrary, are "thoroughly furnished unto all *wicked works*." They know every thing, and are up to every thing, except what is *good*. "They are wise to do evil, but to do good they have no knowledge." They are neither upright themselves, nor have they ever dealt with "a perfect and upright man" _in their life_. They have been educated in the school of intrigue; and they are ever on the watch how they can circumvent others, or how they can avoid this to themselves.

Character of the People

The Missionary, then, is truly "as (a) sheep in the midst of wolves." And what is he to do? I answer, His duty is plain. And it is as plain on this point, as it is on any other. Our blessed Lord, in the instructions he gave to the first Missionaries ever sent forth, expressly commanded them in relation to the very point we are now considering, "_Be wise as serpents_;" and, "_Beware of men_". The duty of attending to these directions of his Lord and Master, the young Missionary would of course be ready to acknowledge in the general, should he at any time be _reminded_ of them; but no one has ever urged upon him their importance, and he is in danger of overlooking them altogether. Or, should he ever think of making any application of the principle involved in them, he is much more likely to make it in reference to the state of things existing under the good laws and institutions in America, than in reference to the state of things existing at that time in Judea, or at the present time in these countries. How many thousands have told him to "be faithful unto death," and dwelt long on the idea! How many ten thousands have exhorted him not to "fear them, which kill the body"; and for his encouragement have shewn him the garlands, which encircle the martyr's brow! But whoever sat down by his side, and counseled him faithfully to be as "wise as a serpent," or to "beware of men"? Most likely, *nobody*.

We will suppose he has reached the place of his destination, and has entered the field of labor, to which for a long time and with many prayers he has been looking forward. Much attention is paid to his remarks; the neighbours all wonder at his condescension and kindness; and the whole community are astonished at the report of his benevolence. Some of them impute it to sinister motives; while others begin to make invidious comparisons between him and their own priests, much to the prejudice of the latter. And is it not to be supposed, that the priests will be roused to envy and jealousy? and especially, should he need of caution

unfortunately have made any severe remarks about them? And, as he has no brothers, or sisters, uncles, aunts, cousins, or intimate friends to say a word in his favor, or to keep him advised of what is going on, must it not be comparatively easy for the priests to turn the whole current of feeling against him; and that too before he can be at all aware of any thing of the kind? And, in doing this, they can certainly say many plausible things. They can represent him as a foreigner and a heretic. They can tell all they know of the Papal Missionaries, whose plans are deeply laid, and whose views are altogether sectarian. They can repeat, and, if necessary, with no little exaggeration, all they may have heard of Protestant Missionaries in other places, and of the disturbances occasioned by their interference in religious matters. And they can accuse him, and very justly, of holding to some tenets directly opposed to their Apostolical church. Some are slow to believe all this. Others are determined to go and prove him, by asking him the meaning of a particular passage, or what he thinks of a certain doctrine.

Accordingly he is visited some morning by several of the most respectable people of the place, who, after inquiring a suitable number of times after his health, and expressing their ten thousand congratulations on his arrival among them, address one another as follows:—

"Mashallah! what a family! what understanding! what philosophers all these Americans are! How much they know about the Bible, about religion, about every thing!"

Others of them reply, "Mashallah! they are not men, they are angels! But our priests are not men, they are asses!"

They then turn to the young Missionary with prodigious "suaviter in modo," and, 'knowing that he fears God, and does not regard man, but teaches the way of God in truth' they place themselves at his feet with all humility, and propose to him some captious question. He feels, that he has now a glorious opportunity of doing good, and that he must "tell the truth, the whole truth, and nothing but the truth," or the blood of souls will be required at his hands; and, instead of exercising the judgment, the prudence, the discretion, the common

How the Missionary is entrapped.

sense, which our blessed Lord so remarkably exhibited on such occasions, when people came to entangle *him* in his talk,— he does not hesitate, as a minister, as a Christian Missionary, and with prodigious "*fortiter in re*", to declare his sentiments with all plainness and fidelity, leaving it for "the angels to bear him up, lest he dash his foot against a stone."

"Mashallah! such sentiments are worthy to be written in letters of gold!" bursts forth from the lips of all present. And, after making a present to him of all their children, and almost forcing him to accept them, whether he will or no, and perhaps even extorting a promise from him to bring them up in the Protestant faith, and after making him a profusion of such compliments, as the English language is unable to express,— they retire to report to the chief priests and Pharisees what they have *seen* and heard, and to consult with them "how they may destroy him; and he, in the mean time, makes a faithful record of it in his journal, and informs his patrons at home of the encouragements with which he meets; of the low estimation in which the priests are held; and of the readiness of some of the first families to receive his instructions, and to give up their children entirely to his guidance and tuition.

Now, my brother, this is not *poetry*, it is not *fiction*, it is not *fancy*; it is *sober fact*. And on this subject I speak freely, for I speak from experience. *"I speak that I do know, and testify that I have seen."* And I feel no hesitation in saying, that every young Missionary who comes to this part of the world, *is extremely liable to be imposed upon, if not exactly as I have described above, yet in some such way, and that merely "not once nor twice".*

"Be ye therefore wise as serpents," said the Savior. The serpent is cautious. He keeps his eyes wide open. He looks on every side, as he moves quietly along. He shifts for his safety on any appearance of danger. And especially does he take care to preserve his *head*. – Is not the Missionary then to be circumspect? And is he not *charged* to be so, in this direction of his Lord? And is he not to take very special pains, that he do not bring down any unnecessary trouble upon his head?

Fearless of men.

Again:- "*Beware of men.*" says our Lord. "Take heed, that no man deceive you." - Take care of your lives; and see, that you run not into unnecessary danger. Be always on your guard. Be careful what you say and do. Presume not too far upon the fidelity of men; for they are treacherous and insidious. Place no great dependence on their engagements; and pay very little regard to their flatteries, or to their professions of respect and friendship.'

Such for substance is this part of the charge, which the Missionary has received from Christ, and to which he is as sacredly bound to give attention, as to any other of his dear commands. But he received at his ordination, and he has received again and again from the church, and from every one of his christian friends, such a charge to be *fearless* and *faithful*, as is enough to crush him to the dust. - I do believe the idea has altogether an undue prominency in his mind, that he has to *maintain the character of fearlessness and faithfulness*. To be sure, he may not exactly feel, that to maintain this character is an integral part of his mission; still there is a peculiar charm in the very words; and those two words have perhaps become more intimately associated with all his ideas of Missionary operations, than any other two words in the language.

Suppose now "the tempter" should come to him, while he is in this state of mind; and, after telling him what Christians at home expect of him, should quote a thousand passages to show, that he must go straight forward, committing himself to Providence, and not fearing the opposition of the world, or regarding their disposition and ability to injure him, or to throw obstacles in his way. Is it too much to suppose, that the man may be thus persuaded to "cast himself down from the very pinnacle of the temple"? In other words, is there not at least danger, that he will be regardleſs of consequences by a presumptuous confidence in God?

Temptation of the Devil

But, my dear Brother, "we have not so learned Christ." We learn it neither from his instructions, nor from his example. Does he require us to take good heed in whom we confide? He has shown in his own conduct, that this was the principle, upon which he acted himself. He "did not commit himself unto men, because he knew all men." That is, though many in Jerusalem believed on him, (as the context shows,) yet he did not deem it prudent to consort much with them, as though he fully confided in their professions. He knew their inconstancy and ficklenefs, and did not therefore repose perfect confidence in them, — did not place entire reliance on them, — in short, did not leave himself in their hands.

Thus prudently and cautiously let the Missionary act, and especially at the commencement of his course. As a general thing, let him not take any very special pains to do much at first; but, on the contrary, let him be very patient and quiet, and avoid giving himself too much notoriety as a Missionary; let him keep his eyes and ears wide open, and rather learn than teach; and as fast as his visitors heap compliments upon him, let him throw some of them back on them, and all of them off himself, disclaiming all pretensions to such wisdom and holinefs, as they attribute to him. Let him beware too of going to the other extreme, and telling them they are all deceivers and hypocrites, who are trying to impose upon him; but let him rather look upon them, and treat them as fellow beings, whom his own Father has created, and sustained in life, and whom his own Savior has died to redeem and save.

This, dear brother, is "after my judgment." I have time only to add my prayers and best wishes. The Lord bless you and yours, and me and mine! We shall always find Him faithful and true, though every man about us may prove to be a liar. Into his bosom we can pour out all our hearts, assured that he will never take advantage of our circumstances, unless it be "to do exceeding abundantly above all that we ask or think."

That our confidence in Him may be perfect, is the prayer of,

Yours affectionately,

W. Goodell

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7. Copy of a Letter from Mr. Goodell to Mr. Schneider.

Constantinople, Nov. 28. 1834

My dear brother,

Our Savior has said, "Learn of me." We admit this to be a blessed privilege for the Christian; but may not

On following Christ

the Christian Missionary also enjoy it? Has not He, who came into this world on a mission of love, left an example also to Missionaries; that they, too, in carrying forward his work of benevolence, "should walk in his steps?" It appears to me, that he has; and that we ought to avail ourselves of it.—

The following is an extract of a Letter I wrote on this subject nearly a year ago to a beloved and useful Missionary, with whom it was formerly my happiness to be associated both at Beyroot and Malta:—

"I am now expounding the New Testament in course to about half a dozen Americans and a few Greeks, who meet weekly for the purpose. It is to me a delightful exercise; and I seem to have left Paul and Peter, and to have come directly to Christ. I never studied the character, and miracles, and parables, and life of our blessed Lord before with the hundredth part so much pleasure, and I hope profit. A new world seems to open before me, and I wonder what I have been thinking about, and what I have been doing all my life. I am asking myself, whether many of the

See Note on the opposite page

mistakes, which I have committed *during* the eleven years of my Missionary life in and around the Mediterranean, are not to be referred to my ignorance of Christ; in other) words, whether I have not taken *Paul* rather than *Christ* as my exemplar. - Have I not been for *striving* and *crying*, *disputing* and *discussing*, and *knocking right and left* like Paul##; (or more properly like some, who pretend to make him their standard;) rather than, in the manner of our blessed Lord, kindly, meekly, tenderly, and patiently bearing with the ignorance of men, while attempting to remove it; and simply *speaking a parable*, when the minds of men were too much exasperated, or prejudiced, to bear the plain truth? And, when I have been the means of opening the eyes of a poor blind sinner, have I not, without regard to circumstances, made it a matter of public notoriety, encouraging him to *go forward*, and talk *openly* and *boldly*, and proclaim the truth *fearlessly*,- instead of restraining him, holding him back with both hands, and '*straitly charging him*' to be *quiet*, and to "*say nothing to any man*" about it?" —

This extract I have introduced merely to show,

see note on the opposite page.

that my views on this subject are not recent, and that what I am about to write is not the fancy of an hour, but is my deliberate opinion.

From the manner, in which I have mentioned Paul, you may be led to suppose, that I am no great admirer of him as a pattern for missionaries. Let me then here remark, once for all, that my meaning would have been better expressed, if, instead of saying "Paul", I had said, "Many, who desire to be thought imitators of Paul". ##

Character of the people

Another remark: The character, as well as the political circumstances of the people of these countries at the present time, are almost exactly what they were in Judea at the time of our Savior. This you will not fail to bear in mind. If any one would give a perfect description of the men of this generation, he could not do better, than say, "they seeing, see not; and hearing, they hear not, neither do they understand."

Let us now come to Christ, and 'learn of him' how to do such people good.

Our Lord certainly taught the people in that

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see note at the end, page 125

manner, which was best suited to their state of mind, and which had a tendency to do, on the whole, the most extensive good. If he found, as was often the case, that they were too much prejudiced to profit by plain declarations of truth, he did not hesitate to adopt another course, and simply speak in parables. These, without giving needless offense, or affording his enemies any advantage, were calculated to awaken attention, to excite enquiry, and thus prepare the way for more full and particular instruction, when the proper season should arrive. And how much regard he had to circumstances even here! He did not crowd them with parables beyond their capabilities, or beyond the dictates of discretion and sound judgment; but – "with many such parables spake he the word unto them, as they were able to hear it;" that is, as they could comprehend it, and bear it. – They were like children, and he was obliged to lead them along cautiously and by degrees. Again: – "without a parable spake he not unto them." This is to be understood of things pertaining unto his kingdom; for on other subjects he could and did frequently speak without parables. But on this,

Ministry of Christ

such was their prejudice, so many notions had they contrary to the nature of his kingdom, and so liable would plain teaching have been to give offence and to be misunderstood, that he invariably employed this gentle method to insinuate truth gradually into their minds, and to lead them on from step to step to a better understanding of the truth. They were too groſs, too earthly, and had too grovelling conceptions of the Messiah's kingdom to understand the truth on this subject, if presented in a plain way; and, therefore, he did not present it in this way. And why *should* he? But by parables he prepared multitudes even of the Jews eventually to embrace the truth, and to rejoice in it. In this way, by little and little, he prepared their minds for the instructions of his Apostles on the day of Pentecost, and afterwards. He had given them an opportunity of exercising their *understandings*. His way of simply suggesting things in parables,—especially in connexion with his miracles,—was eminently calculated to do this. It *awakened thought*; it led them to *compare*, *reflect*, and *deduce*; and must have been to their minds better than any discipline of mental philosophy. Even the disciples did not, at first, rightly take the sense of many things, which they afterwards perfectly understood.

Shall we, then, attempt to declare the whole truth, before we can even speak with any fluency the language of the people? before we know much of their way of thinking, feeling, and acting? and before we have at all the means of allaying, or so much even as regulating the storm, which we are in this way sure to raise? Is such a course prudent? Is it timely? Have we so learned Christ? Are there not subjects, and especially those relating ~~merely~~ to rites and ceremonies, in regard to which we for the present ought either to maintain a comparative silence, or else do as he did, viz. speak only in parables. To be sure, our brethren, 'who tarry by the stuff,' will not (and how can they?) appreciate our motives for doing this; and it is exceedingly painful to think of dissenting from the opinion of those, whom we so much love and esteem, and especially of being considered cold, tame, cowardly, &c. by such fervent, devoted, self-denying Christians, as we know them to be. But, after all, I must confess,

As to Rites & Ceremonies

I do not see why we are to be ashamed, or to hesitate, to conform ourselves, as nearly as may be, to the example of Christ in this as well as any other respect, "though we be as reprobates" in the view of the whole Christian world for so doing.

Reservation teaching

Again: Our Lord chose twelve to be constantly with him. He was at particular pains to instruct them. "Unto them it was given to know the mysteries of the Kingdom of God". They were to preach them. It was right and proper, therefore, that he should sometimes impart instruction to them, which he did not intend for others. They were his friends; they loved him and followed him; and they were not disposed "to pervert his instructions, or make a bad use of them. And yet, after all, how exceedingly careful and cautious he was in communicating some truths even to them? He took much pains to convince them, that he was the Messiah; and, when, upon enquiry, he found, that they were really convinced, he still charges them in the most peremptory manner, not to speak of it openly. And why? Are not all men to hear of it, and to believe it? Certainly they are. But the premature and unreserved avowal of this truth might have excited the ill judging multitude to such measures, as would have given the Scribes and high-priests, and even the Romans, an occasion against him. And no man ever seemed to know and feel the importance of prudence more than He, whose character as a Missionary we are now considering.

But he perceived, that his disciples were grounded in this one truth, and he therefore went on to teach them another. Hitherto he had not touched upon the subject of his death,—that infinitely important subject. They had been too weak, too ignorant, too dull to comprehend it. But he now made a *beginning* in *this*. "From that time forth began Jesus to show them what he would have to suffer at Jerusalem. He first convinced them, that he was the Messiah, and then began to correct their apprehensions of the proper *character* of the Messiah, and to prepare their minds for the awful event, that was before him. This was not in parables; but "he spake that saying *openly*." And the consequence was, that even Peter, then a young convert, though one of the oldest, as well as one of the boldest & strongest, took offense; and whom he had just before acknowledged as the Messiah, he now began to rebuke. Had

Christ's example

Christ, then, told them all this, when he first called them to follow him, is it at all likely, that any one of them would have left his boat and fishing nets to be his disciple? It is *not* likely.

In the same way, we very naturally have around us those, whom we may call disciples, and to whom we may speak much more freely, than we can to others; and yet, how important are prudence and discretion in communicating religious truth even to *them*! How important, that it should be *well-timed*! Our Lord (for ever blessed be his name!) "has left us an example, that we should walk in his steps." And, when I review my Missionary life, and compare the vehemence, the impatience, the rashness, the rigidness of *my* instructions, with the candor, and forbearance, and tenderness of *his*, I am ready to lie down in the dust and weep.

Christ's example

Again: Our Lord made a distinction even among his twelve disciples, whom he had chosen to be with him, and whom he had ordained to preach. He did not admit all of them to the same degree of confidence. It was only to a select *few* of them, that he communicated the highest and sublimest truths; and to these he gave a strict charge of secrecy, till he should rise from the dead. And, after all, though they had been with him for three years, witnessing his miracles, and listening to his instructions; and though he was acquainted with their language, and with their customs and habits from the very first, and knew also the very best way of gaining access to their minds, — yet, just before he left them, he still declared, "I have many things to say unto you, but ye cannot bear them now." They were still children, and not prepared for a full development of his plans. They were still too full of Jewish prejudices to make a proper use of his instructions. They would have been confounded and stumbled by them, and would perhaps have 'gone back, and walked no more with him.' He must, therefore, still leave them in ignorance of many things; knowing and feeling, that it was better to do so, than to 'break the bruised reed, and quench the smoking flax.' He had, even to the last, a most tender sense of their weakness. He graciously condescended to their childishness, and 'bare their infirmities.'

And ten thousand thanks to thee, blessed Lord, that thou didst so. And, as thou 'hast abounded towards *us* in all wisdom and prudence'; so may we abound in the same towards our *fellow-men*! As thou hast descended to our dulness of apprehension, and even to our foolishness, and hast taught us in parables and pretty stories, and been willing to feed us with milk, and even with *milk and water*, rather than to see us, poor weakly things perish; so may we "condescend to men of low estate"; and be willing to babble as to *children*, instead of preaching as to *men*, and thus to be as '*fools*, in order that they may become wise'!

But alas! how poor and unworthy are our highest thanks!

"Weak is the effort of our heart,
And cold our warmest thought;
But, when *we* see thee, as thou art,
We'll praise thee, as we ought."

And, in the mean time, dear brother and sister, let us try to learn of him all, that we possibly can. Thus shall we be better prepared to 'glorify him on earth'; to 'finish the work he has given us to do'; and finally to go and 'behold the glory, which he had with the Father, before the world was'.

In His love and tenderness,

I am yours,

W. Goodell

8.- Copy of a Letter from Mr. Goodell to Mr. Schneider.

Constantinople, Dec. 2. 1834.

My dear brother,

When our blessed Lord sent forth his twelve Apostles, their instructions were to call upon the people to repent of their sins, and to be prepared for the Messiah to set up his kingdom amongst them. They do not seem to have meddled with ecclesiastical abuses, or to have engaged in any controversy with the people, but "they went out, and preached, that men should *repent*". And perhaps one reason among others, why our Lord forbid them entering into any village of the Samaritans was, that he knew they would be very likely to do scarcely any thing else there, but *dispute*.

The seventy, who were appointed, and sent forth on the same errand shortly after, were especially required to "salute no man by the way." And, if they must not consume time by making formal salutations to their friends;— if they must not delay for the sake of attending to the usual forms of ceremony, and to the claims of personal friendship, much less may we suppose would they be allowed to "dispute with any one by the way."

Our temptation to engage early in controversy is in these countries very great; and it requires strength, wisdom, and much grace to resist it. You will not indeed understand me as saying, that controversy is in every case, and under all possible circumstances, to be avoided by the Missionary; and much less will you, I hope, understand me as bringing a charge against those of my brethren, who have felt themselves called upon, in the providence of God, to engage in this system of warfare. Doubtless there are times and places, when and where it is imperiously demanded; and doubtless there are persons, who are especially raised up, and fitted for it. And to every such one would I say, "The Lord help you, my brother! and give you a mouth and wisdom, which none of your adversaries shall be able to gainsay or resist!"

"But to the rest I command, yet not I, but the Lord," "*Let them alone.*" Let the priests, the monks, the church, and all its ceremonies entirely alone; and be exceedingly careful to say and do nothing, which shall look like interfering in such matters. Let the impression you give to all classes of people be as full as possible, that your views are not sectarian; and that your business is not with the church, but with men's hearts. *Ordinarily*, I would not express, even by *looks*, any great abhorrence of their abominable superstitions. Just let them all go. If they *themselves* speak against them, (as they will be very likely to do, and sometimes on purpose to hear what you say,) I would not in general join with them; but would rather find a sort of of apology in their political circumstances, and from their having been so long destitute of the word of God. The fact is, you need entertain no fears at all in regard to these things. Only let the people be enlightened, and let pure religion be revived, and these things will fall of course; and you cannot prevent them from falling, even

A more excellent way suggested

if you try to do it. Why then touch upon them now, when, if you do so, you only irritate, only awaken prejudice, and only throw obstacles in your own way, and thus frequently retard instead of hastening the consummation you so devoutly wish? Like the dis-ciples, they "cannot bear them now." They have just the same sort of notions about their Apostolic church, that the dis-ciples had about their Abrahamic rites, and the whole Mosaic economy. And, as our Savior deemed it wise and best to leave it for the Holy Spirit to set his dis-ciples right on this point; why should not we follow his example, and leave it for the Holy Spirit to set the people about us right on the same point? 'When the comforter, which is the Holy Ghost, shall come, he will teach them all these things'. Of this I entertain no doubt. The facts to show it are abundant. Let us, then, after the example of our Lord, pray the Father, that he would send the Holy Spirit. And as He, who 'spake as never man spake,' still depended less on his own teaching, than on the teaching of the Holy Spirit, O let us, foolish mortals, do so too!

But to return. If any of the people ask you, as they doubtless will again and again, what the churches in America believe in reference to the Virgin Mary, and to a thousand other things of a similar nature, you may say in truth, "I never asked them, and I never heard them speak in reference to these things." — If they ask what you believe about her, or about any thing else of the like kind, you may answer, "I believe every thing the Bible says on the subject." If they press you to be more explicit, you can, if you please, reply, "Have not I told you already, that these subjects are not agitated in our churches, as they are in yours? With you they must be perfectly familiar, together with all the proofs and arguments from Scripture; but with me they are new. It is therefore more fitting, that I take the place of a learner, than of a teacher."

If they find, they cannot succeed in this way in drawing you into controversy, or in making you commit yourself, they may think of another way, and may ask you, whether you are a Lutheran, or a Calvinist. To such a question, my own answer is generally this:— "I am, by the grace of God, neither one, nor the other. I have no more to do with Calvin, or Luther, than I have with the pope. I am in no respect responsible for what they have written, or said, or done. I never ask, and I never think, what they believed, or what they did not believe, in order to know what I am to believe; or what I am not to believe. Luther was a man, and I am a man. Calvin was a man, and so am I. He was bound to go to the Bible to know what he was to believe, and what to do; and so am I; and so are *you*."

"But 'who art thou' then? if thou be not a Lutheran, nor a Calvinist, nor indeed a Church of England man? - 'What sayest thou of thyself'?"

To an Armenian I reply, "I am an *Avedaranagan*"; and to a Greek, "I am an *Evangelikos*."

But, after all, you may be sometimes drawn into a discussion. In that case, let me beseech thee, brother, to be exceedingly candid. Do not strive at all for the mastery. It is in general far better, that you only suggest a *few* things, which they will think of afterwards, than that they should keenly feel a defeat; and for this reason, that, when you have defeated them in argument, you may after all, have gained nothing; but, on the contrary, may have lost a great deal. Let them have the proud satisfaction of feeling, that they have said the most, and talked the loudest, on the subject; and let them be lulled into a state of security by thinking, that you are nothing in comparison with themselves, and that no danger is to be apprehended from your powers of argument. Let your own remarks be rather in the way of *suggestion*, simply tending to clear away some difficulties, in order that their own minds may be assisted; and that they themselves may be led on reflection to view the subject in a new light; and thus get more correct ideas without knowing exactly of whom they first learned them, and without being able in every case to trace them to *you*. This is precisely the plan, which the celebrated Peshtimaljan has pursued with so much success among the Armenians at Constantinople within a few years. *"The tongue of the wise useth knowledge aright."*

I was going to send you an extract of a letter, recently received from a Missionary brother of no small experience in Syria; but Mr. Dwight, to whom the letter was addressed, informs me, that he has himself forwarded the letter for your perusal. Suffice it then to say, that I perfectly coincide with the views therein expressed.

But, though I would dissuade you from meddling at present with controversial subjects, and especially before the common people, who are not capable of judging, I would by no means have you to be silent on the great and momentous subjects of religion. Oh no; 'let your doctrine drop as the rain, & your speech distill as the dew.' Not indeed in storm and tempest; but "as the small rain upon the tender herb, and as the showers upon the grass." There is no difficulty in conversing on the great & fundamental doctrines of the Gospel in almost any circle. Even where you are not received & acknowledged by any individual as 'a Minister of Christ', you may still be received by him as a fellow mortal, belonging to the great family of man. And though, under such circumstances, you cannot properly address him, and say you, still you can say we — "you & I are both of us sinners on our way to the judgment seat of Christ; we are both of us without strength; and we both of us need help from above".

To be sure you can reply and say, that "we are ambassadors for Christ." I grant it, but we are not angels. If we were, we should always have to say you in addressing those, to whom the Gospel is sent. But we also are "men of like passions with others;" we are their fellow sinners; we ourselves belong to the race, that has rebelled against God, and to whom, in common with others, these overtures of mercy are made. And, if in addressing them we should say we oftener than we do, it appears to me, it would have a good influence on our own feelings, as well as on theirs. — For myself, I should feel no hesitation in taking my place by the side of the greatest sinner on earth, and saying, "My friend, we are both of us miserable sinners; we are both of us dependent on the succors of divine grace; let us both arise and go to our Father, and confess our sins, and seek for pardon through his beloved Son". And rather at any time would I say we with a broken heart, than you with the stately bearing of an Ambassador. Was Paul always "an Apostle of Jesus Christ"? Was he not sometimes "the servant of Jesus Christ"? Sometimes "a prisoner of Jesus Christ"? And was he not sometimes little more than "a tent maker"? working at his trade six days in the week, and on the seventh going to the synagogue? and, if opportunity was given him to speak, after the service was concluded, addressing the people with diffidence and modesty, being with them "in weakness, and in fear, and in much trembling"? Yet where were his labors more blessed, than they were here? And how did he afterwards vindicate his character from the imputation of having degraded himself, and acted inconsistently with the dignity of an *Apostle*, by the following most pertinent and powerful appeal to their judgment & feelings! "Have I committed an offence in abasing myself, that ye might be exalted?"

But whether we be '*tent makers*', or whether we be '*prisoners*', '*servants*', or '*ambassadors*' of Jesus Christ, may we receive guidance and help from above! May the Lord be our teacher! for "who teacheth like *him*?" And, if you feel, that you need at every step wisdom and teaching more than human, so also does your

affectionate brother,

W. Goodell

Copy of a letter from Mr. Goodell to Mr. Schneider.

Constantinople Dec: 3. 1834

My dear Brother,

I have thought sometimes, that the training we receive in America is not exactly suited to a mission in and around the Mediterranean. They there talk about the heathen; they pity the heathen; they pray for the heathen; they give of their substance, and even the poorest widow will cast in her mite, for the benefit of the miserable heathen; and, when we come away, they one and all intreat us to send them back some of the gods and goddesses of the poor heathen.

Is it strange, then, that we should, without being sensible of it, bring with us a _feeling_, and show an _air_, of superiority? & that we should think far more of beginning to _teach_, than of beginning to _learn_? and that we should look with mingled emotions of pity and contempt upon every one of their customs, though some of them should be better, & even more scriptural, than our own?

But, on arriving here, we find, that many of the people bear the Christian name, and that none of them can with any propriety be called _heathen_. We find they are not _fools_; for, in nineteen times out of twenty, they will outwit us, Yankees as the most of us are. We find they are not _savages_; for many of them are as well dressed as ourselves; their manners are no less polished than our own; and some of their habits and customs, though at first appearing exceedingly strange to us, we should do well to imitate. We find them alarmed at the report of so many Mission-

the people as _heathens_,

-aries coming out to enlighten and convert the *heathen*. And we find, too, that in many respects they are not so much inferior to ourselves, that we can ~~not~~ say and do just what we please, without any regard to their feelings, to their prejudices, and to existing laws and usages; for they have a sense of propriety, as well as we, which they will not suffer to be violated with impunity.

Suppose some zealous Englishman, (I mean no reflections, but only wish to illustrate by an example;) very ignorant of our civil institutions, and of the genius of the American people, should go over to our country to teach us our duty in regard to our slaves. Suppose, that he should ask the advice of nobody, and take no pains to inform himself of our laws and manners & customs, and of *our way of doing things*; and that, instead of endeavouring to enlighten some of our principal men on the subject, putting them forward, and keeping himself rather in the back ground, he should on the contrary thrust himself forward, as though no other person in the country was at all capable of directing the affair; and that, moreover, he should now and then be making invidious comparisons between his own country and ours, his own government and ours, and his own church and ministry & ours, — what would be likely to be the consequence of such a course? Would he not be sure to create enemies at the North? and ~~yet~~ would ~~we~~ he not find a prison at the South? And yet we in America think, (and very justly,) that we are an excellent people; that we have a good degree of Christian forbearance and humility; and that we are in fact a great deal better in these respects, than the *poor heathen*. And, besides all this, the manners & customs of the English do not differ the hundredth part so much from our own, as ours differ from those of the people here.

Is it not to be supposed, then, that the Missionary must have much to learn, before he can be prepared to teach to the best advantage? Even a parish minister at home feels, that he must become intimately acquainted with the peculiar habits and feelings and associations of the particular people, over whom he is settled, if he would do them the most possible good.

The St Simonians from France, who visited this place about two years ago, commenced their operations very much, as Missionaries calculate to do, and as the churches at home expect them to do; and the consequence was, that in a few weeks they were banished from the Empire.

[illegible]

What if some of those in New England, who are most zealous for the immediate abolition of slavery, should go on a Mission to the southern States to act on the same views and principles, which they now hold in relation to this all absorbing subject! Would they be suffered to remain there, even so long as the Sultan permitted the St Simonians to remain at his very capital? "I trow not". Now to such persons the advice of our more sober and judicious citizens would be likely to be as follows:- "You must be careful what you say and do. Recollect, that you cannot speak & act on this subject at the South, just as you have been accustomed to do at the North. And in your ardor to rush on to the consummation of your wishes, be sure and not shut your eyes to the numerous difficulties, obstacles, and dangers, that lie in the way."

And yet such a caution is scarcely necessary there, i.e. in comparison with the necessity for it here; for what American does not know, that he must act very differently at the South from what he can at the North?

By the way, there is a great deal in the Slavery question, which corresponds to the state of things here. In both cases, it is an undesired, unblest inheritance, which has descended to the present generation; in both cases, the evils are partially felt, and every year more and more, by those, who are to be the actors in removing them; in neither case, can any others lawfully interfere except in an indirect manner; and in neither case, is liberty a blessing, which is to be compared at all with a preparation to enjoy it. In both cases, then, great delicacy, consummate prudence, and the best directed skill are requisite.

By them the Irish are to be thrown

In a joint communication of Mr.

Dwight & myself to the Prudential Committee soon after your arrival at Constantinople last winter, we recommended in relation to yourself & Mr Johnston, that, instead of both of you going to Broosa, one of you should go to Trebizond, in order that (among other reasons mentioned) the reinforcements for those two missions might be able, on their arrival here, to proceed immediately to their stations, as they would in each case be associated with those, who had already acquired some experience. And that this was in our view worthy of high consideration you will learn from the following extract:-

"But, if both of these brethren go to Broosa, then will those, whom you may design for Trebizonde, be under the necessity of remaining here for several months in order to learn, not merely something of the language, but (what is of immeasurably greater importance) *something of the genius of the people, and the way to benefit them.* Though every thing is extravagantly dear at Constantinople, yet better that they should remain here one whole year, or even two, than that they should, after commencing their mission, take one wrong step, especially should that one be at all serious. On this subject we feel more, than we can express; but at present we have only time to add, that *almost every thing here is exactly **unlike** what it is in America; and that every Missionary, fresh from the New World, would be likely at first to go just the **wrong** way to work in this part of the Old World.*"

Mr Dwight

Now you will not, I am sure, think this language either extravagant, or severe, after what I have already written you in previous letters; after what little experience you have yourself already acquired; and when I also assure you, that those of your brethren, who preceded you, are ready one and all to acknowledge their own ignorance and their errors. By beginning at the wrong end, we of course worked to great disadvantage; and a great deal of the effort we made was in consequence necessarily lost, or nearly lost, except so far as helps experience.

From what I have now said, however, you must not infer, that we 'have laboured in vain, and spent our strength for nought'. Nor must you infer, that the soil is so hard, and so very peculiar, that it will not and cannot be made productive. Nothing would be farther from the truth, than such an inference. We have cultivated a large field, and not a small garden, and of course there are not many very bright spots to be seen in any part of it. In other words, there has not been so much done here, that *tells*, as there has been done at some Missionary stations in other parts of the world. There have not been so many *individual conversions*; nor has there been so much of *building chapels*, *gathering churches*, and *administering ordinances*. Still something (perhaps I may say in a qualified sense *much*) has been done; for the change, that has been effected, is certainly not a small one; nor is the influence, that has been exerted, a contracted one. Where is the village, into which the Scriptures and religious Tracts have not found their way? And of the entire population, what part is there, which has not been more or leſs *moved*, *acted upon*, and *elevated*? So great, so universal has been the change, that, taking *Greece* into the account, it hardly *seems* like the same field, as when I first entered it near twelve years ago. Not to ourselves, however, be the praise of all this; for it is *only* a little, that can be *traced directly to Missionaries*. But the Providence of God has helped us. The Spirit of God has helped us. And God has made even the wrath of man to help us. And shall we not thank God, and take courage? My brother, it is not growing *darker*, but it is growing *lighter*. Every year the millennium seems to be drawing on. I see the shadows gradually fleeing away. I see the true light breaking forth more and more upon the distant mountain tops, and shooting down farther and farther into the darkest vales; and sometimes I can almost look through "to the end of that, which is to be abolished." And I am more and more settled in the conviction, that it is "not by power and might," but by the blessing of God on such feeble, simple, unworthy means, as we are now using, that the work is for the present to be carried forward.

But to return from this digression. A great deal more is to be done here by *living*, than by *preaching*. The great thing wanted is, *Christianity imbodied*, so as to be '*looked upon*, and *seen*, and *handled*', and *felt*. The Missionary instead of lifting up his voice, as he does in America, so as to be heard from Maine to Georgia, has only to speak in a whisper. "*He shall not strive, nor cry; neither shall any man hear his voice in the streets*." Instead of posting up hand bills, or sending notice in all directions to inform the people of his arrival among them, he is rather in the circumstances of our Lord, when, on entering a certain place, he "would have no man know it." One of the greatest difficulties we sometimes meet with is, that we 'cannot be hid'. Do you not recollect what strange reports were circulated about us at Moudania, the seaport town, where we landed on our way to Broosa? And how prejudicial these proved to be to your mission, although their immediate authors intended them for good? The fact is, we can hardly take a step, or even move, without producing more excitement, than we wish; and we have to proceed, as our Savior often had to do, with all the quietness, and care, and circumspection possible.

You know, that our Lord frequently charged those, whom he healed, 'not to make him known'; and that he even "suffered not the devils to speak, because they knew him". Now in America we can hardly conceive of such a state of things; but here we understand it perfectly; and we gave substantially the same directions last year to our two brethren, Baron## Sennacherim, and Hohannes. When their eyes were first opened, and their ears unstopped, and their tongue loosed, and their withered hands and palsied limbs made whole, they were "like them that dream."— Then was their mouth filled with laughter, and their tongue

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Baron in Armenian is much like Mr. in English.

with singing;" and they wanted to go right over to Constantinople, and stand and proclaim at the head of every street, "The Lord hath done great things for us, whereof we are glad."— They felt, that they could hardly contain themselves, and they would "publish it much, and blaze abroad the matter;" and were "ready to go both into prison and to death."

We just laid hold of them with both hands, and charged them to be quiet, saying, "*See thou say nothing to any man;*" and, "*Neither go into the town, nor tell it to any in the town.*"

They said to us, "We cannot but speak the things, which we have seen and heard".

Our reply was, "So felt the man, (see Mark. 1:40-45:) whose leprosy Jesus cleansed, and whom he straitly charged to be silent on the subject. He was so deeply affected with the marvellous cure, which had been wrought upon him, that he followed the dictates of his own feelings, to the neglect of the command of Christ. And the consequence was, that "Jesus could no more openly enter into the city". So great was the excitement, that his work there was almost at an end. The man (unintentionally no doubt) injured the cause of Christ, and he did a permanent injury also to many of his townsmen. Had it not been for his indiscreet zeal, Jesus might have both taught and healed many others in that place; but now he had to retire, and leave them almost entirely.

So we have much to do and say in this great city; and we wish you to help us, and not hinder us. We wish to be able to 'enter openly into the city' at any time, and you must not shut the door against us.'

"But what shall we do," they asked, "if the priests, in order to ascertain whether we are heretics or not, shall require us to bow down before a picture of the virgin?"

We replied, 'Even if this should be the case, still you need not show any *obstinacy*, and, much less, *insolence*. Do not say at once, "*We will not do it*," but rather entreat them not to press the subject, as your consciences are tender on that point. Let them see, that you are open to conviction, and that you are ready at least to honor their *office*, if not *them*, by asking them what your duty is, and what the Bible does really say on the subject. You are young; and religion does not require you to be rude and uncivil; but, on the contrary, to 'give honor to whom honor is due'; to venerate age; and to show proper respect to those in office, even though you may know much more than they. If even Timothy, who was a *bishop*, must 'not rebuke an elder, but entreat him as a father, and the younger men as brethren,' how much more should *you* be modest, respectful, and unassuming! And all this is perfectly consistent with firmness of principle.'

They accordingly acceded to our wishes in this respect, and, instead of setting themselves up for *teachers* and *reformers* at once, they continued to occupy the place of '*learners*. They were 'gentle towards all men,' and 'showed out of a good conversation their works with meekness of wisdom.' And the result of this course has far *far* exceeded our most sanguine expectations. Baron Sennacherim, the only one now here, has gained certainly to a high degree, the confidence of his friends, and of many influential persons of his church and nation; and his company is daily sought by those, who wish to enquire either concerning the truth, or concerning salvation.

But should this state of things continue for any considerable time, and especially should our encouragements much increase, this brother will be in great danger of carrying it with a high hand. He will naturally see the truth much more clearly himself, and will have proportionably less patience in explaining it to others, and in bearing with their weakness and ignorance, and foolish objections; and he will be much less disposed to *contract himself* (so to speak) *to their dimensions*. Indeed shall we not all be in danger of depending on our own strength; of talking louder and harder; and thus of both irritating the people, and grieving away the spirit of God? This I used to think was often the cause of the decline of a revival of religion in America. So long as the minister and his principal helpers appeared to feel more than they dared to express, and spoke with *subdued* rather than *boisterous* tones, evidently *restraining* their feelings, and using *tender* instead of *harsh* language, — so long God's own blessed Spirit could stay there to convert and comfort men. But, when they became severe in matter and manner, evidently giving utterance to far more than they felt; using such words as "*hell-fire*" almost as frequently, and quite as insensibly, as they would say "*the*," "*and*", and "*but*;" acknowledging their own sins in a wordy but unfeeling way; and treating the sins of others with tremendous severity, as though they cared very little, whether the creatures of God, and their own fellow-creatures, and fellow-sinners too, were mad or pleased, saved or lost, — then God's good Spirit could stay there no longer. — He always flew away. — You will excuse this digression; but such, my brother, is our danger in prosperity. And we need your prayers in regard to this at the present time.

The course, which we have invariably pursued with respect to the Armenians from the very first, has, as you already know, been one of great kindness and caution; and we do feel, that we are now beginning to enjoy some of the advantages of it. And I am more and more convinced, that a *godly example and Christian courtesy and forbearance, with simply directing the attention of men to the word of God,* are to be the great means, which we are to use in reforming these churches. The Armenians especially seem to me to need *encouragement* rather than *controversy*, and *kindness* more than *argument*. It is not so necessary to attack their prejudices, not to expose their errors, or to try to make them ashamed of their follies and absurdities, as to take them by the hand, and endeavour to teach them what is right and good; and all this without *seeming* to be their teachers and leaders.- We must be "*gentle among them, even as a nurse cherisheth her children*." How often does the good mother say to her little darling, "*Come help mama! come take hold of mama's hand, and lead mama!*" And cannot we learn to afford help and encouragement in the same kind and gentle manner?

You very justly remark in one of your letters, that the people of these countries seem "like a little child, just beginning to use its eyes. If a very faint light falls upon them, they can admit it; but, if it should be admitted into broad daylight, they would be effectually blinded.- So it is with the people. You must approach them carefully. They are not able to bear the full blaze of Gospel light."

Of the same tenor is the remark, the substance of which your dear wife once made in one of her letters to us, viz: "That they are not always able to bear even the full blaze of a Christian example.' This is ~~no~~ new idea to me, but it is no less affecting. There are some points of our practice, which we need take no pains to bring prominently before them at first, but which it will be our wisdom rather to keep out of sight. We may find in some cases, too, that we must be careful how we even do works of benevolence. Instead of bringing them all out before the public, and inserting them in the gazettes of the day, as is usual in America, we may find it necessary to conceal them, or even to curtail them. They may be misinterpreted, and we may be accused of buying over men to our faith by our liberality.

"What! are we to stop doing good in any instance? Are we to refrain from relieving the distresses of our fellow-creatures, when we can relieve them as well as not," methinks I hear you exclaim?

I answer, It may not always be wise and best for us to be too forward in relieving them; and, if in any case the evil seem likely to overbalance the good, we had better refrain altogether. And was not our blessed Lord thus straitened? And, if it be a grief to us, poor selfish beings as we are, must it not have been an infinitely greater grief to his pure benevolent spirit? And yet — "he did not many mighty works there, because of their unbelief." But, *why* did he not do them, their unbelief notwithstanding? Was his power to do good *limited*, properly speaking, by their belief, or unbelief? Not at all. But it would have been worse than useless to the purposes of his mission. The people were so prejudiced against him, that they were not in a condition to judge of evidence, or to be profited; their hearts would have been hardened, and not softened; and they would have imputed it to the devil, and not to the Spirit of God. He did not, therefore, obtrude his good works upon their notice, when such works *would* manifestly do harm. He acted in a way perfectly agreeable to common sense. He did just that, which Christian prudence would in such circumstances dictate.

But, my brother, what a world is this! And yet our Lord (let his name be praised to all generations!) was willing to leave such a place as heaven, and come down, and live, and die in it for us. And can we not, out of love to him, leave such a place as America, (a good land to be sure, but not heaven,) and come here, and endeavour to *do just like his own blessed self*? Our beloved friends talk of our self denials; but the fact is, they know just nothing at all about the subject. Our self-denials, as you, dear brother and sister, very well know, are these very things, of which I am now speaking; of which other travellers and sojourners here have no knowledge; and which we cannot possibly place, in all their length and breadth and depth, before the minds of our praying sympathising friends at home. And why should we attempt to do it? for what, after all, do we ourselves know of the subject, compared with Him, who brought down into this cold selfish world all the *benevolence* and *sympathy* of *heaven* in his heart! Something of the "power of his *resurrection*" we know in America, in common with our Christian brethren there; but here we learn a little of "*the fellowship of his sufferings.*" Sweet lesson! Let us be of good courage; we shall by and by, I hope "attain unto the resurrection of the dead." And "if we suffer, we shall also reign with him."

In the mean time, I assure you, I am happy to remain "your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ."

W. Goodell

10.- Copy of a Letter from Mr. Goodell to Mr. Schneider.

Constantinople, Dec. 5, 1834.

My dear brother,

In the April No. of the American Quarterly Observer is an article on Dr. Coray and the Greek Church, written by Professor Perdicari. In speaking of the changes to be produced in Greece, the writer makes the following judicious remarks:—

"Much has been done in America for this nation by the friends of civil rights and religious liberty. Their benevolent efforts, however great in extent, and pure in principle, can only be regarded in reference to the reformation of the Greek Church, as secondary and auxiliary means. Coming as they do from a foreign source, they may, through the medium of education, and the judicious use of the press, operate indirectly; they may mature and accelerate the desired reformation; but it will be impossible for them to create a general revolution. Such an attempt from any other quarter than the Greeks themselves, will have the direct tendency to ~~awaken~~ arouse the prejudices of the ignorant, and the pride of the learned; and thus retard, and possibly endanger the true interest of Greece and Christianity. In pointing out what seems to us to be the proper place of foreign assistance, we do not mean to depreciate its worth, but we wish to call the attention of our readers to the important truth, that the Greeks must act, or nothing can be done."

If I understand the meaning of the writer, it is simply this; (and I fully agree with him,) that Missionaries are not to go on and attempt to remodel the Greek church themselves, and should think of no such thing; this is not their province; and the tendency of such a course would only be to awaken opposition, and retard the work;— but that the Greeks must go forward & act for themselves in the business;— and that our efforts must be considered simply in the light of auxiliary means, designed to enlighten the people, and to revive pure religion among them, and thus prepare them to act, and to act with knowledge and discretion—

Ecclesiastical influence

Price of a living example

But, although only a secondary place be ~~only~~ here assigned to the Missionary, still is it not an important one? Is it not, in fact, the primary one? the mainspring of the whole? And would it not be the same, if, instead of the second place, the third, fifth, or even tenth place were assigned to us? Do not be discouraged, then, my dear brother and sister, if you seem to occupy an exceedingly low place, and at present to be scarcely taken into any account at all. The fact is, if you were dumb, and unable to speak, you would still do good in these countries, and probably more good, than in any other country in the world. Recollect, it is not so much by preaching, as it is by living, that you are to benefit the people. So long, then, as your life be in any respect what it ought to be, you cannot help doing good. If you are always contented and submissive, cheerful and happy, you do good. If you simply love one another, (and I know nothing in the world can be easier for you than that,) you do a great deal of good; for (setting aside the example) "he that dwelleth in love, dwelleth in God, and God in him;" and wherever God dwells, there is his blessing bestowed. Every body ire the town knows, that you profess to make the Bible, and that alone, your standard; and all eyes are upon you. Probably not less than some thousands looked into the Bible, or asked questions about it, in consequence simply of your settling down among them, even before you so much as opened your mouth on the subject of religion. Every word you say in their hearing, even on common subjects, will, as likely as not, be repeated in a dozen families the same evening. Your manner of reasoning, your manner of looking at a subject, the tones of your voice, the expression of your eye, your habits and customs, the way you speak to each other, the way you walk the streets, the way you eat and drink, the way you place your chairs and tables, and especially the way your family is regulated, — are all freely commented upon.

It is desirable, therefore, that you come in contact with the people as much as possible. And, besides, if you are seldom seen abroad, many, and very unfavorable reports will get into circulation about you. Do what you will even, and the people will still universally have the impression, that you are very odd. You are like nobody they have ever

Letting the light shine.

seen. You pray a great deal, some say half the time; you visit nobody on the sabbath; you have no Bairam, or feast day; you never gamble; neither of you ever think of dancing to the sound of the viol; you carry about with you an air of seriousneſs, and even of mystery; some gravely assert, that you eat "swine's flesh, and the abomination, and the mouse;" the priests denounce you as a heretic, and as leagued with satan; blue lights have certainly been seen once or twice in the night directly over your house; and some of the better sort croſs themselves more devoutly than common, as they pass your door, half believing that you are after all possessed with the devil.—

Take every opportunity, therefore, of being abroad. If you can make any good excuse for calling on your neighbours, go and see them. If you can go out occasionally, and collect some minerals, or gather a few flowers, visit a cavern, or ascend a mountain, by all means go. The way you dig up a stone, or cut off a branch, and your conversation while doing it, will be remembered and remarked upon, and it may give an entirely new turn to their thoughts, and thus help you greatly in your work. O that you were a "*tentmaker*" like Paul! Then might you sit down quietly, and make a good tent for the Bishop, and another for the Governor; and in doing it you would necessarily come in contact with some hundreds of immortal minds, on whom you might exert a most happy influence.

We were much gratified to learn from your letters, that you had made calls on several of the principal families, and had also visited the mosks in company with the lady of Chelebi Asimaki. You will doubtless often be at a loss to know, how far you ought to go in conforming to the wishes and customs of the people. But, should you be invited to a wedding, or to a feast, and there appear no manifest *im*propriety in your going, you will I think do well *occasionally* to gratify your friends, and also to avail yourself of the opportunity of *doing good*. I say "*occasionally*," because I conceive the circumstances must be very peculiar to justify an *habitual* mingling in such scenes; and I say of "*doing good*", for simply your *condescension*, and *kindness*, and *candor*, and *affability* may make a deep *impression* upon their hearts, and really do much towards preparing them to receive the Gospel. Very likely, too, you will find an opportunity of speaking a parable.

But it may be said, that ministers in America never speak in parables, and that the churches will think us very tame, and very deficient in energy, zeal, and piety, if *we* do so. I answer, To be sure our ministers do not speak in parables; and why *should* they? Had the Son of God made his appearance there instead of Palestine, perhaps he would have found us (had we existed) so intelligent, enlightened, and candid a people, that he might have had no occasion for solicitude about adapting his instructions to our capacities; and, instead of saying, "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?" in order that you may get some little idea about the subject without being offended," he might, on the contrary, have delivered all his instructions in such a way, as to have made us exclaim, as his own disciples did on a certain occasion, "*Lo now speakest thou plainly, and* speakest *no proverb*." But does this prove, that he had no occasion to speak in parables in Judea, or that we have no occasion to do it among the same sort of people here? Not at all. 'It is sufficient, then, for the disciple, that he be as his master, and the servant as his lord'; and not attempt to 'be wise above what is written;' or think his own rules and ways the best. The wisest man, that ever lived in this world, gave nearly all his instructions, which we have on record, in *parables*, *proverbs*, and *songs*. And he, in whom "are hid all the treasures of wisdom and knowledge," did much the same.

You may speak in parables even to a *Mussulman*. One of my brethren, in a sermon he preached here last spring introduced a thought like the following:— 'That if an angel, *Gabriel* for instance, should take up a single grain of sand, or the smallest particle of any thing, however insignificant, and should say, "This is mine, and I will use it just as I please,"— it would be rebellion against the King of heaven; and such an angel would be justly cast down to hell, to have his portion with those, "who kept not their first estate." Now *we* seize, not merely a grain of sand, but every thing we can lay hold of, and we appropriate it to our own use, and employ it without any regard to the glory of God, as if it were exclusively our own, and we were never to be called to an account. And is there no guilt in such conduct?' —— A learned Mussulman being present on the occasion, and afterwards asking me the subject of the discourse, I interpreted to him the thought expressed above. He appeared much struck with it, as I doubt not every Mussulman in the whole Turkish empire would be. It startles; it awakens reflection; it gives an entirely new and a right direction to the thoughts of these men; and thus does really do something to "prepare the way of the Lord, and to make straight in the desert a highway for our God.'

It may be said, too, that ministers in America are not in the habit of dining with Pharisees, or attending feasts and wedding parties. Grant it; and why *should* they do it? But does this prove, that our Savior might not do it in an entirely different organization of society in Judea, or that we may not do it in precisely ~~the same~~ circumstances here? Paul permits Christians to go to feasts even among *idolaters*, and to eat also of all the meats, that are offered in sacrifice to *idols*, unless the impropriety of it should be called in question at the time by some person present of weak conscience. Now the utter impropriety of doing any such thing as this in Boston at the present day is manifest. But what has this to do with the state of society 1800 years ago at Corinth, or with the state of society here at present? Nothing at all. Circumstances alter cases.

Our Savior did not refuse to go, wherever he was invited, though it was at the risk of being accused as "a gluttonous man and a wine bibber" by those, who could not or would not appreciate his motives for so doing. They judged him by their own rules; and let us take heed, that we be not guilty of the same thing. — Doubtless his pious heart was pained (and to a degree, of which the most heavenly person on earth has no conception) by the trifling manners and conversation of those about him; and this not only on extraordinary occasions, when "a great company of publicans and of others" were present, but also every day of his life. "He was of purer eyes than to behold iniquity, and could not look upon sin;" but still he "dwelt among us." He descended even to the very "likeness of sinful flesh." He was almost always in this world — "The Son of man," scarcely ever even so much as calling himself — "The Son of God". And, though many have hence taken occasion to refuse him divine honours, I bless him, I honour him, I love him the more for it; for how else could he have "left us an example, that we should walk in his steps."

Let *us* learn, then, to be "sons of *men*," as well as "Sons of *God*." Let us learn not to be so religious, - (if I may speak thus,) that we cannot possibly descend to our poor perishing fellow-sinners. Where should the physician be found but among the sick and dying? And where should the Missionary be but among "publicans and sinners?" Not that he seeks such society, because it is congenial to his feelings; not that he goes down into "the pit of corruption," because he loves to wallow in the mire of iniquity. Oh no; far, *far* from it; but, like his Lord and master, he *descends* in order to "*seek* and *save* that which is *lost*." He goes *down*, that he may lead up to the light of heaven, and bring forth to the cleansing waters of the sanctuary, the blind and polluted of his race. A tremendous sacrifice it is; and it is one of such a nature, too, that we are necessarily excluded from the sympathy of our

Christian friends at home. They cannot have the least idea of it. But God's beloved Son knows it all; and to have his sympathy and approbation is enough. And, as his pure mind was never in the least "corrupted by evil communications," so let us take heed, that we also "keep ourselves unspotted from the world."

Let me here suggest an idea, which has in trying circumstances afforded great relief to my own mind, and which in similar circumstances may be of use to you:- viz. That we have nothing to do here with the laws, and regulations, and customs, and habits, and practices and notions, &c. of our highly privileged and dearly beloved churches at home. These things are all framed and formed, and very wisely too, in reference to the state of society there; but we have really no more to do with them here, than we have with the canons and customs of the churches of England, Germany, or Rome. We are no more to preach an American Gospel, than we are a Prussian or a Swiss Gospel. No; it is only with the Gospel of our Lord and Saviour Jesus Christ, that we have anything to do. And we never need so much as ask what the particular religious custom is in America, or what Christians there will think of this or that. All we have to ask is, what our Lord and Savior requires us to do.. And this is all, that English or German Missionaries have to ask. Blessed be God, we are neither Jews, nor papists, that we should be tied up and fettered by ceremonials, or be obliged to give our religion an unnatural shape after a model, formed for a very different state of society. No; "we are dead to the law, that we may be married to Christ." — "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh."

Now every denomination of Christians, or particular church, gives an undue prominency to certain things; lays a greater streſs on them, than the Bible does; and is much more strict in regard to them, than the Bible is. And each denomination sees this with perfect distinctness in all the others; while it always overlooks its own inconsistencies in this respect. Now let us take care, that we do not go beyond the Bible in any matter, but be content to conform ourselves strictly to its directions. And it is certainly much easier for us to do this here, so far as mere *circumstantials* are concerned, (and it is only of these I am now speaking,) than it is for our Christian friends to do it in *America*; for the obvious reason, that the organization of society here very nearly resembles that, to which allusion is every where made in the Bible, and in special reference to which many of its precepts are framed. The whole Bible is, so to speak, *Oriental*. All the writers of it were *Orientals*. Our Savior was an *Oriental*, and so were his Apostles, and so were the primitive Christians, and primitive churches. Cannot religion, then, appear as lovely in an *Oriental* dress, as in any other? And need we feel obliged to give every thing an *Occidental* shape, as though that was an essential part of Christianity, and an important part of our Missionary work? Certainly not.

But to return from this digression. You may ask, whether there is any danger of our being more particular in regard to any thing, than the Bible requires us to be.- I answer, yes; and the whole system of Papacy proves it; the whole history of the church from the very beginning proves it; and the real state of every denomination of Christians, now existing on the face of the earth, shows it. If by being too strict in one particular, we could thereby make an atonement for being too lax in another, we should then have some reason for it; but, instead of this being the case, we are no less guilty, when we *exceed*, than when we fall *short*; for in both cases we equally make ourselves wiser than God; and set aside the Scriptures as an insufficient rule of faith and practice.

Again: Every church, or ecclesiastical body, in whatever country, or state of society, must have its own particular rules and regulations, framed to meet existing circumstances in that country, or state of society. But the danger always is, that in process of time, these *regulations*, these *circumstantials*, which are merely *human*, come to be considered, if not exactly in the place of religion *itself*, yet as constituting a very *essential part* of it: so that we can hardly form an idea of religion, except it be manifested in accordance with these *incidental circumstances*. Nor is this only true of the people of *these countries*, but it is true also of our *veryselves*. Many and many a time have I detected myself publishing the religion of *New England*, rather than the religion of the *Gospel*; and many a time have I in consequence been sorely perplexed by the interrogations of those about me; whereas, on coming simply to the Gospel of Christ, I have always found it perfectly easy to solve every query. In one word, it is in some respects almost as hard for us to look at Christianity, divested entirely of every thing *American*, as it was for the Jews of old to look at it, divested of every thing *Jewish*. And yet, after all, we in America (though we are in danger of being proud of our *religion*, as we are of our *country*) are probably more free from all fetters of this kind, than any other people in Christendom.

~~But lest I should be~~ But, lest I should be misunderstood in what I have said, let me here add, that I do exceedingly love the churches and institutions of my own country; and that, whenever I contemplate them, I am always ready to exclaim, "Happy art thou, Israel; who is like unto thee, O people, saved by the Lord?" May the time never come, when those, that go by, shall not say, "The blessing of the Lord be upon you! We bless you in the name of the Lord!"

And oh! when shall this land, wherein we now dwell, also become "*Emmanuel's*"! When shall her wilderness be like Eden, and her deserts like the garden of the Lord!" For this let us without ceasing pray, "O Lord, we beseech thee, send now prosperity." For this also let us labor abundantly, "looking unto Jesus" at every step to see how *he* did, – and always telling him afterwards 'both what we have done, and what we have taught.' May you always feel, that you 'are not alone, because he is with you'! May you always endeavour to 'do those things that please him', and thus 'abide in his love'! And may he 'come and take up his residence with you'! and bless you *both*! and bless you *forever*! and also your affectionate brother,

W. Goodell

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11. Copy of a Letter from Mr. Goodell to Mr Schneider.

Constantinople. Dec. 6, 1834.

My dear brother,

God has in past ages poured out upon the people of these countries 'a spirit of slumber, and closed their eyes'; but he is now rousing them from sleep, and pouring out upon them a spirit of inquiry, and a desire for instruction; and in this we must not work *counter* to him, but must be 'workers *together with* him.' You may not indeed be able for some time to act so *efficiently* in regard to schools, as you could wish; but you will never lose sight of the subject. It is a very important part of a Missionary's work; for, if the rising generation be in America the hope of the country and the hope of the church, much more are they here the hope of the Missionary. We were rejoiced to hear, that you were teaching English to a few interesting young men; for what a world of good books there is in our language! We ourselves have now a class of near twenty. Eventually you will, I doubt not, do a *great deal* in the way of schools, and that without seeming to *force circumstances*. You will very naturally even now, be raising up helpers, and preparing teachers. You will be laying a foundation for a sort of *high* school, such as we now have here; for who can doubt but that such a school will be called for? And who but yourself will be found capable of directing it?

We have recently received from Boston a very fine orrery, moved by clock-work, which (as we ourselves had previously received one from England) I intend to send you the first good opportunity. We have also received from Boston an electrical machine, which is worth to us more than its weight in gold. I do love to give a shock to these people, and especially to the great rich bankers; it really seems to move them a step forward towards the millennium. And, my brother, every thing of this kind, which contributes to our influence over the people, as well as whatever tends directly to enlighten them, is to be sacredly employed. Cones, prisms, pyramids, spheroids, cubes, parallelograms, electrical machines, telescopes, microscopes, globes, maps, music, &c. &c. must all be pressed into the service.— And in what better service can they possibly be employed? To be sure these things are not the Gospel of Christ; nor would we put them in the place of the Gospel. But they are of use. They add to our influence. They increase our means of usefulness. They teach our crooked neighbors to think right and reason straight; and thus, as we really believe, they all help to 'prepare the way of the Lord.' Geometrical figures, and the whole philosophical apparatus of Infant Schools and Lyceums must be summoned to our aid, and be made to assist in reclaiming men from the error of their ways, and in bringing them to Christ and salvation. And, if any of our friends in America object, and ask, "what do ye?" we must say to them, "The Lord hath need of them; and straitway he will send them;" at least I hope so.

But you may say, The Apostles never taught these things. I answer, that they were not themselves acquainted with them, and how *could* they teach them? But the Apostles, in bringing men under the influence of truth, made use of *all the powers*, *natural*, *acquired*, and *miraculous*, with which they were furnished; our ministers at home do the same; and why may we not do the same here? So, the Apostles, in their discourses, never availed themselves of Rhetoric, Brown's philosophy, the Science of Astronomy, and a thousand other things, of which ministers at the present day avail themselves; and how *could* they? But they availed themselves of the *heathen poets*; and (in one word) of *all the means*, *that were at their disposal*; and why should we hesitate to do the same? Every thing, which they *could* press into the service; they did; and why should not we? Again: of what possible use could it have been for the Apostles to attempt to teach the sciences, when, in regard to every-thing except a knowledge of Christ, the people were, in general, more learned than they? Does any judicious minister, or Missionary, at the present day ever think of teaching those, who already know more than himself? The idea is absurd. Will some one now start up and say, Better send out for Missionaries those, who are ignorant? I answer, Better try the principle at home first.

The fact is, the Apostles enjoyed some advantages, which we do not; and they improved them. We also enjoy some advantages, which they did not; and shall we neglect to improve them, because they were not enjoyed 1800 years ago? Common sense forbids it. Gratitude forbids it. The uniform practice of the ministers of Christ in all Christendom forbids it. And, besides, who has told us, that we are not to try to do as much better, than the Apostles did, as we are required to be better, than they were?

In America, however, this work belongs rather to different departments. They "set some evangelists, and some pastors and teachers;" they "set some" Presidents, Professors, and Tutors; and they have also their mathematicians, chemists, lecturers, printers, &c. &c. But, *here*, the whole work devolves in a great measure upon the *missionary*, and he has to *be*, as well as to *do*, every thing. And yet (let me ask) who are the presidents and Professors in our Colleges at home? Who take the liveliest interest in our Seminaries of learning, our Lyceums, our Infant Schools, and in the cause of education generally? Are they not emphatically *ministers of the Gospel*? And this, too, though in *America* there are *laymen*, who might do all this? while, *here*, there is nobody to attend to it but *ourselves*. And let me ask again, who has told our ministers, that education is more important in America, than it is in Turkey? Or who has given them a dispensation in regard to this matter, which has not been equally given to us? Do they feel, that the cause of Christ requires them to have an eye to future generations? They feel right; and what reason can be assigned why we should not feel right too?

But, as there is an able article on this very subject in Vol. 2. No 1. of the American Quarterly Observer, I will sum up all I have to say of its importance by referring to one example, viz: Pastor Oberlin. What he was in the Ban de la Roche, such and as much more as possible, should every Missionary try to be among the people, to whom he is sent.

Now for a word of caution. Should serious opposition on the part of the priests arise to any school, of which you may have the superintendence and control, you will in general do better to yield, than to enter the lists in order to try who is the strongest. If the people themselves will take the matter up, and carry it through, well and good; but do not you be a tool in their hands to take revenge on their priests, for they will be sure to leave you in the day of trial. — "Yielding pacifieth great offenses;" — But, if we show a disposition to carry it with a high hand, talking of Firmans, and setting every thing and every body at defiance,—we naturally alarm the fears of the whole community; we are looked upon as dangerous characters; and the conspiracy against us is likely to become much more formidable. Better say as David to Saul, "After whom is the King of Israel come out? After whom dost thou pursue? After a dead dog? after a flea?"

We must give them the impression, too, that the school is not for our benefit, but theirs; and, if they do not wish for it, all they have to do is, just to say the word. In this way, we are more likely to secure the sympathies of the people; and in this way the priests are more likely to overlook us, thinking we are hardly worth minding, or being confident we are so weak and timid they can easily put us down any moment, and need therefore feel no special alarm about our operations. And to gain time in this way, is to us a very important object.

Again: we should not in general depend on Consuls and Firmans to carry us through our difficulties. Sometimes these are indispensable to our personal safety and comfort; and a great privilege it is, that we can avail ourselves of them; but we should very seldom, if ever, calculate to make any direct use of them in our school operations, or indeed in carrying forward any branch of Missionary labor. Paul never made use of the privilege of being a Roman citizen, except to save his own back from scourging; nor did he always make use of it even for *this* purpose.

But, in expressing my views on this subject, I cannot perhaps do better, than give you an extract of a letter, which I wrote the former part of this year, to the Rev. Mr. Jetter of Smyrna.–

"From a remark in Mr. Temple's letter to Mr. Schauffler, I find you are still expecting I should endeavour to procure a firman for the restoration of your Turkish schools, and wondering why I should have been so long silent on the subject. Now I had, in numerous letters to Mr. Temple and Mr. Whiting, expressed my views and feelings so very fully on this whole subject in the case of Bishop Dionysius, that I supposed all the brethren at Smyrna perfectly understood, that the thing was in our view impracticable.

Pray how is such a Firman to be obtained? who shall apply for it? No ambassador can do it officially, without transcending the powers vested in him. And to urge him to do it, is to urge him to do what is not his duty, what is a violation of the Treaty, and what of course his own Government will not bear him out in doing. Ought he then to do it? I answer unhesitatingly, He ought not. His official conduct ought to be strictly conformed to the Treaty, as it is mutually understood by the parties. If the Treaty be defective, that is no concern of his, except with his own Government at home; all he can do is to represent its defects to them, and in the mean time to abide by the existing one, till his Government can or will form a new and better one with the Porte. Should he happen to be on familiar terms with any distinguished Turks, he can of course, as a private individual, ask and obtain favors of them, such as they are able to grant. But Firmans are official documents; they proceed from the Reis Effendi, and bear the signature of the Sultan; and, besides, with the Reis Effendi the Ambassadors are seldom on terms of intimacy. Indeed they seldom have much intercourse with any of the high officers of Government, except what is strictly of a _diplomatic_ or _official_ character. In this character, they are not in general _backward_, but on the contrary are _forward_. This is especially true of all _Consuls_, so far as I have known them. At Beyroot, they were petty kings; they were disposed to go far beyond what existing treaties would allow, or their own Governments at home would sanction; and instead of a _spur_, they rather needed a _curb_. Ought they then to be urged, and goaded, and fretted, when their own inclination already leads them to interfere beyond what existing treaties give them any right to do? Manifestly, they ought not.)

Near two years ago, one of our own little schools in this place was broken up. And, although it had been visited, and was patronized by the Russian and Spanish Ambassadors, and more particularly so by the American minister, yet no one of them interfered. In the first place, they could not interfere _lawfully_, and of course had no right to do it. And in the second place, I did not wish them to do it. Such interference, had it succeeded, would have done more hurt than good. It would have alarmed the fears, and awakened the prejudices, of the whole community; their worst passions would have been excited; the misrepresentations would have been endless; and, instead of there being numerous Lancasterian schools in this neighbourhood, as at present, there would probably have been but that one, and that one sustained only by civil power and force, and thus (by shutting up other doors of usefulness,) proving a curse, rather than a blessing."

To this long extract I only remark, that I have entertained substantially the same views on this subject for several years; and that I can hardly conceive, how it is possible, with a knowledge of our relations with the Porte, to entertain any other.

That you, my brother, may never have occasion to show any other Firman, than the one you carry with you from the High Court of Heaven, authorizing you to 'go into all the world, and preach the gospel to every creature,'

is the prayer of your ever affectionate brother,

W. Goodell

12. Copy of a Letter from Mr. Goodell to Mr. Schneider.

Constantinople, Dec. 8, 1834.

My dear brother,

You know my views on the use we are constantly to make in these countries of "the sword of the Spirit, which is the Word of God." The importance of its dwelling richly in our own hearts; of our expounding it in a practical devotional way to our neighbours; of our directing their attention to it, inducing them to read it, to study it, to learn portions of it, to talk about it, act upon it, and pray over it, – cannot be sufficiently felt. – Every Missionary should himself be "*mighty* in the Scriptures." Then may he expound them all day long to his visitors, and in such an easy, natural, unceremonious manner, that they may not even once *suspect* him of undertaking to teach them.

After a while, he will very naturally gather around him a number of persons, *a select few*, whom he can meet at stated times for prayer, and more formal exposition of the Scriptures, and towards whom he can "use great plainness of speech." Our Savior "called unto him whom he would;" and there is a great advantage in this. In our own little Turkish meetings, (which are known only to those invited to attend,) we speak with all confidence, practically, devotionally, experimentally, and doctrinally. Being "alone with them, we can expound all things to them."

But on this subject I need not enlarge. Nor need I touch upon many others; both because you are charged to remember them, and because you are not likely ever to forget them. These letters are designed to be rather hints and cautions in regard to conducting Missions in this part of the world, than any thing else; and, of course, many of the ideas expressed in them are almost necessarily of a negative character. I have said little of the Gospel of Christ, though I believe it to be the power and wisdom of God not only to save men, but even to humanize and civilize them, and to make them good members of society. I have no confidence in anything else whatever. And it is for this reason, and this alone, that I use so much care and caution, viz: that I may, if possible, bring this precious Gospel to their very homes and hearts; and this not in respect to *two* or *three individuals*, (for that is comparatively easy,) but to *thousands*, and *tens of thousands* — to the *whole community*.

Nor have I said any thing in these letters of our 'working out our own salvation,' living above the world, 'walking with God,' 'growing in the knowledge of Christ,' maintaining a most tender and humble frame of mind, 'praying always with all prayer and supplication in the spirit' &c., because these things did not fall within the design I had in view. But you will not thence infer, that I consider them of minor importance. Oh! no; far, *far* from it.

You will very naturally ask, whether we are in no danger of carrying these views and principles too far. I answer, As it respects *new* Missionaries, (and it is for such these hints are specially intended,] the danger must be very small. It is scarcely possible for them to be too cautious. The danger is altogether on the other hand. And, as the Missionary acquires experience, he will be able to judge for himself how far these general principles will apply to his particular station, and how far not. In some cases, he may not find it necessary to use near so much caution, as I have recommended; and, in some cases, he may have to use even more. If he find, that he is proceeding too cautiously in any respect, it is perfectly easy for him to change. He can do it any hour. But, if he err on the other hand, he cannot reverse it in one year, and he may not be able to do it in five.

It may be said, that the view I have given of our Lord's manner of teaching is partial; and the question may arise, why I have not also spoken of the boldness, and energy, and even terrible severity, which he sometimes exhibited in his instructions, and particularly near the close of his ministry. – I answer, I have not mentioned these, because there was manifestly no need of it. Every Missionary has been instructed in them. He comes out here full of them. They have already a sufficient, not to say undue prominency in his mind. While that, which I have mentioned, and which in these countries most concerns him to know, is new, and altogether new to him. – And, besides, when a Missionary is as well acquainted with the language, and manners, and customs, and laws of the people, as our Savior was; and when he shall have sent out his twelve disciples, and afterwards his seventy, through the whole length and breadth of the land; and after that gone himself once and again 'into every city and village, preaching the Gospel of the kingdom,' and bringing the truth to bear in a variety of ways upon the hearts and consciences of men, and confirming the whole, if not by miracles, yet by "demonstration of the Spirit," and powerful testimony, — then he will have no occasion at all for these few hints of mine to guide him as to what he ought to do. These refer more particularly to what may be suitable and proper for him at the *commencement* of his mission.

It may be said, too, that our Lord did not *always* impose silence on those, whom he healed; and that once, certainly, he said to a man, "Return to thine own house, and show how great things God hath done unto thee." I answer, We give precisely the same directions to those, who do not remain in connection with us, or who belong to another part of the country. In such circumstances, we do not hold them back, but encourage them to go forward. They may do much good. There is no one to do it but themselves. They stand in no one's way. They depend on no one to help them out of their difficulties, and of course are in comparatively little danger of going too fast. And not being backed up by Frank Missionaries with nobody knows how many Firmans, they are likely not so much to arouse the fears and opposition of their neighbours, as to awaken in them a desire to hear and learn more of these matters.

There are many parts of our Lord's conduct, which appear very strange in America; and it is sometimes amusing to see how ministers and others attempt to explain them. While, to a Missionary in these countries, they can hardly fail to be as clearly understood, as the propriety of "putting new wine into new bottles, that both may be preserved."

One remark more, and I have done. We at the capital, and in the neighbourhood of it, have to be doubly careful what we say and do, because it is in our power greatly to injure, if not entirely break up, *every Mission in the Ottoman Empire*. We can do it with all the ease imaginable. We can do it almost any week. We can do it without incurring the imputation of imprudence from any of those dear churches, that pray for our success. On the contrary, they will (from not knowing the true state of the case) make us 'but a whit behind the very chiefest Apostles,' and to comfort us under our trials will remind us of the bright 'crown of of glory laid up for us in heaven.' Ought we then to do it? I answer unhesitatingly, we *ought not*; and, unless we prefer our own glory to Christ's, we, knowingly, **shall not**.

This is true likewise to some extent of all the Missions in the Turkish Empire. They all very naturally have a reciprocal influence on each other; and, when there are serious disturbances at one, the others are more or less affected and endangered by them. But especially is this true in regard to our operations at the capital. "For our *brethren* and companions' sake," then, as well as for our own, we must, if possible, "keep the peace."

And now, my beloved brother and sister, I commend you to the care and guidance and blessing of Him, who said, "All power in heaven and earth is given to me, the whole universe is mine; it is placed in an especial manner at my disposal as Mediator to order in reference to my kingdom; kings and all people, angels and wicked spirits are under my control and particular direction; go, therefore, throughout the whole world, and make disciples of all nations; be not afraid, for I can defend you; I am with you always;- my power, and strength, and wisdom are yours; and all the supplies of grace, which you need and ask for, are at your disposal.'

"Fear not, then, to dwell in the land"; it belongs to Christ; he shall reign there; and he 'will make the place of his feet glorious.' Be not afraid to "walk in his steps" at Broosa; to be as patient, as he was; to be as kind; to be as forgiving; to be as tender; to be as lowly at the foot of Mount Olympus, as he was "at the descent of the mount of Olives."- Go down with him into the very lowest parts of the valley of humiliation, and he will raise you up. Even now he whispers in your ear, "To him, that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Though now covered with smoke and dust, yet shall you hereafter "shine forth as the sun in the kingdom of my Father."- And that you will in the mean time enjoy far more of his blessed presence, than you ever did in America; and will habitually feel heaven to be a great deal nigher, than you ever felt it to be there; and that you will often have more of God's love and blessing even in your common meals, than you have formerly had on Sacramental occasions, - is my fullest expectation, as it is also my earnest prayer.

In this blessed work of faith and labor of love, it is my privilege and my happiness to be a co-worker; in its trials and triumphs I wish to share; and, asking your prayers for me and mine, I subscribe myself

your unworthy brother,

W. Goodell

Note. See pages 46 & 47

I fear, after all, I shall be considered as having done injustice to the Apostle Paul. You will take notice, that the extract on page 46th is from a private letter, written near a year ago, and not intended for any public use. When I sat down to the work of preparing this present series of letters for the Rooms, it was in my original plan to write a long letter on the character of Paul, exhibiting, as far as possible, the *whole spirit* of his missionary labors, as gathered from the public records. We had just finished the Acts of the Apostles in our Bible Class, and had, all of us, been most deeply interested in Paul's missionary tours, agencies, letters, and operations. I put down his name as the subject of one letter. It was finally concluded, that Mr. Schauffler should write this letter. This he readily consented to do. He afterwards thought it would be better to include it in a separate series, designed expressly for the *Jewish and Mohammedan Missions*. This series he actually commenced, and had proceeded as far as the third letter, addressing them to Mr. Merrick; but he is now hesitating, whether to go on, thinking, that so much of the ground, *common to all the missions*, has been now occupied, that a second series is not particularly called for. I regret this conclusion of his, and especially as we are thereby deprived of what I doubt not would have been emphatically

The Beauties of Paul's Example and Labors.

13. Copy of a letter from Mr. Dwight to Mr. ~~Smith~~.

Revd. Eli Smith   Pera Nov: 16. 1834
Beyroot

My dear brother,

The perusal of your letter of Aug: 19 gave me much pleasure. I am very glad to have your views, from time to time, on the important, but difficult question of means and measures to be employed in enlightening and reclaiming the people of these countries.

As to myself - I am fully satisfied that the general course we are pursuing is, on the whole the best for the people at present.- At least, I cannot devise a better one, - though I do wish to hold myself perfectly open to conviction, if a better one can be proposed). One thing is certain, viz. that our great duty is to communicate the Gospel - repentance towards God - and faith in our Lord Jesus Christ - to the people; and to endeavour, as much as in us lies, to make them feel that they are undone sinners, and to lead them to Him whose blood cleanses from all sin. So far the Scriptures are plain & explicit, and our Lord enjoins this upon us, as our imperative duty. - Then comes up the question - "whether the readiest way to bring the people to this desirable state is to meddle with their church matters; - to condemn publicly their forms and ceremonies; - in short to declare open war with them, on account of their external observances?" My experiance so far, tells me it is not; and I am more and more satisfied of the truth of your remark that such contentions and disputes only tend to divert the attention, and seal up the heart against conviction from the truth, and I believe furthermore, with you, that we may go the whole length of the Gospel with them, with great hope of doing them good, if we avoid controversy. And here, I feel guilty of having neglected my duty, in not seizing upon every opportunity of communicating the solemn and weighty truths of the Gospel, and endeavouring to apply them to the heart and conscience.

I have been re-perusing lately, with great interest, the history of the reformation, and I think that next to the Scriptures, this is a profitable study for all Missionaries among the relapsed and corrupted churches of these countries.

We are presented here with a practical view of the mode in which God has carried on His own work of regeneration, among people similarly situated in many respects with those around us. The instruments employed, i.e. the reformers, - were however differently circumstanced from us, & in this respect the cases are not parallel; - but from this very circumstance it appears to me we may derive a great deal of light from the Providence of God, to direct us in the path of our duty. Luther, for example, - began his efforts at reformation very gradually, - for the plain reason that he was himself, originally involved in the same darkness with those around him, and he was led by slow degrees to open his eyes upon the clear daylight of the Gospel. He took very low ground at first - merely telling his own people that he thought they could employ their time more profitably than by leaving their houses and going about the country to purchase indulgencies, and from this he gradually rose - inculcating still higher doctrines, as they were unfolded to his own mind. Had he concealed his notions, or harboured them in his own breast, while this process of illumination & conviction was going on, and after his views had reached their full maturity, had he suddenly come out with a full developement of them before the people very probably he would, at once, have been sacrificed, And, furthermore, he was one from a multitude of people who had for years been groaning under the papal tyranny, and very many were evidently prepared with him, to advance gradually in the work of reformation. Our case is different from his in these two respects. *We* come from a country of light and knowledge, with all the matured views and notions which *he* attained after a course of years, - and *the people* to whom we come are not to be supposed to be at all prepared, by any previous process for the truths we wish to inculcate. These two things, it seems to me, we should bear constantly in mind, & particularly the former. I do not say that we should exactly reduce ourselves to the low standard of Luther at the beginning of his career, but that we should endeavour as far as is consistent with our convictions of the truth, to descend to the people, both in our manner of giving instruction and also as to the *matter* we communicate - always with this exception, however, that as to the fundamental doctrines of faith & repentance, we have no election. "Neceſsity is laid upon us," and wo unto us if we preach not the Gospel". But as to external things, and a hundred notions and practices which are wrong in these churches, we ought, - it seems to me, - to go to work just as a wise and prudent man among themselves would do, when led on by degrees to know the truth, — that is - gradually, and not as we would in America if the attempt were made to introduce these practises into the churches there. In such a case it would be a ministers duty, no doubt, to speak out in the most bold and public manner against the first proposition to introduce what was wrong. But here the matter is directly reversed, where every thing is wrong and has been for centuries. Vain and empty forms have been set up in the place of a pure & practical religion. If we make it our chief business to attack these, we only confirm the people in their notions of the paramount importance of mere forms, and as you pretty remark — all our blows will fall upon the head, but come not near the heart; and we may contend forever — , and gain the victory an hundred times in argument, and yet the people will be as fresh and strong for the battle as ever. Their prejudices encompass them like a triple coat of mail, every joint of which is so rivetted rusted about them that the heaviest blows are perfectly incapable of producing the slightest impression. We are not however to give up in despair. If one mode of attack is ineffectual and hopeless, another may be very successful. And here is the point where I would take my stand and contemplate studiously the modes of Divine providence in accomplishing a similar work in former ages of the church.

Luther was undoubtedly raised up, qualified and appointed as the special instrument of God in carrying on the reformation as really as Paul was a preacher to the Gentiles. "He" says one of his historians "was cautious and slow in the promotion of *external* *changes* in the church, – ardent and intent on the advancement of internal religion."

It is true he was often compelled by his enemies to public controversy as to external forms, but to this his own private feelings were evidently averse. After his return to Wittemburg from his confinement at Wartburg, he preached a course of seven sermons, for the specific object of quelling the rage for controversy among his followers, & directing them to the higher duty of inculcating directly the fundamental truths of religion:- on the principle that when the _hearts_ of men become right, these _external forms_ will all regulate themselves. He taught his people in these sermons, "that the weakest brethren should be treated with tender consideration and charity: that various inconveniences in the _external_ state of the church should be dispensed with, (i.e. tolerated) untill the minds of men are sufficiently enlightened to admit of more improvement: that communion in both kinds, ought not to be introduced by force, but that the people should be persuaded to it by substantial argument, and that in the mean time, those who pleased might still adhere to the customary mode without molestation; that the *existence* of *images* in the church, might be tolerated for the present, tho' he wished to see their total abolition: that adoration of them, however ought to be strongly protested against by every Christian" (*Scott, Luth. Ref. Vol 1. p 166)* "Let your faith" says Luther" be firm as a rock; but let your charity be pliable and accomodated to your neighbour." *(Ibid. p 167)*

Indeed, Luther left the Castle of Wartburg, and proceeded to Wittemburg for the express purpose of checking the intemperate zeal of a body of his followers who had associated themselves under the impetuous Carlostadt, who would have abolished at once the abuses of Popery." _Luther_ preferred a gradual process, wisely declaring that errors must first be extirpated from people's minds, before the _insignia_ of those errors can be advantageously removed." He assumed the rational principle that the reformation should commence - not with the pictures, nor with other external things, among which he accounted mass, but with the _understandings of the people_." (_Murdock's Mosheim vol 3d. p. 36 note_) What measures he took to operate on the mind of the people is evident: - not by controversy but by patient instruction in the fundamental truths of the Gospel, and by the circulation of the word of God. "Inviting certain learned men to aid him, he proceeded gradually to perfect and finish the German trans-

=tation of the Bible, which he had commenced. The event confirmed the excellence of his plan; for the parts of this work being suc=cessively published and circulated, the roots of inveterate errors were soon extirpated from the minds of vast numbers." (Ibid)

The reformation was carried into Sweden by the same gentle means. "The king - "Gustavus Vasa" - says the historian "that he might appear to do nothing rashly, while the minds of the people were distracted between the old religion and the new, and not to depart from the principles of the Lutheran religion, determined to proceed with caution. He therefore first invited learned men from Germany who were competent teachers and directed them to instruct the people in a knowledge of the Bible, and he caused the Holy Scriptures, translated by Olaus Petri, to be published & disseminated. (Ibid p 49)

I beg you will excuse me for having occupied so large a portion of this letter in referring you to the history of the reformation; a history with which you are already familiar. The points I have noticed however, have struck me so forcibly of late that I could not deny myself the opportunity of commending them to your special attention. To me it seems that we can expect to do but little here among the degenerate churches of the East unless the Lord raise up some chosen instruments from among themselves, to co-operate in the work - and I shall feel abundantly satisfied if He counts us worthy of contributing in any way towards instructing and preparing a few Armenian Luthers, whom he will employ as His peculiar instruments in enlightening & reclaiming the people.

I must add before I close, that I am more and more convinced that the influence of a *holy life*, in which the pure and heavenly principles of the Gospel are bodied forth in every action, has immense power on the hearts & consciences of these people. O, that we may be enabled by the grace of God, to exhibit uniformly such an example.

May the Lord bless you, my dear brother, in all your labours, and may He shed down the influences of the Holy Spirit on all our stations, and revive the hearts of all His servants, and lead many sinners to repentance and salvation.

As ever yours, most affectionately,

H. G. O. Dwight

Hints and Cautions to
Mediteranean
Missionaries
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By
W. Goodell
and
W. G. Schauffler

14. Copy of a Letter from Mr. Dwight to Mr. Adger.
Constantinople Dec: 20. 1834

My dear Brother.

To Missionaries more than to any other class of Christians is the exhortation of the Apostle applicable - "And let us not be weary in well doing: for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith." (Gal. 6. 10)

There is perhaps no country to which Missionaries are sent, where those who are fresh in the field are more in danger of being discouraged at the outset, than in the countries of Western Asia. They come out from the beloved Churches of America, with an ardor of feeling & expectation, which is certainly very commendable & should by all possible means be cherished and perpetuated. It is often however associated with other feelings & notions, which are extremely liable to change, when the first impulses of an entrance upon a Missionary life subside, and the effect, if not carefully guarded against, will prove most prejudicial to the mind & heart.

In the first place the missionary enters his field with the full persuasion that everything can be done here almost precisely as it is done in America. And when he ascertains, - as he must sooner or later, - that, from the state of society being wholly different, the same open, bold and direct efforts which are made there with great success, are wholly inapplicable here, and if used would prove injurious, he is in danger of experiencing a reaction, highly disastrous to his feelings and to the cause of his master. He has yet to learn that there are a thousand ways of doing good, – great, effectual, and permanent good to the people here, even though we are, for the present, cut off from many of those means which are so successfully employed in America.

In the second place, it is sometimes the case that the missionary comes out with what may properly be styled, – romantic notions of the missionary life. He has read much of the daring exploits of missionaries who have gone before him, in various Countries; of their numerous exposures & hair breadth escapes. He has been constantly exhorted to be bold, and shew himself a man, and not to count his life dear to him, but to meet every foe with unflinching courage, and he has consequently girded himself up for deeds of noble daring in the spiritual conflict. The martyrs crown is set with many brilliants which dazzle & attract him. He enters the field in the spirit of holy adventure, and his imagination is filled with the idea of battles fought and victories won:- powerful enemies engaged and vanquished; - impregnable fortresses stormed and taken, until his mind is wrought up to such a pitch of fancy that he can hardly be called an inhabitant of this lower world, and he disdains the thought of setting himself patiently to work, in a plain common sense way, - instructing the ignorant; sustaining the weak; encouraging the timid; - leading the rising generation on by a slow process in the way of mental improvement - a preparation for good things to come; in short, of doing good to all men as he has opportunity. This is altogether too moderate a pace for him to travel, and the road is too circuitous. He has summed up, in his mind, the whole Missionary's duty under the two categories of preaching the Gospel boldly to all men, as it is preached in America, and ending his career with the martyr's crown.

I am aware that this picture is highly wrought, & perhaps, in all its parts, it is applicable to none.– at least I am free to confess, that I have never yet had the misfortune to come in contact with anyone individual, to whom all the parts of this character belonged, as I have now set it forth, and yet I imagine that very few Missionaries enter the field, without bringing with them more or less of such views. And I speak from my own personal experience, and from a careful observation of many others besides myself. And I know, too, that in most cases,– a short residence in these countries and a brief experience are sufficient to clip the wings of the imagination, and bring down the soul from a world of phantoms and of fancies, to a world of realities, and happy is it for the individual, if in the descent, he does not lose something of his spirituality of mind, and of his zeal in the cause of God; of his confidence in the promises and of his resolution to be faithful unto death.

You will allow me, in this communication, to throw out some hints in regard to the proper course for a missionary to pursue when first coming to these countries, in order to avoid the consequences above mentioned, and on other topics as they may present themselves. In doing this, I shall endeavour to be familiar and practical and at the same time, I would say, that I write with diffidence, knowing the difficulties of the subject, and my own incapability of presenting it in its proper light.

1. I would say let a Missionary

have as little as possible to do with Theories.

Theories are good in their place, but as a rule of action they are exceedingly obscure and fallacious. To give you my meaning more exactly, I will suppose a case. A missionary lays it down as a rule of action that "the greatest possible amount of good must be done in all cases, whether it be by himself or another". Nothing is more plausible than this in theory, and no body can say a word against the principle involved, but the difficulty is in reducing it to practice. For who is to decide by what particular course of action the greatest possible good will be accomplished? Who can tell whether an effort made by this or by that individual missionary will succeed in compassing the end? and who will take it upon him to specify the precise moment of time when the effort will infallibly prove successful? The man that would do this must, it appears to me, be gifted with omniscience, and be able to measure accurately, not only his own abilities, but the abilities of all with whom he is associated, and to see the end from the beginning.

I, for one, like the rule of the Apostle much better – "As therefore we have opportunity let us do good unto all men." Here is something tangible. We may carry this rule into practice every day and every moment, without any danger of interfering with each other, and without the least perplexity. It has also the advantage of being Apostolic, and like all other apostolic rules, it is far removed from metaphysics, and it supposes man to be just what he is – i.e. it is practical.

2. In connexion with this I would say, let the Missionary not feel that he is restricted

to any particular mode of doing good.

Let him come out from America as free as possible from the feeling that he must follow slavishly any of the means and expedients there adopted by the Ministers of Christ for doing good. If he will only follow the rules and examples of Christ and the apostles on this subject he will be in no danger. The great danger is that he will leave America with such a feeling of reverence for the authority of expedients there used, — which after all are mere human inventions, — that, when he finds they will not do here, he will become disheartened, and in trying to make them do, he may inflict much injury on the cause he loves. Now I am quite sure there is no one who has a stronger love for the institutions of America than I have, and no one can more cordially ap-

-prove of the various means resorted to, by Christians and Ministers there, for building up the kingdom of Christ. But I would never forget myself, nor would I have others forget, that America is one country and Turkey is another, and a very different country. And no man in America can decide what particular course of expedients is applicable to the state of things in Turkey. Let the Missionary, then, reserve the decision of that question until he has been long enough here to become personally acquainted with the circumstances. Let him come with his eyes and his ears wide open, and let him see and hear and with a candid mind, judge for himself.

3. Let the Missionary expect to learn the languages of the country in a very different way from that in which he has learned any language in America.

There are three distinct and separate parts to be learned in every written language, in order to acquire it thoroughly, & each of them employs different organs of the body. The first part is the power of reading it intelligibly; - the second, - the power of understanding it when spoken; - the third, the power of speaking it. The first puts in requisition the organ of vision, the second the organs of hearing, and the third the organs of utterance. The first part is acquired from Books, - the second - from hearing the language spoken, - the third - from the practise of speaking it ourselves.

In America as a general thing, only the first part is acquired of any language but the vernacular tongue, and the other two parts are wholly neglected. The first may be acquired without the aid of the other two, and so may the second, but the third, can never be acquired without the second. And if, in America, the first is the most important, here, it must be acknowledged that this rank belongs to the third, at least so far as the great majority of Missionaries is concerned. As a general rule however, they must all be attended to together.

Now the great danger that the Missionary will set himself wrongly to work, when coming out here is, in case he is stationed somewhere in connexion with older Missionaries, who have already succeeded in acquiring, to some extent, the languages of the country. It might be supposed that this would be a favorable circumstance to him, inasmuch as, he would be able to profit by their experience, - but facts show that, as a general thing, the case is precisely the reverse. He has at find very little communication with the natives, because he does not understand their language, and whenever he does converse with them, it is through the medium of the other Missionaries. Whenever any natives call, as he usually resides in the family of some of the older Miſsionaries, he considers the call as designed for them and he does not attempt to take a part in the conversation, and perhaps shuts himself up in his study. If the Miſsionaries go abroad for the purpose of visiting the people, he excuses himself & remains at home, thinking that he can pass his time more profitably over his books. As he is under no *neceſsity* of talking, he does not *try* to talk except in English, and, in short, he takes very much the same course in learning a living language — surrounded by a people who speak it, - that he did in America in acquiring the Latin, Greek, & Hebrew. He spends months in this way - chiefly in his study, and by & by he finds that although he has devoted much hard labour to his undertaking, he is about as far from having the facility of opening his mouth in the language, as he was when he began, and he begins to grow discouraged. He hears his brother missionaries - older in the field, - talking fluently with the people every day, and he imagines that the attainment is wholly beyond his reach. He upbraids himself for his dulness, and perhaps gets out of patience with all around him, and if he does not become a perfect misanthrope, his preservation must be ascribed to the grace of God. Indeed, if he goes on in this way to acquire the power of speaking a language, his prospect is quite as dark as it appears to him in his blackest hours. I do not know how many ages a man may study a language in this way, and not be able to hold, in it, a conversation of five minutes after all.

If the individual in question, had been sent to occupy a new station in the outset, the circumstances would have been very different. The people *will* visit him, and he *must* visit them and he will be compelled to talk, *nolens volens*.

There are many advantages, however, in his being at first associated for a time with older Missionaries, even if he is to occupy a new field at last. He becomes acquainted with the character & dispositions of the people far more rapidly, and he has many practical leſsons on the difficult subject of means and measures to be used, which may save him much trouble and many retrograde steps hereafter.

I will therefore state a few rules, which if followed, I think will be likely to prevent in a great measure the disastrous effects above mentioned.

1. Let him have patience. To learn any of the languages of Western Asia is not the work of a day, or of a month, or of a year. Let him expect, then, that his progress will at first be slow. Let him try to do the best he can, and if after persevering and hard efforts for many months, he can see but little progress, let him remember that it has been precisely so with those who have preceded him, and let him take courage. They have not made their present attainments in the language by any single and convulsive efforts, but by a patient perseverence, - with many interruptions, through a course of years; and time and patience can do for him what they have done for others. If he finds

many interruptions to his studies, and much of his time seems to run to waste, let him not be disappointed or discouraged. Indeed let him never expect to have the same peaceful and quiet study that he had in the Theological Seminary and college, for if he does expect this he will be grievously disappointed. He ought not to have it if he could, and he cannot have it if he would.

II. This leads me to say secondly that he must expect to learn a language chiefly by hearing it spoken, and by trying to speak it himself. I say chiefly, for I would by no means inculcate the notion that he is to learn nothing from books. On the contrary he must lay a good foundation in grammar, - and lexicons and books for reading will be indispensable, and they must be faithfully and diligently used. But the great danger is that he will make too much of them, and almost the hardest part of his labour will be to break up old habits acquired in America, and set himself to work, properly, in the only way in which the colloquial part of a language can be acquired.

I would have him learn grammar —not as a school boy, who is drilled upon dry rules month after month, and year after year, until he can repeat them verbatim from memory, just like a parrot, — while, at the same *time*, he is as ignorant of their true meaning and application as if they related to another world. Let him make thorough work in acquiring the declensions, and variations of nouns & pronouns, & the paradigms of verbs, and that is quite sufficient to learn abstractly. And as to reading books in the language, I should say let him take one moderate volume, of some standard author, and confine himself to that, until he has mastered all its forms, and committed to memory most of its words. Let him review and re-review, and when this is done thoroughly, he is prepared to read almost any other book in the language without difficulty. In my opinion, this is far better than going over, in the usual cursory way, many volumes of different authors, which are soon forgotten.

I would by all means advise that his teacher be one, with whom he can communicate only in the language he wishes to acquire, — certainly after the few first lessons. As fast as he learns words, let him use them. Right or wrong — let him use them without fear or shame, for, here, nobody will be so foolish as to laugh at him if he makes a mistake.

And let him have his ears open, and when he has advanced so far as to be able to separate words when he hears them, (for at first they all seem to him to flow together in perfect confusion) let him seize upon new words, as they fall upon his ear, and ascertain their meaning. This he may do at the time, or write them down and inquire afterwards. And thus he will soon perceive the order of words in a sentence, and he will acquire practically the syntax, the idiom, and phrases of the language and at the same time, the pronunciation, tones, accents, emphases, &c.

You may think it a difficult thing to manage with a teacher, with whom you have no common language, but, I assure you, it is quite practicable; and for one I have no doubt but that I should have acquired the colloquial part of the Armenian, in less than half the time if I had not had the misfortune to have a teacher who knew English.

I could refer you to some examples in which I have been a personal witness to the rapid progress made by Missionaries in the Turkish, when from the beginning, they had teachers with whom they could communicate only in this language.

When first sitting down with such a teacher, you may feel that you are in an awkward predicament, and you may hardly know how to make a beginning, but you will soon find many ways for mutual communication, and feel a perfect freedom and familiarity. And the advantage of being under the necessity of speaking, will be appreciated by all who have had any thing to do with learning a foreign language.

But, besides availing himself of every

opportunity of talking with his teacher, I would have the missionary go abroad among the people. Let him not defer it - saying that he must first spend some months in his study by way of preparation, for, in this way, he will acquire bad habits. Let him make occasional excursions, & visits, & let him establish it as a rule, always to listen attentively to whatever he hears, & to speak whenever he can get a chance. Let him talk with the boatmen, the muleteers, the merchants, &c. according to the company into which he is thrown. In short, let him levy a tax upon every man with whom he is brought in contact, and compel every one to contribute something towards increasing his stock of words and phrases.

By this course, he will not only be likely to make rapid attainments, but he will save himself from many hours of despondency and unhappiness, which a contrary course is almost sure to occasion. Indeed the effect, in securing to the individual, a cheerful and happy frame of mind is of incalculable importance. But I must pass to other topics which I regard of no small consequence, though I can only give them a miscellaneous and cursory notice in this communication.

I would advise the Missionary to keep himself at as great a distance as possible from a selfish spirit, as this course will conduce not only to his own comfort, but to that of all his Missionary Associates. If he is connected with older missionaries, he will be in danger of feeling that his rapid progress in study is of more importance than any thing else, and that it is of no consequence if the time and course of labours of the older missionaries be interrupted and sacrificed, in attentions on him. Now I should have a poor opinion of any missionary, who was not willing to do every thing in his power, and even to make sacrifices, to aid a younger brother on his entrance upon the missionary field. This is his duty and his privilege. But what I mean is that the younger missionary must be willing to make sacrifices too. Let him not expect them to be all on the other side, and if he finds, that *he* is sometimes interrupted, & sometimes obliged to forego his own advantage on account of the arrangements of the other missionaries, let him not become fretful or impatient; and let him not feel that because he is obliged to suspend his studies for a day, or because he cannot have all the time of a favorite teacher, who is perhaps occupied with other important labors connected with the Mission, — that the whole missionary enterprize is coming to an end.

Again, if he would comply with the injunction of the Apostle, "as we have opportunity let us do good to all men," he will find many ways of doing good long before he is able to enter directly upon his missionary work. It is a great misfortune to any missionary, to suppose that he is to suffer his active powers to lie dormant, and not make a single effort to advance the cause of Christ, and the happiness of his fellow men, until he has fully acquired the language of the people around him, and is, in every respect, prepared to go to work in the precise way that he has marked out for himself. We must expect to see the sympathies of such a man deadened, and his feelings dried up, long before he has completed his self-prescribed course of preparation and solitary study.

If he is sent to Paris to lay the foundation in some of the eastern languages, I would advise him by all means to preach, if possible every Sunday, and if he can find access to a circle of praying Christians every evening in the week besides – so much the better. His own heart will be warmed while he comforts & encourages the hearts of his fellow Christians. If he can take an active part in a Sabbath School, or in aiding in the distribution of the sacred Scriptures, or of religious tracts: if he can preach to seamen, or to prisoners, let him esteem it as a privilege sent to him from Heaven, & in obediense to the injunction of the Apostle, let him do good to all men as he has opportunity. And who can assure him that he will ever have another opportunity of doing good in all his life?

If he is sent to Smyrna or

Constantinople, he will find regular services in English in which he will be called to take a part, and let no ordinary circumstances induce him to decline. Let him remember that for a long time, — perhaps for years, — this will be almost the only way in which he can make a public effort to do good. And, besides the benefit he may hope to do to others by this means, he will find such an exercise of the highest advantage to his own soul, and in this way also, he will encourage & strengthen his brethren, who have been longer in the field. He will thus meet, also, the last part of the apostle's exhortation, "let us do good to all men, and especially to them that are of the household of faith."

He will find many of his older brethren sustaining the responsible relation of parents. They are surrounded by a little flock whom they are endeavouring to lead in the way to the kingdom of heaven. He has, perhaps, had much to do with Sabbath Schools in America. He has often addressed children on the worth of their souls, and the *way* of salvation. Let him not forget the *children* of *missionaries*. I am sure that every missionary parent will not only take it very kindly, but feel very grateful to him for every word of truth he may communicate, and for every effort he may make for the spiritual good of the younger part of the missionary establishment.

But I feel that it is time for me to stop. I hope that what I have now said will not make a wrong impression, although I am sensible there is danger that it may. I do not by any means intend to imply that those who are sent out from America are generally so destitute of common sense, and of Christian feeling, and knowledge of the Scriptures, and so completely wrapped up in themselves, as to err greatly on the points introduced in this letter. On the contrary, I have often contemplated it as a subject calling for devout gratitude to God that our Committee are so highly favored in their selection of individuals to send out to the countries of Western Asia. Still, every one is in danger of erring in some of the respects mentioned, - chiefly through in-experience, - and although I may have advanced opinions at variance with sound judgement & with truth, I hope nevertheless that this discussion of the subject will not be altogether in vain.

Wishing you prosperity & success in your studies and labours

I beg leave to subscribe

174

myself,

Yours, very sincerely
(signed) H G O Dwight.

15th Catholic Apostles [illegible]

Sermon [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Father and Fathers, both to the [illegible]

it is the [illegible] as they [illegible]

[illegible]

[illegible] of the [illegible]

When we [illegible]

the great [illegible]

15. Catholic Epistle of Mr. Temple

Smyrna Nov: 20. 1834

My dear Brother,

Every feeling of my heart gives you a Christian welcome as a fellow laborer in this broad field, which in other ages was distinguished by the toils and sufferings & successes and martyrdom of some of the Apostles, and many others, of whom the world was not worthy. As the providence of God calls us to labor on the soil, which embosoms their dust, may his grace enable us to imitate their labors and faith and patience, and to live and walk in the Spirit, as they did, having our conversation in heaven, and not minding the things of the flesh.

When our Lord gave to the Apostles the great command to go into all the world and preach the Gospel to every creature, he plainly forewarned them of the dangers that would always encompaſs their path, & of the sufferings which they must endure, and to encourage them in their perilous enterprize he said, *Lo, I am with you always even to the end of the world*. In obedience to his command they left their friends, their home, their country, & went to beseech men in Christs stead to be reconciled to God; to open their eyes and turn them from darkneſs to light, and from the power of Satan to God. They must have addreſsed themselves to this work with feelings as unlike those which animate mankind in general, as their calling was remote from that of all other men. Neither the hope nor the desire of literary distinction or posthumous fame found any place in their bosoms. They cherished no expectations of converting men by the magic of fine language, or by the force of argumentation, or by the splendour of eloquent appeals to human passions. They deeply felt what their Lord had said to them, *Without me ye can do nothing!* They knew and they felt that they were but earthern vessels, and desired the excellency of the power which accompanied their labors might appear to be of God. When our Lord took leave of them, he said, *Continue ye in my love*; promising that if they should keep his commandments, they should continue in his love, even as he had kept his father's commandments, and abode in his love. These things said he I have spoken unto you that my joy may remain in you, and that your joy may be full. Lest, however, after all this, they should become disheartened and disconsolate, he added this direction, *Ask & ye shall receive, that your joy may be full.*

These brief considerations plainly teach us with what spirit our Lord desired his Apostles to engage in the work of enlightening the nations by the promulgation of the Gospel. Love to him, accompanied by a firm reliance on the promised aids of the holy Spirit, was their most essential qualification, as his ambassadors. Divine providence has called us to the same work in which they spent their lives, after the Lord chose and ordained them that they should go & bring forth fruit, and that their fruit should remain. If, then, we would abound in permanent fruitfulness, we must possess the same essential qualifications that distinguished them; we must continue in the love of Xt, always imploring of him that grace which shall fill us with joy. He taught them to regard their miraculous endowments as gifts of small and transient comparative value. He charged them not to rejoice so much in the fact that the devils were subject to them thro' his name, as in this that their names were written in heaven, that they were his redeemed and renovated disciples. Paul without doubt remembered this declaration, when he said, Though I speak with the tongues of men and of angels, and have not love, I am nothing, and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

The most important charge that can be given us is this, Keep yourselves in the love of God. As long as we do this, we shall abide in Xt the true vine, and bring forth much fruit; but should our love to him decline, we shall wither and become fruitless. In the discharge of this duty we can expect no aid from the examples of those among whom we live; on the contrary, we have reason to fear that these will operate insensibly, but powerfully to our disadvantage, for experience declares that constant and long continued familiarity with bad examples has a tendency to corrupt the heart. The history of Lot in Sodom furnishes a melancholy illustration of this. Our calling will compel us to know much more than we could otherwise wish of wicked examples. This fact should call loudly upon us to retire daily to our closets that we may there by earnest prayer and the study of the Scriptures counteract the influence of such examples. In this manner a world unseen by others, a holy world & holy God, will be brought before our minds, and shed a powerful influence on our hearts. No circumstances whatever should be al-

-lowed to ~~come~~ crowd this duty out of its place. Our spirits will ~~retain~~ sustain incalculable loss if we permit any thing to interrupt our devout and daily study of the Scriptures, and our fellowship with the Father and the Son.

We shall be sure to meet with many urgent temptations to neglect this duty, or at least to discharge it in a heartless & cursory manner; and if we yield to these temptations to any extent, we shall not fail to abridge in the same proportion our efficiency as Christian missionaries. Tho' we sojourn on the soil that covers the dust of Apostles, and Saints, and Martyrs, let us remember still that the true and only inspiration that can urge us forward in our Christian career, must be sought and found, not from their ashes or among their tombs, but from our risen, living, & glorified

Lord, who is in heaven, & in whom all fulness dwells. We can only hope to live and labor successfully, as Missionaries, because he lives, and by looking constantly to him.

It will be criminal in us, & extremely prejudicial to our success in turning men to God, if we at any time allow our hearts to sink into such a state that we can not say with perfect sincerity, The love of Xt constraineth us. Our duty as Christians, and our success as missionaries and ministers of the Gospel, urge us to live always in such a frame of spirit that we may approach with confidence to our omniscient Lord, saying, Lord, thou knowest all things, thou knowest that I love thee. Our reward at the last day will be measured not by our labors or successes, but by our love to Xt. There may be much labor where there is little love; but there will seldom, if ever, be much love and little labor.

There can be no good reason why our love to Xt should be more feeble or more limited than that which the Apostles felt and expreſsed to him. He died indeed for them; and has he not died equally for us? He gave to them the Spirit in answer to their prayers, and promises to impart the same blessing in answer to ours. To them he gave the pledge and the promise of eternal life in heaven, and to us he also gives on the same conditions the same promise, - the same pledge. If then we do not equal them in our love to him, the fault is altogether our own. He said to them, Ye are the light of the world. And has he not called us here to be lights in this dark portion of this world?

If our piety is feeble and pliant, bending to circumstances & conforming itself to the spirit of this world;

how lamentably will the purpose of our mission be defeated, and what an overwhelming weight of responsibility will press upon our souls for having consumed the bounties of christian charity without discharging with zeal & fidelity the duties of our calling! The sense of all mankind, the condition of the many millions about us pressing with rapidity into eternity without any preparation to meet their God, the nature of our vocation, and the solemn command of God our Savior, all unite in urging us to be men of God, and men of prayer, to be full of faith & love, and strong in the grace that is in Xt.

Do we wish to see a religion revive and prevail in these countries which shall transform the hearts and lives of men, elevating all their affections to the things which are above where Christ sits at the right hand of the Father? Let us then give all possible diligence to exhibit in our own lives an example of what we desire to see in those for whose salvation we came hither to labor. If the light that is in us be darkness, how great will that darkness be!

May the grace of God render us all burning and shining lights, and bring multitudes to rejoice in the light we shed, while we hold forth before them the word of truth. The missionary who has the mind that was in Christ, and is clothed in the whole armor of God, will be like the angel whom John saw standing in the sun, and the earth will be lightened by his presence.

I am, my dear Brother
Most truly yours.

(Signed) D. Temple

16 Letter from Mr. Goodell to Mr. Anderson
Constantinople Jan: 2. 1835

To the Rev: R. Anderson
Cor: Sec: of A. B. C. F. M.
Boston

My dear brother,

Since the preceding letters were written, we have received files of the Western Recorder & Cincinnati Journal. We find the same subject discussed in them, which we have discussed in these letters; and judge of our surprise to find, that, in regard to the papists, who emigrate in such numbers to America, substantially the same course is recommended to the churches of Christ there, which we have recommended to the Missionary to pursue in regard to the ignorant and superstitious people about us here. There is a world of good sense in the remark, (the substance of which I can only give, as I have not the papers at hand,) that '*they have never been reasoned into papacy, and will never be reasoned out of it.*' Why then not drop controversy for once, especially with the ignorant, and let all bitterness cease, and try what *love*, *kindness*, *gentleness*, *patience*, *forbearance*, *devotion* will do?

O I should love exceedingly to write a series of letters to the churches on this very subject, urging them to take hold of the business in earnest, and to labor and pray for the salvation of all their papal neighbours. But I cannot do it; I absolutely have not time. Will *you* not write? Or will you not get some one *else* to do it? And then, instead of having any apology to make to the public for the course your Missionaries adopt here, you can on the contrary triumphantly appeal to us as *examples* of the general course you recommend to be pursued there. I say general course, because, on account of the difference of circumstances in many respects, you would not be likely to carry the principle so far, as we deem it expedient to do here. But I beseech you make a trial. And, should our experience here in relation to this difficult subject, be of any use to the dear churches at home, it will be more and better by far, than any thing we ever dared to hope for. We shall begin to "glory in tribulations also," and especially shall we "rejoice in our sufferings for you".

I remain your brother,

W. Goodell

Finis.

(19) Constantinople, Jan.y 20th, 1835.

To the Rev. R. Anderson,
Cor. Sec. of A. B. C. F. M.
Boston.

My dear Brother,

When I wrote the letters, which you will receive with this, I supposed you would as soon think of cutting off your hand, as publishing them. But I have been astonished to find, that they meet with universal and almost unqualified approbation here, even from the more recently arrived and of course the less experienced Missionaries; and I have, therefore, been led to suppose, that possibly you might think best to publish them. Of the expediency of this you will be the best judge. But, should you be disposed to do it, you can leave out any paragraph, or even any entire letter; can exchange one word for another, and can also (in addition to a Preface as long as you please) throw in explanatory remarks almost ad libitum, - only taking care in such cases, 1st to insert the conjunctions necessary to connect one thing with another; and 2ndly to preserve the general idea, which you may suppose I intended to give.

Had all the letters been directed to yourself, they would have necessarily assumed a little different shape; and had they all been intended for Mr. Schneider alone, they would also have been different; but I wrote both for his benefit, and for your information, and endeavoured to combine the two.

I wrote fearlessly, and without any reference to their being printed. I wrote from a full and (I may say) overwhelming conviction of truth and duty. I wrote exactly as I thought, and I thought just as I had been thinking for a long time. Most of the subjects here discussed had been for months in my note-book; but, excepting the 4th of the series, written to you last Sept., I had not dared to throw them into any form. I have still a few notes remaining, but I think I may now as well blot them all out of my book.

Mr. Schneider, in remarking upon the letters, says, it is, all along implied, that the Missionary comes out from America with wrong notions; but he thinks it ought to be *expressly stated* somewhere in the letters, *that, unless we suppose a miracle in the case, it is hardly possible that he can have any other than wrong notions on the subject; for what has he ever heard or read to give him correct notions?*

Mr. Schneider also thinks, that those in America, who may read the *6th* letter of the series, (my 2d. to him,) may be in danger of inferring, that little or no dependence is ever to be placed on the statements of young Missionaries. I should be very sorry indeed, that such an inference should be made; and, if you think there is danger of it, I will thank you to make a remark, which shall remove all such tendency. You will, I think, readily see the *object* of the letter.

From Mr. Merrick, as he was the most recent from America, and of course the least acquainted with the state of things here, I expected very little *mercy*; but, to my *utter astonishment*, he expressed much satisfaction. The only fault he found was with the manner, in which *Paul* seemed to be treated; and this led me to insert the note, which you will find at the end of my letters to Mr Schneider.

The Rev. Mr. Schlienz from Malta is now here, and has given the letters a very careful and attentive perusal. He wonders how I should presume, that the Churches in America will not coincide in the views I have expressed, and thinks I do them injustice in supposing the contrary. I told him, that no Christians in the whole world were in circumstances to put forth such *energy*, *strength*, *boldness*, *zeal*, *faithfulness*, and *activity*, as Christians in the United States; and, of course, no Christians on earth could be less fitted, than they were, to enter into our circumstances, and to understand our views.

Mr. Schlienz also suggested, that, as they think so much of the power of the pulpit in America, and in England, it might be well to remark, that no such power of the pulpit existed in the time of our Savior; and that a Missionary, in these countries may in fact do a great deal, which much more resembles the preaching of Christ, and of his Apostles, than any thing known at present in England or America.

These letters have been read by all the brethren and sisters here, and also by Mr. Paspati, and Mr. Panayotes; but as all, except those, whose criticisms you have above, expressed their entire satisfaction, I need not give you their remarks. Let me say, however, that the brethren here think that there are hints in these letters, which may be of use to the Christian public in reference to the Catholic question. We are none of us at all satisfied with the statements in the papers of your public disputations with the papists, nor indeed with your general way of proceeding with them. We of course have no means of judging, except from the public papers; but to us, at this distance, it appears to be a very serious question, whether you are not doing very much, as the papists *wish* you to do. Are you not *strengthening* instead of *weakening* their party? Have you not yet to learn, that "this kind goeth not out" by *eloquent appeals*, *strong assertions*, and *public declamation*,— "but by *prayer and fasting*",— by meekness, gentleness, kindness, &c? In one word, were the papists the majority, and you the minority in America, do you not think you should adopt measures, which would be far more likely to do them good, than those means, which you are now using with them?

If the churches cannot bear these letters now, it appears to us, that you may make some appeals to them, which they will never forget. What! are the poor, weak, ignorant, *superstitious*, sickly, dying people here to bear *every* thing? And can the strong healthy Christians in America, who must have meat three times a day, and never be fed with milk at all, and who think, (and think right,) that they are decidedly the healthiest and strongest Christians on earth, – can they in fact bear *nothing*? Must every thing be made to harmonize with their preconceived notions, even in relation to matters, of which they are incapable of judging? If so, then must Paul's logic be put down as good for nothing; and the rule hereafter must be, that "the *weak* *must bear* *the infirmities of the strong*"!!!

My dear brother, "I mean not, that we be *eased*, and you *burdened*; but let there be an *equality*.' Why should there *not* be? Let the churches know our real state. Why should they *not* know it? Let them be told fully our circumstances; and how much better will they be able to sympathise with us! And how much more fervently will they pray for us, "and for the people about us!

In several instances, I have implied in perhaps rather too strong language, that the churches are *unreasonable*. I must beg you, therefore, to modify the language in such a way, that it may neither *be* severe, nor *seem* to be so. For, though they may expect us to tell the whole truth to the people here, I am very sensible they cannot yet bear it all themselves, especially when presented in a light, in which they have not heretofore been accustomed to view it.

And, alas! *who* of us has any strength to boast of? Even *Paul himself* exclaimed, "Who is weak, and *I* am not weak?" Let us learn then to "bear one another's burdens, and so fulfil the law of Christ." 'Let us love one another, as Christ also hath loved us.' Let us bear with one another, even as Christ bore with his disciples.

"Peace be to the brethren, and love with faith." — "Salute every saint in Christ Jesus."

Your brother,

W. Goodell

P.S. — Since writing the above I have received, from Commodore Porter, a long letter of two sheets, and another letter from his sister, a pious lady, who lives with him, — expressing the highest approbation of the "Hints and Cautions," and the most hearty concurrence in the view I have taken of the subject. Their opinion, though perhaps not the best authority, is still worth something, as they take a lively interest in our labors, and know something of the difficulties we have to encounter.

Constantinople, Feb. 25, 1836

To the Rev. R. Anderson,
Cor. Sec. of the A. B. C. F. M.
Boston

My dear brother,

In regard to the "Hints & Cautions", as they were not designed for the public eye, so neither it appears to me are they calculated to be of any special use to the public. But, if you think otherwise, you can do as you please; only the responsibility must be your own; and, if you raise a storm, you must make your calculations to allay it yourself; for I am too far off & have too little time to enter into any long arguments with the good people at home, unless there be some specially important object to be answered by it. And the letters in their present form will certainly be no credit to the writer.

I will suggest a verbal alteration in the 7th letter, which may obviate some of the difficulties you have felt.

Near the beginning of the letter, instead of, — "in other words, whether I have not taken *Paul* rather than *Christ* as my exemplar. Have I not been for *striving* & *crying*, *disputing* & *discussing*, & *knocking right & left* like Paul; or more *properly* like some, who pretend to make him their standard; rather than, in the manner of our blessed Lord," &c.

You may read thus: — "in other words, whether I have not taken *some other* rather than *Christ* as my exemplar. Have I not been for *striving* & *crying*, *disputing* & *discussing*, & *knocking right & left* like some, who would be thought imitators of Paul; rather than, in the manner of our blessed Lord" &c.

The subsequent apology, beginning with, "From the manner, in which I have mentioned Paul" &c may then be entirely left out as unnecessary.

And at the end of that 7th letter, you can, if you think best, add in a note or postscript so much of what I wrote you Sept. 15, 1835, as relates more particularly to the *matter* & *manner* of Paul's preaching.

It should also be well understood by you, that our circumstances in very *many* respects, & especially in relation to the rites & ceremonies of the church & all ecclesiastical matters, resemble *much* more those of John the Baptist, & of Christ, than those of the Apostles after the day of Pentecost. After that event, the circumstances, ~~o~~ in which the Apostles found themselves, were altogether unlike what their previous circumstances had been. Their circumstances were *entirely changed*. No person, who has not made the subject a particular study, can have the most distant idea of the change. Even Barnes, who is so capital on the four Gospels & on Romans, knows comparatively nothing of the Acts of the Apostles. — Our circumstances, too, are changing here. But they are as yet almost heaven-wide different from those of the Apostle Paul, *except when he went up to Jerusalem*. In *all* circumstances, however, we must follow Christ as to the *manner* of teaching, & of getting access to men's hearts. Paul most evidently copied his example in this respect as closely as he could. Of the *subject matter* of his & our preaching, see my letter to you of Sept. 15. 1835.

I might add, that ~~your~~ the circumstances of the churches in America are vastly different from those of Paul's churches, & ~~that~~ there is scarcely the least resemblance between his operations, & those of ministers in ~~religion~~ America for the promotion of religion.

We were *very much* pleased with your remarks in the last Annual Report, in connec- ~~& still~~

tion with the mission in Greece, & still more with the Instructions of the Committee to Mr. Jackson.

I trust, that nothing I have said in this or in any preceding letter will deter you from expressing your whole heart, or from requesting me to express mine, on any subject relating to the great work, in which we are engaged. And, if I am at any time too laconic, say so to

your affectionate brother in Christ,

W. Goodell

Dated Constple, July 25, 1836.

Rec'd Nov 25.

Ans'd Feb 13.

Concerning his 'Unity & Caution.'

Rev. R. Anderson,

Boston.

Dated Constable, Feby 25, 1836

Thoughts

on Mohammedan & Jewish Miſsions,

being

a continuation of the "Hints & Cautions &c."

by the Reverend Meſsrs. Goodell, Dwight,

& Temple.

Addreſsed to the Rev. J. L. Merrick

by

W. G. S.

recd. Aug. 25, 1835.

No. 1.

Pera, January 1835
3

Rev. Mr. Merrick.

Very dear brother Merrick,

— The late perusal of Brother Goodell's letters to Brother Schneider, in which he treats on the great subject of Missionary labor, has conveyed too many useful and interesting thoughts to my mind, to be passed over in silence and forgotten. These letters have forcibly reminded me, that upon *us* also devolves the Christian *duty* *to build* up each other, — that we too enjoy the privilege *to be built up* by each other in our most holy faith; and that we therefore have the obligation resting upon us, to exert our influence to make each other, so far as human instrumentality goes, workmen that need not to be ashamed, and ready to be active to all the extent which circumstances will possibly permit. — Every new Brother or Sister, sent out to our help by the dear churches at home, is to us a messenger of glad tidings, and a new assurance that our beloved Fathers and Brethren in Christian lands, still cherish the spirit of expansive benevolence, and that their hearts are still, and increasingly engaged in that good cause which will ultimately prevail wherever an immortal soul is to be found. We hail the coming of every new fellow-laborer in so vast a field as ours, and all that we could then wish still would be, to send him to ten different places at a time. This is, however so far from being in our power, that he is rather generally unprepared to go even to one place, ardent as his feelings may be. Before being able to act at all, there is before him a formidable course of preparation, if you regard the mere linguistic equipment requisite. Not one language is to be learned,- not one hard, obstinate, complicated language;- languages are to be acquired, two at least, if not three or four,- and those of no common degree of difficulty. Besides this, the new Brother has before him new religions, new politics, new social institutions,- habits, feelings, and tastes; new courses of literature in the different languages of his field of labor, some by no means limited and easy, must be gone over, and rendered familiar to the mind, to a respectable extent, &c. All this, to which much more might be added, must be done, before the Missionary can hope with any degree of success to engage, I will not say in controversy,- for that will rarely do any thing but harm,- but even in calm, deliberate, friendly conversation, with the intelligent or well disposed of the people, for whose good he is to labor. This seems to be hard; but perhaps it is well. Our habits and those of the people of these countries differ so widely; mistakes are so easy, and they may be of so great consequence, that common sense would perhaps dictate to the Miſsionary to refrain for some considerable time from the particular duties of his office, even if he had the most thorough linguistic and literary accoutrement for the purpose. Sound judgement would, I think, lead him first to study the *people*, after having studied their *languages*, to read their *faces*, and if possible, their *hearts*, after having read their *books*, and to think, feel, and live himself into their ways and manners, before attempting to become among them "a guide of the blind, a light of them which are in darkneſs, an instructor of the foolish," and "a teacher of babes" in spiritual things. The fact is, the old Miſsionary, who has been for years on the ground, and who has been through many a course of bitter experience, is still a learner, and may every day expect to make some melancholy mistake, if Providence directs not his steps; and he ought to be ready, even after having become grey in the service of Christ in foreign lands, to learn a lesson from a little child. This being the case, ought we not to put the little stock of our experience and our thoughts together? Ought we not in every way to attempt to mature each others Missy. characters as soon and as fully as may be? The answer is obvious. It is one of the privileges which distinguish man from the beasts of the field that he may begin to live, so to speak, as far back almost as he pleases, and to learn from the experience of past generations. The brute can begin to live only with the day of its birth but I can with the day of creation. Then let me begin as a member of the human family to live with Adam, as a believer with Abraham, as a historian and a moralist with Moses; as a moral philosopher with Empedocles and Anaxagoras; as a preacher of the Gospel with Peter, John, and Stephen; as a Missionary of the Cross with Paul. As a Missionary of modern Christendom, to the East, let me begin to live with Dober, Schwartz, Martyn, Fisk and Parsons, and as a labourer in my special field, with the first Missionary who entered upon it, and let me gather from their experience all that time and a spirit of candid and prayerful observation and reflection shall permit me to gather. Let their Missionary history be unto me a chart, indicating the rocks, the quicksands, the distances, the trade winds, harbours, and coasts, and all that appertains to the successful management of so difficult a concern as that of a Mission. Yea, let every man, woman, or child, who can make any, however little, addition to the stock of my knowledge on the subject of my work, be welcome to me. Above all things, let that Missionary Brother who is willing to sit down with me for ten minutes, and consult with me, and express his mind to me on any part of our great common cause, be infinitely welcome. And as it is often the case, especially in the kingdom of heaven, that the wise derives benefit from the foolish, the learned from the unlearned, and the strong from the weak, I too will be ready to say what may occur to me, if peradventure I may in this way also *do* and *get* some good.

Will you permit me, dear Brother, to employ some of my few leisure hours in penning down a few thoughts to you. Most gratefully shall I receive your answers. The reason why I choose to commune with you in particular is this, viz. the letters to Brother Schneider and Br. Alger, written by Br. Goodell and Br. Dwight, have all reference to their common labors among the Armenians and

Greeks i.e. among the Christian sects of this country. May the Lord be pleased to bless their interchange of thought! Your field and mine are among the anti-christian part of the population of the East.— This creates a vast difference in reference to our preparation, and our real active duties. How much may and should be said on this subject, which will never enter the plan of those our Brethren. How much of room is there remaining for us for profitable discussion and exchange of thoughts! May the Lord direct our meditations, and may we both derive benefit from them, and not only we, but hundreds and thousands, among whom we may yet be called to labor before our work shall be done, and our days numbered and closed.

Yours truly

H.G.O.D.

No 2.

Dear Brother,

Nowhere is a "beau ideal" more unlikely to make converts, than, perhaps, in the happy country from which we have been sent out as Missionaries of the Croſs. Republicanism continually brings before the people *facts*, and renders *reasons* for every trifling change or event in public affairs; societies for benevolent and christian purposes, again plead their causes by *argument* and prove their usefulneſs and their succeſs by *facts*; and thus this form of government and social union, are eminently calculated to train *matter-of-fact* men, *and* no visitor to America can help noticing that *there*, more than anywhere else, every child almost is prepared to ask or render *reasons*, on any subject within the sphere of his conceptions. And all this is often carried to an extreme and to an unhappy degree, sometimes dry, sometimes of daring speculation. I need only remind you of our late theological quarrels on the introduction of sin into the world, and man's ability to be holy independent of God; in which many a remark was dropped which seemed to assume, that God was not the *Sovereign* but merely the *President* of the universe, who must of course render reasons before he can give orders, and execute laws. Neverthleſs, "naturam frustra expellas furca." – ideals of perfection, one of the great prerogatives of man, cleave to us, offering unto us their important and invaluable service, as holy standards, as a constellation of heaven to guide our course in the blackneſs of storm, through the devious ocean of life where nothing is constant save inconstancy, athwart many a rolling billow, and against many a troublesome head-wind. But, alas! instead of taking these ideals of perfection for what they are intended to be, viz. principles of our duty, by which we are to decide, and define the sum and substance of the latter when it is to be conceived of in its perfection, we take them for the rules of our conduct also, which they are never intended to be until the world itself shall have reached perfection. In other words, instead of abstracting from our ideals merely the matter of our duty, we also abstract from them the manner of accomplishing it, and thus, whatsoever manner and course would in the abstract, seem to lead most directly to the ideal of perfection, or to be most congenial to it, wholly aside from a world of realities pro and contra, along, and ground which the ideal must be pursued; that course we conclude, *must* be *taken*, no matter what modifications, circumstances, and the most holy and conscientious prudential maxims might suggest, or even require. But by this melancholy mistake *matter* is sacrificed to *manner*, *duty* to *chivalry*, wise and lasting usefulness to a fair show in the flesh, and the salvation of souls to the name and fame of a fearless enterprising Missionary. Thus if some of the most sober men in Christian lands knew that there is, 150 steps from your room, a Turkish burying-ground where hundreds take their walks every Sun- and Holiday, their beau ideal would lead them at once to suppose, not only that you were to do all in your power for their immortal souls (for this is granted at once), but that the *manner of doing it* was, to go out, to take your place upon the highest grave-stone there, and to proclaim with a loud voice the terms of salvation, inviting all to lay hold of the only hope of the sinner. And with similar advice he would follow you through all your Missionary journey in the East. And all that for no other reason than, because he consults the abstract "beau ideal" of a Christian Missionary, not only as to the *matter of your duty* and the *elevation of your standard*, but also, and exclusively as to the *manner* of discharging the solemn functions of your responsible office. And in doing this, he would shut up to you a thousand doors of usefulneſs which now are wide open. Of this aſsertion the late expulsion of the St. Simonians, who *did* preach on yonder burying-ground, is the best commentary. They are gone, and we, by the blessing of God are yet here. An individual giving you such counsel, acts just as a man in America would, if he should sit down with his map of Asia before him, tracing out the path of your future journeys through that part of the world, in as straight lines as ever he can draw with his rule and pencil, without any reference to impaſsable mountains, swamps, lakes, forests, deserts, &c. which exist, not in his *map* of Asia, but in Asia real; and all of which will, no doubt, greatly disturb the symmetry of his diagrams, when you shall actually sit on the back of your horse, or your camel, and guided by your Tartar, who never knew a syllable about geometry, shall seek your toilsome way around many a bad place over which the pencil of our American friend paſsed with the utmost ease and expedition. But why all these windings? he exclaims astonished and displeased, why all this temporizing spirit? The answer is obvious. I know that faith *might* remove all these mountains and all obstacles "in toto" if the glory of God required it. But I conclude that *this is not the case*, for my Bible informs me, that our Lord himself, and his Apostles after him, never employed their faith and their miraculous powers in this department, but travelled the common road of common people. Nor would it be hard to show that they took the swamps, lakes, mountains, forests and deserts of the *moral world* as much into the account of their spiritual labors, as they did those of the *material* world, in their journies through the Holy Land and other countries. In reference to our Lord himself, Br. Goodell has shown this to be fact, in his letters to Br. Schneider, and so successfully, it appears to me, that I may well dispense with this part of the subject. The conduct of Paul, the great Apostle of the Gentiles, may perhaps receive some attention in the sequel of my suggestions.

With this mistaken application, or abuse of the "beau ideal" of a christian Missionary, Missionaries went out into the world in times past; with this we ourselves came out; and with it Missionaries will come out probably in times to come: though we trust it will sit more and more lightly upon them in proportion as the Missionary experience of the church increases, and the day of glory draws nigh. How little do we know about ourselves, how *nothing*, I had almost said, about our work, if we come out fully and humbly, but *merely* also prepared *to die for the name of Christ*. How much harder is it here to *live for Christ*, than to *die* for him! How little credit wd. religion get by our dying for him; how little good should we do in that way, in countries like these, where every wicked man is ready to die for whatever superstition he has been brought up in. The martyr's death would certainly not be in vain;— no! but the martyr's *life* it is after all, and his influence which are needed pre-eminently under the present circumstances, and we feel constrained to pray here more than perhaps we should any where else, that the death of his saints may be precious; i.e. rare, scarce, seldom permitted, in the sight of the Lord. It is for *work* then, for a hard, long, hot, and burdensome day, full of duties, - and alas, full of perplexities, distractions, disappointments, and many other unexpected trials, - that we must be equipped; and one most important subject of daily and prayerful inquiry must be, How shall we be most *efficient*, most extensively useful in the circumstances in which God has placed us?

I believe we shall all agree that the "beau ideal" of a messenger of salvation is Christ, himself. Paul, perhaps, comes next; not that we could or should judge, whether he imitated Christ more perfectly than John, Peter, or the rest of the Apostles, but because we know more about him. But, mark it well, we ought not to strive blindly to do as Christ did, and as Paul did, but as they would have done had they been in our circumstances. Were *their* circumstances and ours always exactly alike, then, we should but have to read the new Testament, and go out, and "do likewise." But if their circumstances and ours differ, at any time, and in any particular, - and no man will pretend that they do not, - then we must, before acting ourselves, ascertain from our Lord's real conduct, how *his* actions would have been modified by the change of circumstances in hand;

and to imitate his *manner* of acting regardless of the difference between *his* situation and *ours*, would be as little an *imitation* of *Christ*, as, to act *differently* from him under circumstances *like unto his*. The same is of course true with regard to the Apostle of the Gentiles. That Paul himself imitated Christ upon this principle is plain enough from his *history*; though I admit it does not exactly lie on the surface of it but requires more than usual attention.

How would Paul have acted if he had been the Apostle, not of the Gentiles, but of the Jews of our days, and of the Mohammedans, and if he had been placed in our circumstances, in reference to the means of operating upon the people, and in reference to languages, literature, &c? This is an important question, and upon the proper solution of this depends, I believe, the particular *way* and *manner* in which a Missionary to these and like nations is to discharge conscientiously and successfully, the great and responsible duties of his station.

Yours truly

W. G. S.

No 3

My dear Brother,

The preparation for a work precedes the work itself, as no one would think of setting sail before rigging the vessel. I am therefore correct if I introduce my remarks with this subject, whatsoever the imperfections may be which may cleave to the suggestions themselves which I shall make. The necessity of a thorough course of sacred criterion cism, and theology, and whatever belongs to the department of a Theologian, I shall pass over in silence. These topics are sufficiently dwelt upon by the professors who fill the chairs of theological science in Christian lands, many of whom are occasionally betrayed into hyperboles on the transcending importance of their respective departments, which seem, if not to exclude every thing else from the circle of valuable acquisition, at least to assign to every other accomplishment a secondary place, for mercy's sake. Far be it from me to go to the other extreme. What can be important for a Missionary if a thorough acquaintance with the Word of God is not? An acquaintance, I mean not saving, for that he already needs as a Christian, but *literary* in a general and liberal sense, and *critical* in particular. What can be important and needful to him who is to reason with shrewd and able men, on the subject of religion, if a proper and consistent arrangement of religious truth (theology) is not? How shall *he* who is to come into contact with people, and with books of the most diverse notions on religion; notions deep, bold, specious, interesting, nearer and nearer to Christianity, sometimes towering away as it would seem, above it, sometimes apparently going deeper into philosophy, in ascetics, in experience, &c; — how shall *he* keep clear of perfect confusion and distraction, separate in every *instance*, the quintessence of religious truth from the specious counterfeits of "spiritual wickedness," and distinguish in every system truth from falsehood, using the one for his purpose, and rejecting and combatting the other; — how shall *he* do all this, I say, who has not a thorough training in the history of moral philosophy, and of dogmas, heathen, Christian and heretical in ages past; i.e. in the religious history of the Church, and of the world. In this latter remark I have special reference to the Missionary for Mohammedans, for I confess the Jewish Missionary, when he has mastered the subtle emanation system of the book Zohar, and glanced at the foolish quibbles of Talmudic and Rabbinic sophistry, there is nothing more to be expected either deep or high, and their Polemics is a hard task to read, only on account of its puerilities, scurrilities, and impurities. I dismiss the subject then of the necessity of a thorough critical theological preparation; if there should exist any doubt respecting it, with any one, he may be satisfied by a mere glance at Martyn's Controversies with the Persians, edited by Professor Lee, in England: and if this is not enough, he may read, if he has access to them, S. de Sacy, Erskine and Tholuck, on the subject of Eastern Mysticism.

My text for this letter is, Acts XVII, 28; to which you may add 2 Peter 2.4; and Jude 6, 9, 14 where the Book of Enoch is quoted; and if you please also, the passages in the O.T. from the apocryphal book called Jasher. My subject is, you already apprehend, the rise and the usefulness of profane and apocryphical writers in the proclamation of the truth. I am not going to prove to you from a few words which Paul borrowed from heathen writers, that he was a classical scholar, or versed in the philosophies of Greece. That he knew something about them we can, of course, not doubt, when we see him quote the former with familiarity, and pronounce upon the latter as being philosophies "falsely so called;" but his perfect familiarity with them does not appear from these facts, nor is it probable in my view that he had any. One thing, however, and the most important to me, is certain, viz:- that both he, and the two other sacred writers mentioned did use sometimes, and to some extent, what they knew of the tenets of heathen sages, and of Jewish tradition. Paul, to whom we will now confine ourselves, took the Athenians on their own ground, and from truths acknowledged led them on to truths hitherto unknown to, or rejected by, them. It follows from this, that we may do the same; yea that, under the same circumstances, we should do the same;- and if so, then an arsenal opens before us, and a field of battle and triumph extends itself on every side, of which the "tiro" in Eastern literature has not the most distant conception. It will appear from what little I may be able to crowd into a few letters, that there are floating abroad in the East, views, doctrines, feelings, principles, &c. on religion, which, if sketched together, would completely dazzle the eyes of the unlettered, — no — of the literary christian even, and make him think, that people who had such views must be Christians as a matter of course. The pious resolutions of an excellent man which were lately published and republished and praised (deservedly so) by every body, not only contained nothing to which the Eastern mystic would not say "Amen," with all the deep thrill of Eastern emphasis; but these resolutions were even much below, yet, of what he would call perfection, and he would perhaps recommend to you, to press on in this path, as there was still a long race of higher and higher spirituality to which you might, and ought to attain. Yet these men are all far enough from being christian. Nor, do I indeed intend to say that, if a Mystic uses the same language which a true Christian does that the import of the phraseology is in both cases the same. Sin, repentance, faith, communion with God, love to Him, are very different things in the mouth of a mystic from what they are in the mouth of a Christian. So when the heathen philosopher said "We are of his offspring" his meaning and Paul's "υιοθεσία," were widely different things. But there is still in each case a similarity between the ideas of the two parties, and that similarity is enough to render them useful to the Missionary. What you see in the mystic is indeed not the "new man," but to use the expression of a German writer, it is only the "old man converted." But that these notions may not be used with great advantage by him who is to open unto them* the scheme of salvation, no one can have even the shadow of a doubt who has at all examined the subject.

What cheerful and powerful use do you think a Paul would have made in conversing with Mahomedans, of ideas and phraseologies like the following, all of which are sanctioned by themselves, and extant in their best works, and even in Lexicons! Christ is "Hazret Ysa," "the Lord Jesus;" nor will they scruple to add "Effendimiz," i.e. "our Lord". The Gospel, or N.T. the pretended corruption of which is no longer insisted upon by the mass, they often call, "Indjeeli Sherif," i.e. the excellent gospel, and they acknowledge that it was handed down from Heaven to Christ.

Four books have descended from Heaven, and are still extant, (many others, also from Heaven, being lost,) viz: the Tevrat, the Zeboor, the Indjeel, and the Koran. By the two first they mean the Old Testament, Tevrat meaning the Law, in Hebrew תּוֹרָה, and Zeboor, the Psalms; the other Books of the O.T. being included under these two names. The third, the Indjeel, is the N. Testament. The fourth book descended from Heaven is the Koran or Alcoran. The "miraculous breath," is called "Jesus wind;" (I: 136)* the "sunny firmament," "Messiah's roof," (I: 150) Jesus is "the possessor of the crown of Heaven," (IV: 5) "the Lord of the Sabians;" (IV: 7) the sun is "Jesus sitting by the wayside;" (IV: 25) the fourth heaven, "Jesus garden;" (IV: 26) the sun, again, "Jesus' torch;" (V: 47) a board sent down from heaven to feed 6,000 men "Jesus' miracle;" (X. 84) Jesus is "the special messenger of joy;" (X: 113) and (II: 136) the same, once more is the "inmate of Jesus." The dry dead Koran is perhaps the most powerful positive obstacle to the promotion of religion among the Mohammedans; it contains less of what may be called spiritual, than almost any other of their other religious books, so far from being the legitimate source of the spiritualising systems of the Soofees, and others, these systems rather developed themselves in spite of the deadening influence of the Koran, and because the sap and powerless husk of that book, - "filth in golden dishes," as Luther said of Erasmus writings - could not satisfy them, they forced meanings into it, and sublimated it into Neo Platonic and other transcendental schemes, which never entered into the crazed and sensual mind of Mohammed. Yet, if Paul preached to the Athenians judgement to come," and with this subject opened the proclamation of the truth in the capital of Greece, and the literary emporium" of the whole civilized world; - even the Koran itself, with its endless, tedious repetitions - of the judgement day, and of the punishment of wicked unbelievers, and of the blessedness of believers, half-way meets the Missionary, and gives him an excellent opportunity to go on from this point of common ground and to remark and reason on the nature of judgement to come; the way to escape damnation, the meaning of unbeliever, "kafir," idolater "Mushrik", believer "Mahmin" heaven, hell, eternity, and a number of the most essential, awful, and thrilling subjects, and to send home his little audience from the coffee house, or where he may have met them with their minds thronged full of ideas equally new and overwhelming. But I must not proceed on this subject, as I intend to devote some time to a consideration of the use which might be made of the various points of the Koran, and of several other Mohammedan books. Here let me merely suggest the principle upon which they should be used, which will also determine the manner in which they should be studied.

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* These references indicate the seven folio volumes and their pages, of a huge Lexicon in Persian, written or caused to be written by Haider or Ali Shah, son of Seadet Ali, king of Aude, who is probably still living. The work is quite recent.

Let it be settled in the mind of every student preparing for the Mohammedans, or Jews, whether he will teach them the truth, or attack their errors. For, unless this subject be settled in his mind, he can give no proper direction to his studies, and will read at random. In his *independent* reading of Moslem or Rabbinic works he cannot possibly know what to mark in particular, what passages to receive into his scrapbook, what to commit to memory &c. In his reading of polemic works against Islamism or Judaism he will blindly follow his guide; and if that guide has in his efforts for the truth, taken a wrong direction, the student will of course follow the beaten track, and while he dreams to be fitting eminently for usefulness in these quarters, he is daily contracting habits and strengthening prejudices in his mind, all of which he may have to demolish and remodel when he stands on the ground.–

Suppose he has no plan how to proceed in his work among the Mohammedans; of course he can have none as to the direction of his studies. The first thing for him to do, is, to master the difficult Arabic Grammar, for he must needs read the Koran in the original;- this is plain. The Grammar is thoroughly handled, and the Koran goes sufficiently easy after a few years. Without waiting however till he shall be able to read the Koran independently he takes hold of the "Refutatio Alcorani," by Marracci he takes hold of the Prodromus ad Ref. Alcor. by the same. He reads that part of R. Martini Pugio Fidei, which relates to the Mohammedans. Perhaps he gets hold of Galatinus, who however is the mere plagiarist of Martinus. This amalgamation of the reading of the Koran with works relating to it, is in my view, very judicious in itself considered. Here the student finds a large mass of polemic matter, and he can only wish to remember every passage, and to get every argument familiar. If he is to be a Jewish Missionary, he will study the Chaldaic thoroughly read in the Targums, try the Talmud, look into the Schoetgen, and Lightfoot, and probably spend most of his time in reading and extracting that part of R. Martini Pugio Fidei, which runs against the Jews, Wagenseil's Tela Ignea Satanae, and his other works, and Eisenmenger's Judaism unveiled (Entdecktes Judenthum) Sommer's Theologia Soharica, and l'Empereur's Cabbala reduced into the form of a Dictionary will delight him less, and appear of inferior importance, perhaps; though he will look at them; and if he does so, he does well. He will, of course, not forget the Buxtorfs, Glaesener, Voisin, and others. But the very titles of the Books "Refutatio," "Pugio," "Judaism unveiled," "Tela Ignea Satanae," by which Wagenseil means those Jewish Books which he is about to refute;- these very titles show him that the principle of these authors is fighting. It will not even so much as strike his mind, whether there is not a radical mistake in this. Calm writers on Mohammedanism like Reland, are rare, and unhappily they do not seem to have any more of the Spirit of Missions than Voisin, Schoetgen, &c. not to speak of Bertholdt, and other Neological writers on the subjects of Jewish Theology and religion; while the Maraccis, and the Martinis, the Eisenmengers, Wagenseils, &c. are blazing with zeal. Is he to follow the ones, or the others, both or neither? a question equally hard and important;- and my advice is, that the Student by all means close his books, and get forth his

Bible. *There* let him examine the conduct of Christ and of Paul, and *there* let him abstract his principles of action; and, consequently of study also; — and when this is done, *then* let him use his helps in literature with a steady reference to the principles he has abstracted from his Bible; — no matter what course the author of the book which he is just reading seems to take himself, or to recommend to him.

Yours truly,

A. F.

No 4

My dear Brother,

I know very well you have read the Acts of the Apostles, and not only *read* but *studied*. Nor have you studied them, as I suppose, in that superficial unpractical way, which, if I may make comparisons, is like looking at a landscape from a great distance through a powerful telescope. Such an observation, if ever so minute and accurate, is far, enough from making a correct impression. You might in this way have the most particular and exact information as to every trifling object in your landscape, and of all their various respective distances from each other. But the *colors*, my friend, the *colors* which you have seen are not those of the real objects in your landscape. Not that you have seen black for white, or green for blue. No, indeed. What you saw to be black, white, green, blue or red, was just so. But the *concentration of light in your telescope*, at the distance from which you made your observation, gave those colors the burning purity of matchless enamel, which, when viewed near, and with your naked eye they have not. The rude and ragged Shepherd boy was a perfect beauty, his unwashed sheep, clean like a cord of pearls; and his poor hut melted away into the "chiaro-oscuro" of an unhealthy nook, between decaying rocks, and some half-dead trees, which, from near, would never have attracted one look of yours. I desire to speak with caution and reverence, when I say that some read the Acts, and indeed the whole Bible in this telescope way; - and what dazzling brightneſs to be sure! must the colors of a picture of consummate beauty and perfection assume when viewed at the enormous distance of eighteen hundred years. But what! you may perhaps say, do you think that the realities of the Sacred Scriptures are as far below our most lofty conceptions of them, as the Shepherd boy and his sheep, and hovel are below the enamel of that view which my telescope gave me of them? I answer yes, below, if you look at colours. But if you look at realities, then the realities of the Word of God will prove at least as superior to your prismatic and romantic conceptions of them at a distance, as the realities of the real landscape, full of the works and bleſsings of God, as the innocent and cheerful lambs and the Shepherd boy with his immortal spirit are superior to the dead and vanishing refractions of your glaſs. And if the true friend of nature and of man, makes a happy choice both to himself and to others, in preferring to the magic of your glaſs the sober realities of God's creation, and a benevolent intercourse with the poor and the ignorant in yonder hovel, O what must be the bleſsedneſs and usefulneſs of _that_ man, who by faithful study and by a prayerful spirit enters into the realities of God's holy word _as they are_! What must be his gain! What a world of practical matter lies before him to be wrought into the tissue of his life and duties! What unmoveable principles of action must suggest themselves at the nearer view of living and dying scenes, of benevolent actions and patient endurance, penned by inspiration itself, with all the faithfulneſs of present realities. O give me the Bible as it is! Take away the eighteen centuries; take away the distance – take away the change of things, and habits, and languages; – let me roll back time past, and mingle in spirit with the twelve, – with the seventy; let me get a corner in Lazarus' house in Bethany; – let me be the travelling companion and fellow-prisoner of Paul; – let me catch their spirit; – and though I may perhaps in consequence be led to act in a way which no Christian on earth will acknowledge to be an imitation of Christ and his Apostles; yet it will be that, more than if all their loftiest flights of fancy, obtained by a distant view, were carried into life and practice.

Let us endeavour to look at Paul near. You have done so before, I doubt not. But the more you have done so, the more you will be inclined to do it again.

Saul of Tarsus "breathing out threatenings and slaughter against the disciples of the Lord, is struck down to the earth" "near Damascus." And methinks the deep seal of sovereign mercy must still be imprinted upon that interesting spot. In Damascus he is brought out to the light of Gospel truth, and Gospel liberty, and after taking sweet counsel with the brethren "certain days, he straightway preached Christ in the synagogues, that he is the Son of God."

Saul of Tarsus "preached or proclaimed Christ." His burning zeal would absolutely not permit him to be silent. But where did he preach? In the crowded gates of Damascus? In the markets and bazaars? Did he go about the streets, entering into houses, stores, and shops to exhort men, women, and children to escape from ruin? I, for one, read of no such things. "He preached Christ _in the synagogues_;" i. e. in the regular places of worship where every Israelite had the right, - a certain specified number of males above 13 years, being present, - to take the O. T. read a Pasook, or passage, and give them a Midrash, or explanation of it, as long as he was able to give it, or his hearers willing to hear. He preached _Christ_ in the synagogue "that he is the Son of God." Very well. This was a subject either entirely unknown yet, or one of acknowledged discussion at that time, one party leaning one way, another the other, till the separation became decisive, and till _time_ _did_ _permit_ a rising generation to grow up in the prejudice that Jesus of Nazareth was a deceiver, and that no one was to be permitted to mention his name in the synagogues. I ask now, was there any thing _eccentric_ in the conduct of Saul? Was there any want of regard to propriety, and social and religious arrangements and habits in it? None that I can see. He preached Christ in a place where he had a right to preach him. But what if he had proclaimed Christ in the open streets and public places, hindering people in their pursuits and duties, while public feeling and long-established habits were decidedly against that? What if the separation of the Synagogue and the Christian Church had *already been made*, and generation after generation– as we have them now– had grown up in the Judaism of our days, who could only be controverted in the Synagogue, but not in any way preached to! What if he had still forced his way into the synagogues of Damascus, to preach and dispute, right against the wishes, laws, and habits of the assembled congregations, that Christ "is the son of God!"– Would this not have been strange, and hurtful to the cause of Christ, and to the souls of men? Suppose some young Unitarian preacher in America should at once be converted to Christ. The time when Unitarianism was confounded with Christianity is of course past; the broad distinction is made; separate places of worship are established. But he, regardless of this state of things, and of the right of Unitarian congregations to have their own way in worshipping, - enters one of their meeting-houses, and while the minister is in the pulpit, while the worship goes on, he breaks in upon them to tell them (what is true and infinitely important) that Jesus is the Son of God! What do you say to this! The two cases are exactly parallel. But, if such a course was to be pursued; how soon would religion and misrule, conversion and madness, pious zeal and rude indelicacy be identified in the mind of every sober person, and placed into a melancholy neighbourhood together in Crabbe's Synonymes, and other like books. The voice of common sense and an enlightened conscience are plain on this subject. But let us hear the verdict of some "beau ideal," wholly aside from a consideration of circumstances and good sense. Thousands of impenitent sinners" in Damascus are crowding the gates of death and hell. They are all redeemed by the blood of Christ. Repentance and faith in *him* will save them, and nothing else will. Then let them know all the horrors of their situation! Let the name of Christ ring from gate to gate! Let Jews and Romans, high and low, old and young, at home and abroad, at business, at the table, by day and by night, be urged with all the tremendous considerations of hell, and heaven, and eternity, to repent, and *believe*! Let Saul of Tarsus, arise in the burning zeal of his first love, and pour abroad upon the astonished multitudes in the streets, the resistless tide of his inspired logic, and of his heavenly eloquence. Woe unto him, if he lets one sinner pass him in the streets without thundering into his careless soul, Repent and believe *or be damned*!! If he lets him pass, God will require his blood at his hands, in the last day. — My brother, have you never heard remarks dropping from the lips of good people, which would seem to imply that Saul of Tarsus ought really to have done so, — and that Christians ought to do so now in all circumstances, and at all hazards? And do not (suspicious circumstance!) — do not enemies of the truth, Unitarians and Universalists urge a so called consistency upon us, which looks altogether like the sketch just drawn? Propriety and circumstances will not permit such a course, we reply, although in the abstract it is good. May God hasten the day when such efforts can be made, and when the realities of eternity shall sweep from south to north! What propriety! is the reply of the idealist; what is propriety? a poor human conventional matter, which changes like the chameleon its color, every day, what is that in comparison with the eternal interests of millions? Down with it! Let every thing inferior give way to the awful concerns of eternity to come, and let us go on trampling into the dust every minor consideration, while God may take care of the event and the results of our course, both to ourselves and to his cause. So the idealist. But Saul of Tarsus "preached Christ in the synagogues," and there discussed with them the great subject of Christ's Divinity, when it was yet "in medio," and a proper subject of public remarks in any worshipping congregation of Israelites out of Jerusalem.

The subject of Propriety and decorum is an exceedingly delicate and difficult subject in Moral Philosophy. It is certainly not the place here to develope it at length; yet, as it enters with no small degree of power into our subject, and even into the conduct of Paul while at Damascus I am under obligation, for the sake of perspicuity, to state at least what I understand by the term.

Propriety or Decorum is a rule of action by which the character of the latter is determined in some particular point of view. We all know what it is, for it is a matter of daily use with every one of us, though we are unable to give it a paraphrase which shall do it justice. It is in reference to *actions* what *harmony* is to *sounds*, *symmetry* to *buildings*, *convenience* to *furniture* or to instruments; and, it is like, in fine, to all those terms which expreſs that relative perfection of any thing or subject which may be perceived under the more general categories of beauty and fitneſs. The influence of education is more sensible, perhaps, in the modification of this mode of conception than in any other, though it merely changes the _form_ of the thing, without destroying the thing itself.— This modification of the _form_ by education is a matter of fact, even with regard to moral right and wrong, and still conscience remains undissolved;— why should this not be the case here also? Propriety or Decorum is different in one place from what it is in another, but it exists every where. And since men are pleased when they see it complied with, and displeased when they see it violated,— and considering that they have claims upon our regard for _their_ comfort, as we upon their regard for _our_ feelings;— 1st benevolence will comply with that which is called decorum in any one circle or society. And again, since such a compliance will turn the hearts of men to us, and make them love and esteem us,— 2dly _prudence_ will comply with it. And once more, if the influence lost by a non-compliance, and the influence gained by a compliance with the rules of propriety, are taken into consideration, and if at last _influence_ is considered in reference to its unavoidable necessity to the philanthropist in all his benevolent schemes;— the subject of Propriety or Decorum assumes

3rdly a binding moral power, which its changeable features did not permit us to apprehend at first. Thus much in the abstract. A more practical view of the subject will require the following modifications. Propriety or Decorum in its usual sense, (and I am treating the subject merely for a practical purpose,) is divisable into three parts. 1. It requires some things to be done which are morally right, and forbids somethings which are morally wrong, - perform your promise, speak the truth, esteem your neighbour as he deserves it, &c; and do not lie, do not steal, &c. 2. It requires or forbids indifferent things, e.g. wear such dress, pronounce so and so, salute men after this or that fashion, arise, sit down, stand up, &c. under such and such circumstances, and the like. 3. It often requires what is morally wrong, and forbids what is morally right, - go to the theatre, or suffer no Bible in your house, permit no family worship &c. In the first instance, moral obligation already settles the question of compliance in the affirmative, aside from every other consideration; In the third case moral obligation forbids compliance, let the consequences be what they may. In the second instance the benevolent prudential maxims suggested above have their proper claim and department, and lead to compliance again, though morality has nothing to say as to the nature of the actions in themselves considered.

But we are not yet at the end of our subject. We have granted, that when Decorum requires what is wrong, it must not be complied with. But what can be more wrong, than to let sinners go to hell unwarned as Paul did in Damascus? I answer; - If he would have saved on the whole more sinners by not complying with the rules of propriety, he ought not to have, and would not have, complied with them. For it is obviously wrong to do *little* good, when we can do *much*. But if by a compliance with those rules more would on the whole be saved, or even if an equal number wd. be saved in either case; then, in the former instance moral consideration would lead to the compliance in question and in the second, the above benevolent and prudential maxim wd. demand it, - morality not objecting. Now we easily agree, that

Paul was led by the Holy Spirit to the production of the highest good he could produce. At Damascus this was done *in* if not *by* a compliance with the rules of propriety. This already speaks *for* such a compliance *at times at least*. But if the subsequent conduct of Paul should invariably exhibit the same features, - if the rest of the Apostles should be found to have acted on the same principle, - yea, - if they all would seem to have followed Christ in this particular, then the moral principle is regularly abstracted from repeated and inspired examples, that in the proclamation of the truth regard should be had for propriety in general, and for the social and ecclesiastical institutions of our fellow-men in particular, this course being pronounced by inspired examples as productive of the highest possible good. I know I am treading on sacred and delicate ground. I wish to speak with caution, and in the fear and presence of God; and lest my conclusion should still appear bold, let me close this letter with a few qualifying reflections which may serve to guard against the *abuse* of a principle, which (if I mistake not,) Christ and his Apostles *used* with such eminent success.

1. In the question, *what is proper to do? or to say at any given time?* very much depends upon the character of him who is to act or to speak. A holy and devout man may speak of religion in places, and at seasons when an inconsistent professor of religion must hold his peace. There is a "propriety" in his speaking on religion, when for the other man it would be highly improper. He created, so to speak, that "propriety" by his holy walk and conversation. And here, I apprehend, lay the great strength of Paul. Compare his speeches before Roman Governors, kings, and queens. *If we wish for frequent opportunities to do good, let us cultivate a high state of piety, and that will pave a thousand roads for us, where in a cold frame of mind, we should have found "thorns and briars," and from which we might have returned ashamed and discouraged* saying "*There is a lion in the way.*"

2. The state of public feeling will render proper at one time, what is clearly improper at another time. When a powerful revival sweeps the town, and every soul feels

trembling the Divine presence, you *may* go into stores, shops, houses, and places of concourse, to speak to sinners, and you *should* go then as far as ever your sense of eternal things, and the unction of the Holy One will bear you on. There is a "propriety" now in this, and *that* "propriety" is felt like every other. Had there been such powerful work of grace at Damascus, you may rely upon it Paul's voice would not have been confined to "the *Synagogues*." In different circumstances we shall find him speaking in families, exhorting from house to house. But here, grace and the divine Spirit are pre-eminently needed to guide us, that we may neither linger behind in carnal fears, and in self-indulgence, nor rush on headlong and heedlessly, tempting God to bring good out of evil.

3.- Skilful management will often break a road, and prepare a way admirably for the exertion of a holy influence, and for the proclamation of the truth, when before there was no such chance. Remember the manner in which Paul obtained from the Roman Captain in Jerusalem permission to speak to the multitudes. *Acts.* 21: 30, No other man than Paul would perhaps have thought or felt, that such a request was proper, or could be introduced under those circumstances. Paul felt, and improved the chance, and succeeded. Remember also especially the admirable manner in which he introduced his sermon to the literary men of Athens. But of these things more hereafter. You know some men have a special gift to make opportunities to do good, when there are none before. Saml. Mills is a remarkable instance of the kind.

4. Guidance from on high, suggestions of the Spirit, and the hand of God's particular providence upon us, will discover or furnish to us many a blessed opportunity where it will be perfectly proper to act or speak for him. God plays with us as a kind father with his children. He says to us, "Prepare ye the way of the Lord," and in the mean time, his invisible hand prepares our way. O how kind! O, how condescending! O, for a grateful heart, and faithfulness unto death!

Let no man, then, say, I can do no good. Propriety will not permit me to act as a Christian. Let not guilty backsliders abuse the holy principle of Paul, and the word of truth, as they do also the very sunshine, the atmosphere, and every gift of God. If you have no opportunity to do good, if there is no "propriety" in your acting the christian's part, depend upon it your piety is expiring; you have lost the holy skill of a soldier of the cross; the guidance from on high, the communications of the Holy Spirit, the hand of God's providence have left you, and you are ready to die the death of Achan. Dear brother, may this never, *never* apply to you, or me, or any one of our Missionary Brethren or Sisters! The Lord make us holy, skilful and faithful in his cause, and guide us till death.

Yours truly,

W. J. S.

No 5 –

My dear Brother,

In my last letter we cast a hasty glance at the conduct of Paul immediately after his conversion at Damascus. We found, that even at that time of peculiar excitement of mind, when the interesting young man was transplanted by a divine hand from the deepest slavery of Rabbinic thraldom to the glorious liberty of the Sons of God, and when his ardent and capacious mind was filled to bursting with realities of unutterable interest, beauty, and importance, – we found, I say, that even at that period when eccentricities and imprudences in point of conduct wd. have been equally natural and pardonable, Paul did nothing which the greatest stickler for propriety, and for existing habits, and public feeling could have objected against with good conscience. This my sober conviction is, I think, based upon a close study of the Acts of the Apostles, and some personal experience of the circumstances in which the Apostle was placed. You can examine the correctness of what I said; only this request I must urge with you, viz: Examine with your *Bible* before you, and with a realising sense of the nature of society in the *East*, and not with some Commentary from the *West* on your table written by a man perhaps, who during his whole life remained as distant from the *place where* Paul lived, as he was from the *time when* he lived, and who was till death perhaps, an utter stranger to all the more *particular* circumstances under which Paul acted and preached. For unless close, independent, calm, long continued study, and much prayerful reflection annihilate the distances of time and space, to his mind, I shall not think him any more competent to judge upon the subject than we were ourselves, when we first commenced to study the Acts with our dry Latin commentaries before us, in which not a few things were asserted without ground, and still more passed over from want of information or deeper reflection in the Commentator. I have merely stated my conviction, without encumbering it with those proofs which belong to a proper demonstration, and it remains that you examine it before you make it your own. And upon this same principle you will permit me to proceed hereafter since it is the only one which is consistent with the narrow limits of these letters.

If Paul was circumspect and sober in his conduct at the very time when we might rather have expected him to trample upon every human institution and contrivance, in order to be faithful to his new views, and to carry out his new conviction to that kind of consistency (not degree, for of this we are not speaking in these letters) which idealists continually urge upon us, how much more must we expect him to exercise prudence, and a delicate regard for the institutions and feelings of society when the first explosion of his marvellous moral change was over, and when his strong intellect had recovered from the tremendous shock which made his whole bodily and spiritual frame tremble to the keel. Sound judgement would lead us to expect this beforehand; but as we are not about framing theories, but rather inquiry into facts, we will now endeavour to follow Paul with hasty steps, omitting, of course, every thing in the account of his life, which does not enter into our plan.

Paul leaves Damascus. Why, we know not. He goes to Arabia, i.e. to those neighbouring regions of what then bore that name, where he could be useful among the Jews scattered along in that portion of country. For to suppose that he retired into the desert of Arabia, to live there secluded for three years, appears to me by no means probable. And, strange to tell, — Paul, every way fitted to set all Arabea in a blaze, - Paul does nothing during three years, which the Holy Spirit judged proper to transmit to us through the pen of Luke, or in any other way. Nor did the Brethren at Jerusalem, three years after Saul's conversion, seem to know anything of the glorious doings, the bold preaching, the giant efforts, and the splendid conquests and triumphs of Paul in Arabia. For when he came up to Jerusalem, after his return from Arabea to Damascus, and after his escape from thence over the walls of the city, it needed the influence of Barnabas to introduce him to the church as a brother, and fellow-disciple to Christ.

Making every due allowance for the want of conveyances and other difficulties, we must still suppose that *nothing very striking* at least happened during Pauls residence in Arabia, especially as Barnabas himself mentions nothing of the kind to procure for him a favorable reception with the suspecting and fearful saints at Jerusalem. He merely tells them that Paul preached boldly at Damascus in the name of Jesus, in other words, that Paul acted there decidedly the part of a plain and faithful proclaimer of the Gospel, and that the brethren had no reason, therefore, to suppose him to be either an enemy to the church, or a spy and hypocrite. Sobriety will, I think, lead us to the conclusion, that Paul's influence in Arabia was gentle, and it may be, the more limited, the more he felt himself the need of a deeper and broader experience of men and manners, and perhaps of himself too. And if this be true, who does not see, that this course shows more of a sound and pervading mind, and more of self-denial in an ardent and talented youth like Saul of Tarsus, and promised more usefulness in the long run, and a more thorough and resistless influence *at last*, than if he had given up the reins to his feelings although sanctified, and preached throughout Arabia the gospel, regardless of his *natural* exposure to mismanagement; regardless of the good or ill preparation of society for the truth; regardless of the tender youth both of his body and of his mind, which was still in a process of expansion and growing maturity? Truly if Paul was inspired in any other part of his Apostolic career he was not left to himself in this instance, when *natural* feeling would have led him to make the land ring again with his powerful eloquence, from Dan to Beersheba. But ah! had Paul been sent out as a Missionary of the cross by some churches of modern Christendom how ill would he have fared with some very good people, in taking the course which he did take. What is Paul doing? How many converts has he made in Arabia? How many inquirers are there now? How many attend to preaching? What oppositions has he overcome? What persecutions suffered for the name of Christ? These, and a thousand like questions, would have been asked by many after a very short time. And if during three whole years, no intelligence had come in public prints, that Paul is doing such and such things, - and if he has not written letter upon letter full of interesting intelligence, full of encouragements and Macedonian cries; - many would have wondered at it, saying - Paul is doing nothing all this while, - we were deceived in him, - he is not a man for the busineſs, - he has not the spirit of the fearleſs Apostle Peter, or of the martyr Stephen, and the rest of the Apostles. And, my Brother, I cannot but remark here, that if such a state of public feeling should exist at home, it would tend to operate very unfavourably upon the Missionary abroad. He could not but feel deeply that if the interest in his Miſsion is to be sustained at home, - if his Ministerial and Miſsionary character is not to be injured he must write, - he must say something pleasing and encouraging, - he must *appear* *as* *doing* *something*. Far be it from me to suppose that he would ever forget his responsibilities *to* God, and give himself up entirely to motives of even *refined* self-interest. If he is a Christian, this can never take place. But his eye might be diverted from the elevated standard of duty, that is, the Glory of God; his motives might be, if not supplanted, at least *alloyed*. And if he should be kept even from this injury, at all events temptation would lie before his threshold. Perhaps a brother Missionary 50 or 100 miles off goes on prosperously, and fills periodicals at home of every kind with his interesting accounts. A Gutzlaff drives about China, - the Sandwich Island Missions are replete with interest, - India and Burmah enjoy revival seasons, - Greece is filling up with schools, - (Smith and Dwight have printed whole books of their famous tour, are favourably reviewed on either continent, and see edition after edition coming out.) What is more natural for the frail human heart of the Missionary, than to think, I also must do something great; I must roam over countries, kindle up revivals, write books, &c. &c. or my character will suffer. And not aware that his circumstances are as different from those of his more successful brethren, as the East is from the West, he is tempted to rush forward, reckless of consequences, and afraid of nothing but a bad name at home. And in writing home, he may insensibly be betrayed into as fair representations of the state, and the prospects of his Mission as conscience will possibly permit him to make. Ah! dear Brother, with all the conscientiousness of a sincere Christian, it would require much of additional independence of character in such a state of things, to go on conscientiously and prudently; to write home plain truth whether it be sweet or bitter; to appear great or small; to be esteemed much, or little, or not at all. Yet, let us not forget, that, to let the Brethren have glorious time at Jerusalem, Damascus, and Antioch; to suffer Peter and John to preach to thousands; and, in the mean time to go about the villages of Arabia unheeded, to study men's characters, faces, habits, feelings, and perhaps ones own mind, ones own weaknesses and dangers; and to develope one's powers and talents by a slow and sober process of experience—let us not forget, that this requires more self-denial, and is a better evidence of good sense, and of a sincere devotion to the service of Christ, than to rush into the flames of martyrdom, in order not to be outdone by others, or disregarded by the good people of our dear mother Churches at home.

The more I think of Paul's residence in Arabia, the more I admire the strength of his sanctified mind, which could control his burning zeal, and bridle it into subjection, into that intellectual and spiritual training which conspired with other circumstances, and with the miraculous and gracious gifts of which he was made partaker, to give him ever afterwards a solidity, and an elasticity at the same time, which rendered him capable of the most diverse and successful application, and sufficiently master of his feelings, to check them with holy prudence or to pour them forth in torrents, according as the teaching of the unction from the Holy One, and providential opportunities and circumstances suggested or required. "*Videre* *verum* atque uti res est *dicere.*" be our motto, then, in writing home, although we should certainly give to our Christian friends at home no more of the discouraging than they can bear, and should rather carry the burthen alone, than make them disgusted with the work of missions. And the Apostle's το τῆς ασθενίας καυχάσθαι, 2 Cor. 11: 30 which so remarkably distinguishes him from fanatic and romantic adventurers, who are always strong, should be our principle whenever difficulties beset our way, or seeming ill success and real insignificence follow our steps.–

If this view of Pauls activity in Arabia is correct, and certainly it is at least probable, it is evidently worthy of an Apostle, and worthy of our imitation, whenever we are placed in like circumstances; though it will be very unlikely to procure for us the admiration of the world, or perhaps, even of the churches at large. In closing this letter let me merely observe, that like sobriety marked Paul's conduct after his return to Damascus so far as we know anything about it. The Jews combined to take his life,– he is advised to flee, and flee he does. The great Apostle of the Gentiles condescends to sit in a basket, and thus to be let down from the walls, while the exulting Jews remained behind and triumphed to have driven him out. The time was coming however apace, when Paul was *called* by *Providence* to show his readiness to suffer and to die for Christ; and when *that* time had come he was ready by divine grace to meet it. Thus let *us* wait till God calls, and then may his grace be sufficient for us too, as it was for Paul. And if we are never called to martyrdom, or to any great and splendid exploits, let us but be faithful unto death; let us but die *the* death of the righteous at last, and let God have all the glory, and we none."

Yours truly

W. J. S.

No 6

My dear Brother,

"But why was Paul persecuted at Damascus, and obliged to flee; and why immediately afterwards again at Jerusalem, where, you are aware, he could remain only a fortnight? Was this the effect of that prudence, and that knowledge of men and manners, and of his own character &c. which he acquired during his residence in Arabia? If his effort to train himself for an influence directed by prudential maxims to avoid every contact and clashing with public institutions and feelings, was a proper and apostolic one, - certainly it was not very successful, as the events immediately following show." I shall suppose you to make this objection to the view given in my last letter; and I answer, I never intended to say that prudential maxims did enter into Paul's conduct to the extent to exempt him from persecution, nor should this be the case with us. It is only the Neologist of Germany who will ascribe the praise of such a worldly, carnal prudence to Christ, and to Paul, and who will follow it himself. We must "suffer persecution" if we are to "live godly." This is not at all disputed. The question is merely, did Paul suffer persecution, and shall we suffer it, in consequence of our disregard of society and social institutions, as the St. Simonians did here lately, who preached in the burying ground next to our house; who sought the "free woman," the "female Messiah" among the Turkish women down in Käahat Haneh, and neglected to pay the due tribute of regard to the Sultan: or shall we suffer persecution together with Paul, in the exercise of good sense, and delicacy, and merely because we make know Christ at proper opportunities, and in proper places? I think we shall see hereafter, that Paul always suffered persecution in the latter way. I can illustrate this case no more aptly to my own mind than by an allusion to events in the Roman Catholic Church, which are in every essential respect like to the ones before us, and which in part at least, fell under my own observation.

Nothing can be more striking than the similarity of the Catholic Church of our days and the synagogue at the time of Christ, and Paul. Both have the Word of God, and consider, and defend it as such. Both obscure and supplant it, and deprive it generally of its efficacy by human tradition, endless ceremonies, and a legal self-woven righteousness, which they proclaim as the term of salvation. Both permit pious people to exist within their borders, provided these people keep to for themselves and lift up no voice against the corruptions of their church. Both possess in their doctrines much of divine truth, which may be inculcated just to the extent of giving more of a "fair shew in the flesh" to their perishing concern, but not to the extent of exposing their errors and saving souls from death. Both rise up with furious madness as soon as they hear the "certain sound" of the Gospel trumpet, and then no means is too infernal, if it will but subserve their purpose of putting down by brute force what they cannot refute by Scripture, and sound reason. Now it happened a number of years ago, - and it will happen again no doubt, - that some of the Ecclesiastics in the Catholic Church were awakened. The natural consequence was, that instead of preaching traditionary nonsense, or empty morality, they preached the Gospel, and with power in very deed, as I can testify myself. They preached the Gospel which was professedly believed and received by their church as divine, and they preached it in the stated hours and places, and did absolutely nothing eccentric, or indelicate, or neglectful of public feelings on the subject of propriety &c. But still they were persecuted, deposed, put into prison; attempts upon their lives by violent hands, and by poison, were made more than once; they were threatened to be shot in the pulpit if they dared to ascend it again, and innumerable such scenes succeeded. And in all this we saw only a repetition of the scenes of Paul's life at Damascus, Jerusalem and other places. Away then with the delusion that since Paul was persecuted, he must have trampled upon what was considered proper at his time. Christian lands still exhibit melancholy instances enough to account for all the persecutions which this Apostle suffered, without supposing him at all to have done what is not done to day by every devoted and faithful minister of the Gospel, or the missionary of the cross, in a minor proportion. And if the story itself, as we shall pursue it, should show by facts that nothing improper in the view of sober and reasonable persons of his age can be charged home to him, our assertion has become reality and the standard of our duty is ascertained on the subject of propriety.

As Paul had "preached boldly at Damascus in the name of Jesus," so he "spake boldly in the name of the Lord Jesus" at Jerusalem, and disputed against the Grecians, but they went about to slay him. Whether these "Grecians" were Hellenistic Jews or Greek proselytes is of no consequence. Paul disputed with them according to the fashion of the Rabbinic schools, of which disputations innumerable remnants are scattered through the Talmud. With these disputatious hair-splitting sophists this was regular and altogether a popular practice, though in justice to them and to Paul, it should be observed that the word disputation is too strong to designate the nature of their religious and literary intercourse and speculation or discussion would hit it much nearer, as the specimens in the Talmud show clearly enough.# Perhaps Paul was drawn into their discussions; but even if he entered upon them of his own accord, which I think more consistent with the ardor of his feelings, he merely did what every Brother, and every consistent man in Jerusalem must have approved. After Stephen's death, who was a hellenistic Jew, and hence so eminently fitted to take the field when "there arose certain of the Synagogue which is called the Synagogue of the Libertines and Cyrenians and Alexandrians and of them of Cilicia, and of Asia Minor," to dispute with him, – after the death of Stephen, we read of no distinguished hellenistic Christian convert at Jerusalem, who could engage with the subtle sophists of Grecian training,

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#The intercourse of Rabbis with their more advanced Talmudic scholars furnishes us even at this late period, living illustrations of the disputations of Stephen and of Paul with the Talmudists. It does by no means imply any heat of controversy, although I readily admit that both Stephen and Paul often burst out into a blaze of irresistible holy eloquence. Not being able to stand up under this, they went about to slay them. –

save Barnabas. Paul of Tarsus came, already by education, and native talent more than a match for them. Divine light, and the unction from the Holy One, made him a Samson among these fugitive Philistines. He went into their regular Synagogues (for Synagogues they had) and introducing to them Christ and his doctrine, engaged in discussions with them for which, as you may easily imagine, they did not feel overmuch prepared. The consequence was, that "they went about to slay him;" and what more honourable testimony could they have given to the resistless logic and eloquence of Paul, than to confess, that in their united encounter against a single man, the last ray of their perishing hope was reflected from the assassin dagger of a "sicarius." (You remember the late atheistic assemblies at New York, and their miserable defeat by Weld. Who has ever thought it improper for him to go into their regular places of discussion, and to foil these sophists, the perfection of whose logic and conduct is alike the inglorious demonstration that they are beasts, and that their souls are made of mud, as Massillon expresses it? Who that felt prepared for the contest would not have engaged in it?)

But I must not enlarge upon this. Paul, whose life was again endangered, flees to Tarsus, his native city. The Brethren dismiss him without a word of blame for mismanagement or adventurous daring, (but were as much pleased with his *speaking boldly* to their self-sufficient "Grecians" as ever we could be with Weld's contest against the atheist of New York.) In Tarsus, Paul's activity appears to have been noiseless, unostentatious: nothing is said about it: no troubles occur of any consequence; though, if he was not *boisterous* as some suppose him to have been continually, he was the more *faithful and diligent*; and it was probably in consequence of *his* exertions and prayers that a short time after we find numerous churches established to and fro in Cilicia. Acts. 15: 23, 41.

We come next to the first proper Missionary tour of Paul and Barnabas whom the church at Antioch sent out at the special command of the Holy Spirit. After the persecution which succeeded Stephen's martyrdom, the disciples were widely scattered abroad from Jerusalem; but nothing daunted by their persecutions, they preached the Gospel in their dispersion in Phenice, Cyprus, and Antioch and its vicinity when and where Providence afforded an opportunity. But while the Brethren from among the Palestine Israelites confined themselves apparently to the Jews, those who were from Cyprus, and Cyrene having by education already more sympathy for and acquaintance with the heathen, preached the Gospel at Antioch also to the proper Greeks; for the reading Ελληνιστάς is decidedly to be rejected as a mere softening commentary for Ελληνάς; Acts 11; 19, 20. Antioch soon became the mother of the churches from the heathen, and as such she had shown herself as we learn from Chap: 13; in the first three verses of which, one of the most important and interesting transactions, which ever took place in the church of Xt, is recorded with true apostolic simplicity and modesty.

At an ecclesiastical meeting of the religious teachers of the church, at Antioch, which in the spirit of the apostolic age was also a season of protracted fasting and frequent prayer, the Holy Ghost under whose immediate influenced these teachers stood ordered the first regular Missionary expedition, and, as the event shows, chiefly to various quarters of Asia Minor. The members of that meeting were Barnabas and Simeon called Niger, and Lucius of Cyrene, and Manaen, and Saul. Nor were they permitted to call younger Brethren to the work; but of their own number were two selected, while the remaining three had to take upon themselves the whole burden of the vast church in the populous capital of all Syria, on which probably a number of smaller neighbouring churches were leaning, looking to them for advice and spiritual support.

Saul and Barnabas set out on their journey; John or Mark being with them in the capacity of a younger serving brother. They first proceed to Salamis, on the eastern extremity of Cyprus; from there they pass through the isle in a westerly direction to Paphos, where the memorable event with Bar Jesus, the favorite juggler of Sergius Paulus happened, - which does not concern us at present. They were sent out to preach, and they did preach, - and where?

Answer. In the regular places of worship, "the synagogues," Though sent out to preach to heathen, as it would seem, they do not intrude themselves into heathen temples. they attack nobody in the streets, they disturb no man in his shop, or store, against his choice. They deliver no philippics against the horrors of idolatry; they proclaim Christ, as it appears, to the proselytes of the gate who were wont to attend worship "in the Synagogues of the Jews;" and if any body would call them to his house to hear the Word, like Sergius Paulus, who "called for Barnabas and Saul, and desired to hear the word of God," they no doubt went with joy, - and what Missionary of our days would have refused to go! To the heathen temples they did not go, because there they could not without violent opposition, have done anything; in the streets and lanes there was no proper opportunity, while the places of worship where Jehovah was adored, and his Word read afforded every convenience which time and circumstances could furnish. -

From Paphos they went to Perga, in Pamphylia, and from thence to Antioch, then belonging to Pisidia.

And here I desire to stop a little, because in this instance Luke gives us the first full account of the *manner* in which the proclamation of the Gospel was introduced in a Synagogue, and then he favours us with the first sketch of a Sermon by the Apostle Paul; so that we may learn a double lesson from the occurrence equally interesting and useful in both respects. Paul and Barnabas "went into the Synagogue on the Sabbath Day, and *sat down*. And after the reading of the *Law* and the Prophets the rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. *Then Paul* stood up &c. &c." Need I add a word to make any sensible man feel the perfect decorum with which Paul and Barnabas acted in this instance? And can there be a doubt as to what any faithful Missionary, or any private Christian would do in similar circumstances? They might do incomparably *poorer* than Paul, but would they not endeavour to do the same? There are now Synagogues in countries where the Jews are liberal, where a Christian, and even a

Missionary is allowed to speak, and they do speak there. But here it is considered an unpardonable encroachment, and resented as an injury; and the mass will never listen to the Gospel till they know their own Scriptures better than they do now. Some years ago, a Rabbi who came from Jerusalem to beg for the poor Jews there, preached in one of the Synagogues here, defending that the Messiah was come; and the people rushed upon him with one accord and killed him on the spot. What followers of Paul should we be, if you should crowd your way through worshipping Mussulmans in a Mosque, and I mine, through singing, screaming Jews in a Synagogue, to break up their worship, to injure their feelings,— to rouse their indignation, to dash, uncalled into the flames of martyrdom, leaving behind us a cursing, exulting mob, unimproved,— untaught,— while every Missionary establishment in the neighbourhood would totter, every school be closed, every door of usefulness shut,— and every inquiring friend scared away for a whole year, from Missionary houses.

But I must come to Paul's sermon; though

I cannot, and need not touch upon any thing in it, which does not relate to our subject. He addresses them in the language of kindness, though there were many hardened and wicked men among them, as the event itself shows. This is, or should be the practice of every minister at home in addressing mingled congregations of friends and foes, and of every Missionary abroad. Harsh words are never justifiable, and to appeal in using them to the farewell sermon of Christ to the Pharisees, Matt: 23; or to Stephen's address to the council of the Jews, Acts, 7: 51 &c, is mere sophistry, and ranks under the head of "fallacia accidentis." A man might as well forgive people their sins, or get them to crucify him, or undertake to work miracles, and then appeal to Matt: 9: 2, ch 27: 25; and John, 13; Matt: 11: 29; Phill: 2: 5 and all the rest of passages like these. "Men of Israel, and ye that fear God, give audience." "Men and Brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent;" "Be it known, therefore unto you, men and brethren, that through this man is preached unto you the forgiveness of sins." *This* is the Apostolic *manner* of addressing a mingled congregation, and the address is made in their *regular place* of worship, and *with their permission*. In the discourse itself the feelings of the hearers are conciliated and their minds prepared for the main scope of the address by a happy allusion to the distinguished mercies of God upon his people, and to the divine promises. The Messiahship of Christ is proved by scripture and by facts; living witnesses are appealed to; pardon is offered to all who believe; and the whole is concluded by a solemn word of warning from Is: 29: 14, and Hab: 1:5. The consequence of it was, that "many Jews and religious proselytes followed Paul and Barnabas," for the purposes of private inquiry and conversation; a very respectable reading of Acts 13:42 would lead to the supposition that meetings were held during the week, "and the next Sabbath day came almost the whole city together, to hear the word of God." And when, on seeing this, "the Jews were filled with envy, and spake against those things which were spoken by Paul, contradicting and *blaspheming*;—

"Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life,- lo, we turn to the Gentiles;" and justifying this course by Scripture (Is. 42:6 - 49:6.) they immediately ceased from urging the Gospel upon men who were positively unwilling to receive it. "And when the Gentiles heard this, they were glad, and glorified the Word of the Lord, and as many as were ordained to eternal life believed. And the Word of the Lord was published throughout all the region." In all this, however, the conduct of our Missionaries was so unexceptionable, that the envious Jews were driven to the base alternative to "stir up, or instigate the devout and honourable women (!): probably superstitious proselytes, married to heathen husbands; and by them to induce the latter, who were the chief men of the city, "to expel Paul and Barnabas out of their coasts;" & that not by any regular proceeding, but by a "διωγμός" or "tumult."*

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* And similar tumults, expulsions, persecutions, and even

(over)

But to return to the kind and truly Christian and apostolic conduct of Paul, and Barnabas, let me, for the double purposes of relaxation and contrast, quote a few passages from late controversialists against the Jews. The dear, pious Joannes Buxtorf, who laboured so much for the Jews, in a very brief controversy between a "Christianus" and a "Judæus", puts the following language into the Christian's mouth. "Si granum salis, vel sanæ intelligentiæ in istis pecudibus (scil: Judæis) esset, &c." "Nullius apud istos porcos (Judæos) momenti solutio est, &c." "Non est cur propter hominum inscitiam rectæ fidei insultent istæ bestiæ (Judæi)." "Hinc vero planum fit, quam sine judicio arrodant rabiosi isti canes, &c." Raymundus Martinus, who wrote his "Pugio Fidei" against the Jews and Mohammedans long before the art of printing was invented, follows the beaten track of the Fathers, and combats stoutly the Jews and Mussulmans: and the rest who came after him follow him again. How many a hard expression

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imprisonments of pious ministers, and of Missionaries, are on the books, in the religious histories of Europe, Asia, Africa, and America, both in ancient and modern times.

occurs in his book! J. C. Wagenseil takes 6 Jewish books written against Christianity, which were discovered in Europe and Asia at that period, and before, and translates them, and refutes them with all the power and flaming ardor of a sincere but violent controversialist of the 17th century. These Jewish productions are in themselves low, obscene, scurrilous, blasphemous, and full of lies and self-contradictions and nonsense, and they would have refuted themselves best with every decent individual of any persuasion. But good Wagenseil bestows his vast learning and his strenuous efforts upon this filth, and having proved it to be filth, commends the whole "Theologorum Christianorum fidei, ad tanto rectius meditandum ea quæ conversionem miserrimæ gentis Judaicæ juvare possunt!!" And after calling these miserable productions of the Jews "Satan's fiery darts" which no doubt they are, gives to the Jews themselves upon the very title page the name of a "gens pervicacissima." You dislike Latin quotations; only one or two more, therefore; "Ac canibus gregis &c."] Apud Jobum cap: 30:1, quæ extat phrasis per summam blasphemiam ad Christum huc traducitur;" i.e. by Rabbi Lipman whose book he is refuting. "Istius maledicti poenas, a Lipmano, sine dubio jampridem exegit exigetq. æternum.

""Stygius canis
Qui terna vasta capita concutiens sono,
Regnum tuetur. Sordidum tabo caput
Lambunt colubri, viperis horrent jubæ;
Longusque torta sibilat cauda draco
Par ira formæ." "

Apage te Satan!" And then comes the dreadful story of a Jew at Vienna, who had about that time professed Christianity, but being after some time found guilty of theft, was condemned to death. At this he recanted and blasphemed, and endeavoured to spit out the Sacrament, for which doing, he received the following horrible punishment. In four places of the town he was pinched with red hot tongs, two thongs were extracted from his flesh down his back, then he was dragged out of the city upon a meadow, where his right hand was cut off, and his tongue cut out of his mouth, and last of all, he was hung up by his feet; and burnt alive, and his ashes were thrown into the danube.

But I must turn away from such scenes. I had intended to give more specimens of this spirit of controversy, and fighting; but I believe you have enough. How different was the spirit of Paul and Barnabas. Read the close of our chapter, "But they shook off the dust of their feet against them, and came into Iconium. And the disciples were *filled* with joy, and with the Holy Ghost."

Notwithstanding, Martinus, Wagenseil and many other combattants of the Jews and Mussulmans, were good men, and their motives were doubtless holy. I would do them no wrong. But I rather desire in closing this letter, to join with all my heart with good zealous Wagenseil, in the long and ardent prayer with which he opens his work, and in which, among other undoubted tokens of a pious soul, the following sweet aspiration is found. "Eja, O Jesu Christe, patere te exorari, et converte Judæos ad te, ut convertantur! fiant tandem unum ovile nobiscum, sub te vero animarum pastore. Proinde

flecte corda Christianorum Principum ac Magistratuum, ut ut doleant vices casusq. "afflictissimi populi, et justos, aequos, facilesque Dominos se praestando quae conversionem illius procurare possunt media, abunde suppeditent."

Your's truly,

N.J.S.

* * *

No. 7.

Very dear Brother,

Thus we have seen, I believe, that during the short residence of Paul and Barnabas at Antioch in Pisidia, they conformed in their whole course to the laws of sobriety, and acted merely the part of zealous, faithful, and powerful witnesses of the truth, as it is in Jesus. We do not find them dashing about the streets, to tell people that unless they repent they will be damned; nor did they break into families, nor did they use hard names in reference to the many blind guides of the blind there, both in the Synagogues and in the heathen temples of Antioch. They do not even urge the preached word upon those who *declare* themselves to be unwilling to receive it. In this particular they acted unlike to a very dear and faithful Missionary of our time who during the late war between Russia and Persia went about the streets of ——— and *urged* Bibles and N. Testaments upon the Mohammedans. He had fondly hoped that the more Bibles he could get rid of - no matter how - the more good would be done. His attempts, however, produced nothing but a tremendous reaction; the Bibles which he distributed were destroyed, and on second thoughts he acknowledged himself, as I understand, that the measure had been both injudicious and abortive. Had he been able to realise to his own mind, Pauls conduct in like circumstances, he would never have done what he did. Nor would our friends at home wish to hear of any similar proceedings, if the Acts of the Apostles *well studied* and *digested* were the touchstone upon which they would try a Missionary's doings abroad.— Here you will not forget, however, that there may be places where the habits of the people render it perfectly proper to preach even *literally* upon the house tops. In India it seems to be quite in order to address the multitude in the streets, and at their festivals. Or a Missionary may come to a place where his influence will be so great at the very outset, that he may introduce whatever habits he pleases; because all that *he* does is considered proper, for the simple reason that he *did* it.— Under such circumstances, I am convinced a Missionary would follow Paul but poorly if he should confine himself to "the synagogue," and sit down there and wait till he was told, "If ye have any word of exhortation to the people say on." No! here Paul would have preached at every corner and place of concourse. If he had been able to introduce the practice of preaching in heathen temples, and at idolatrous festivals, — rely upon it, he would have introduced it. And so should we always be acting, as I have already observed, as Paul would, so far as we can judge, have acted, had he been in our circumstances. One word more, and we shall proceed to Iconium. Paul and Barnabas did not properly _dispute_ at Antioch. They _preached_ to the Jews and proselytes, and when the Jews began to dispute, "contradicting and blaspheming," and would have no more _preaching_ in the Synagogue, - they turned to those of the proselytes who were willing to hear them. Unlike some of their professed followers in our days, they issued no challenge to a public _disputation_, neither against the chief Rabbi, nor against the Hierophant of Antioch. As they had done thus far, so they continued to do here also, proclaiming salvation to all who would lay hold of it. But of the general impropriety, as well as the _occasional_ propriety of _public_ disputation, hereafter more.—

We are in the main streets of Iconium, near to the Western Gate of the city. Amid the bustle and buz of a crowded gate, we happen to notice two wandering Jews passing in; one of them rather a stately looking man, the other small and slender. At first it appears to us as though we had seen a thousand such poor forlorn creatures as this little body of a Jew is, but as we look into his face, we feel ourselves attracted by the pensive and intelligent cast of his pale countenance and by the intense fire which burns in his great, full eye. There is something melting in the expreſsion of his features, — a singular and magic mixture of secret woes and secret joys. And as we listen to his low-toned conversation with his companion, we catch here and there a Hebrew word, or phrase, but are chiefly struck with the peculiar sweetneſs of his voice. It is as though the bold clear metal of a thundering base had been melted by the intensity of a fire like that which will one day dissolve the elements, but melted merely in order to receive an alloy of heavenly temper, to impart to it the soothing whisper of love, and the thrill of deep and tender emotion. Their dreſs is plain; they are covered with dust; they proceed to the next public house; we follow them. We take a chamber next to theirs, — we overhear them morning and evening; they pray together, and now and then during the day, they join in singing a Hebrew psalm. They go out, — they look about the town, - they inquire for the synagogue, - what can be more natural! The Sabbath comes, - they join in fervent prayer in their room before the time of service; they ask for divine assistance in the proclamation of that blessed name, which is the only name given under heaven whereby we must be saved, and which, as it appears from their prayers, they expect to preach to the people of this city to day. They at last proceed to the synagogue, - and we are easily agreed to follow them. We enter; - the synagogue is crowded to overflowing with Jews and Greeks (Acts. 14:1.) The appointed Perashoth are read; - the usual prayers ended, - the strangers are called upon to speak to the multitude. The stately looking pilgrim speaks first; well proves the Messiah to have already arrived, proves who he is - shows that, and how men must come to him, - and sits down. The audience is still as the grave. The little man rises up, - modest, timid, - he has a world of matter to say, - the sense of his weakness threatens to crush him. With uplifted eyes he struggles for divine assistance, - and his internal wrestling has already overwhelmed the audience, before he opens his mouth. – Now he begins, – his voice is subdued and trembles; – Jesus of Nazareth is his theme. He begins by drawing a delicate sketch in slight lines of man's forlorn state and Jehovah's plan of salvation, and Jesus' love; in which sketch at first none but the painter's practiced eye could recognise the symmetry of a master hand. But soon light and shade fall in successively, and animate the outlines; and colours begin to burn upon the canvaſs, as though he had dipped his brush in heaven; – the prospect begins to stretch away, – it recedes, – it spreads, – it seems to lose itself in the bottomleſs abyſs of eternity. The harmony of the piece is *perfect*, – every object speaks, – the realities of another world are "bodied forth in undying forms;" – innumerable are the constituents of the picture, but it is calculated upon the production of *one grand effect*: that of prostrating into the dust the whole audience as ruined sinners, around the Croſs of Jesus of Nazareth. The happy effect *is* produced; for Paul and Barnabas "so spake" – mark this, "*so*," – for its emphasis is immeasurably important to you, and to me, – and to every Missionary and

Minister, — they "so spake, that a great multitude both of the Jews, and also of the Greeks, believed."

This is, I think, the sober view of what Luke has given us in Acts. 14:1. — A revival of religion so powerful, could not be viewed with indifference by Satan, and by those that were of his part. "The unbelieving Jews stirred up the Gentiles;" (i.e. Unitarians and Universalists joined to oppose the truth) but it lay in the plan of God that a long, obstinate, and powerful engagement should take place there, between light and darkness, and hence "signs and wonders" were granted in abundance to confirm the truth; and the party of the Apostles became considerable. Regular proceedings against them were again out of the question from the propriety of their conduct, and "an assault" was hence meditated by the enemy. Aware of their danger, and conscious that their work was done, Paul and Barnabas conclude to flee. One night we hear them rising; they engage once more in prayer uncommonly long and fervent, and after commending the city and all its inhabitants to God, and especially praying for all who had believed, - as the day begins to glimmer, the gates being just opened, they pass out, unnoticed, by the South Gate, accompanied by a few Brethren from among the happy converts of Iconium. -

We come next to Lystra. This was a small, obscure place, entirely idolatrous. No synagogue being there, Paul and Barnabas walked abroad, engaging in conversation with such persons as were at leisure. Nothing was more proper than this among the Greeks, who, ever since the time of Socrates were used to see philosophers and religionists propagate their views in this way. I need not remark that the interesting and solemn conversations of Paul and Barnabas attracted the people, and often they may have been surrounded by a crowd in some shop, or on some public walk. On one of these occasions the lame man (Acts 14:8) was healed, which, as the sequel of the chapter shows, opened the way for a most interesting _public_ discourse of Paul, which doubtless remained not unfruitful. Persecution ensued, through the Jews from Antioch and Iconium. The Apostles flee to

Derbe, where they propagate the Gospel in the same way as at Lystra. That the villages round about were not forgotten in the proclamation of the truth, I gladly admit; it must have been so much the easier to speak *there*, the less country places are apt to be trammeled by the artificial habits of polished society. When the whole work appeared to be completed the Apostles passed once more through the places where they had preached the Gospel. Far, however, from acting again in any *public* way, they merely organized the churches, and established presbyters or elders, and then returned home, to rehearse to the collected church of Christ in Antioch of Syria, how wonderfully God had opened the door of faith unto the Gentiles.

"And they abode a long time with the disciples at Antioch."

Thus ended the first proper Missionary tour of Paul. Every step is marked with Christian prudence, and the whole history of this memorable expedition shows that Paul was equally far from that fanaticism which tramples upon the lawful claims of society, or rushes headlong into the flames of martyrdoms, and from that carnal prudence, and those unbelieving fears and misgivings which lead time-serving men to a shameful surrender to the enemy, and entice them into the fatal delusion as though _that_ conduct was consummate wisdom, which avoids _at all hazards_ every kind of stir or opposition. Ah! when shall we cease to verge to extremes! _One_ thinks noise and opposition should for ever and at any expense be avoided, and he harps upon the "still small voice" in the story of Elijah, and upon Paul's becoming 'all things to all men' until he is caught beyond recovery in "the fear of man which bringeth a snare." _Another_ cannot rest until he has raised all the dust possible, and charges every body with unfaithfulness who makes no noise. _One_ exclaims prudence! prudence! _another_ zeal! zeal! But Paul walks the path of _sober_ and sacred duty before God, and makes known the truth wherever circumstances favour him, and where there is _no_ opening, he forbears; and if the people are contented to hear the Gospel, so much the better, and if, through the malice of some, persecution _must_ arise, he bears it, or flees. Thus let us also do, and if in following Paul thus faithfully we get no credit for conscientiousness, or faithfulness in our office, from many a good brother even who perhaps never came away from his fireside, and who will measure our actions by no other scale save that of his abstract notions: then let us remember that Paul fared no better.

"True zeal is merciful and mild
Can pity and forbear;
The false is headstrong, fierce and wild,
And breathes revenge and war.
Zeal has attained its highest aim,
Its end is satisfied,
If sinners love the Saviour's name
Nor seeks it aught beside.
But self, however well employed
Has its own end in view;
And says, as boasting Jehu cried,
"Come, see what I can do!""

Yours truly,

W.J.S.

No 8

Very dear Brother

Acts 15, 36. begins the second and most interesting Missionary tour of Paul. At first the plan of Paul and Silas was merely to revisit the churches already planted in Asia Minor; but in the council of heaven it was otherwise ordained, and Paul and his little Missionary troop which was besides increased by the way, were led over into Europe, there to plant the standard of the cross. At first Paul and Silas "went through Syria and Cilicia confirming the churches," without making any farther immediate efforts, apparently, among the rest of the inhabitants. Why should they? And how? To preach in heathen temples? They never did this, for reasons obvious enough. In the streets? Yes,- if they were to act the part of madmen. In the Synagogues? The separation between the Synagogue and the Church of Christ was now obviously made in all those places where they had been; the feeling on the part of the unbelieving Jews must have been high, after the recent separation, and never would they have said to Paul and his companions again "Men and brethren, if ye have any word of exhortation to the people, say on." Never! Before, Paul was permitted *to preach, to teach*; now he could only have expected to *dispute* and to quarrel. Or, ought they to have preached in the places of Christian worship? *That, no doubt they did*; and every Jew, every heathen, who had any desire to know the truth, was doubtless welcome to be a hearer; and I have no hesitation to admit that when it was noised abroad "Paul is here again, and will preach next Sabbath!" hundreds of every denomination crowded the humble place of Christian worship, and pressed around the doors and windows to hear him. Such scenes we have all ourselves seen at home, and confidently hope to see them even here, if the Lord spare our lives. –

A singular and most interesting circumstance in this tour is this, that the "Holy Ghost" forbade them "to preach the Word in Asia" i.e. in Asia proconsularis, or ancient Ionia. And "after they were come to Mysia, they essayed to go into Bithynia, but the Spirit suffered them not." Strange! Why not?

To this question God does not choose to give us a reply. If you will permit me to conjecture a reason, I shall answer, there was probably an utter want of preparation among the people, to receive the truth. And if you agree with me, that this is the most plausible conjecture, then you will grant me also, that where there is such an utter want of preparation, and hence of willingness to hear the truth, - the truth should not be forced upon people, and we may as well pass on; the world is large. If, however, Providence permits, or directs us to stay in such a place, and to make the people ready for the light of the Gospel, - very well: let us stay. This work also, is worth a missionary's life, and the history of Missions furnishes a thousand examples when it was done. It is a great work, - it is an indispensable work often; but ah! my brother, it is an unpopular work with those who want us to sow and to reap in one breath. When, perhaps after ten years, the preparation is made, and the explosion takes place, and reverberates from its thousand hills, - every body claps his hands, shouts triumph, and admires the faithfulness and perseverance of the Missionary who undertook the dangerous and ungrateful task of preparing the mine; and every body sees infinite propriety in the course taken, and thinks, ten, or twenty years are nothing in comparison to the glorious effect produced. But, alas! while the preparation is *making*, the poor brother, stationed in the hard unproductive field, may often weep alone in secret places, and struggle himself to death. Never will he get credit for doing any thing, save from a few, whose deeper insight *into*, and whose more comprehensive views *about*, the kingdom of heaven, enable them to prize the labours of *him* also who digs the foundation of the temple, or who submits to the hard and adventurous labours of the quarries, or who works the unseemly mortar.— The Bezaleels are admired, the rest are forgotten. No matter! Another remark and I have done. Let no Missionary grieve himself to death, if he cannot obtain inward permission and enlargement to preach *wherever he comes*; and let no brother charge him with unfaithfulness on *that account*. You agree with me, that if a Missionary is not now guided by the Spirit of *inspiration*, he is nevertheleſs guided by the spirit of *Grace*, provided he is willing to be guided. Well, that Spirit may *not suffer him*, and that for the reasons I have mentioned. This is a matter between him and his God. Before his God let him examine himself, and if God discharge him he is discharged. I know the road is straight here, but I cannot make it broader.

We hasten to Philippi. At Troas we enter into a ship,- the sails are set, the winds fair,- we are bound for Neapolis. We draw near to Samothrace, a rough, majestic rock, rising boldly out of the sea. Its base is delightfully green;- its sides higher up, rugged and wild;- its top studded with snow, shining with the brightneſs of an hundred matchleſs silver mirrors, in the burning sun of an Eastern summer. Samothrace is the strong hold of the impure Cabirian mysteries; and all the continent round about is bewitched by the cunning craftineſs of its innumerable priests, and ruined by its wicked and soul-destroying rites. Well, Paul struck Elymas blind, who did comparatively little harm, and the consequences of that deed were glorious and salutary. What do you think he will do when we shall arrive there;- for we must evidently pass at it's very base, and probably we shall stop there over night. I warrant you Paul will jump on shore and make a havock among the Samothracian sorcerers, such as shall for ever put a stop to their abominations. Now we are quite near. Paul looks up, and sighs deeply. An ardent petition to the "Father of lights," seems to go straight up to heaven from his heaving bosom, beseeching Him to send light upon this dark spot, of his empire. Now we are opposite to the landing place,- quite near to the shore;- the captain turns the helm,- and - we are there! But, how shall we give utterance to our amazement, when we see Paul, after prayers, lie down to sleep, and in the morning rise up again, and proceed to the ship without doing anything. The fact is, the time to make "havock" of any body was passed with Paul, nor was he called to such a ministry as this. Farther comments I need make none. The fact lies on the surface of the story.

Paul did nothing at Samothrace. — But perhaps he meant, to comply *literally* with the divine direction which he received at Troas, and to preach in Macedonia *only*. Whether he *did* confine himself to Macedonia, I need certainly not inform *you*. But we are at Neapolis now, properly the mere landing place of Philippi, and very likely of no consideration at that time. Paul, Timothy, Silas, and Luke take up their bundles, and toil up the winding path of a steep mountain, in a N. W. direction, and as they reach the top, where the road is cut boldly through the ridge, they look down between the rocks, and behold! the plain of Philippi lies before their feet, and city and acropolis are situated on yonder extremity, in the centre of its northern border. They descend, they enter the city; — where is the man whom Paul saw at Troas? No where. — They turn into a common lodging-house for travellers. — A divine revelation had led them hither. A man from Macedonia had called them in a vision, to save them from ruin. Surely, we should say, *these people must* be ready "en *masse*" to hear the truth; *here* is no danger to go too far: let us only be careful to be fearless; a want of faith is the only peril we are exposed to in *such* circumstances: the use of mere *prudential* maxims is bare faced unbelief. and if we do not confound the hierarchs of this idolatrous city, before we leave it, it is because we are trammelled by the fear of man which bringeth a snare. But Paul and his little band go to the tavern, and remain there still and quiet, *till Sabbath*. There was no synagogue in Philippi, as some are dreaming, who can never rest satisfied until they have exaggerated every thing. There was no synagogue there; but before the city an humble proseuche, - a Jewish place for prayer was erected for a few individuals, probably all of them proselytes, and perhaps all of them *females*. (See Acts, 16:13.) This *slender* opportunity to proceed in a *regular way*, was enough to make Paul wait *till Sabbath*. Sabbath *may* have been quite at hand, but wait they did, however, whether it was farther or nearer. This is the more probable as Luke, having become a fellow traveller of Paul at Troas, now begins to mention *particulars*, and wants certainly have informed us of it, if Paul had made any effort before Sabbath came. Sabbath, and the hour of prayer, came; and Paul, who had exhibited no disposition to enter into brilliant skirmishes with the priests and philosophers at Samothrace, although the issue of the battle cannot have been doubtful to his mind, - Paul goes to the Proseuche, and proclaims the Gospel to a few poor, well-disposed *women*! How like to Jesus! How unlike to some of us! The remainder of the chapter has nothing to do with our subject.

A few words on Pauls doings in Thessalonica and Berea, and I have done for this time. In Thessalonica there was not "*a* synagogue," but "*the* Synagogue of the Jews," i.e. the chief synagogue of the district. "And Paul, *as his manner was*, went in unto them, and three sabbath days reasoned with them out of the Scriptures, &c." "Some of the Jews believed, but of the devout Greeks *a great multitude*, and of the chief women not a few." Here, then, was evidently a great work of grace and chiefly among the *heathen*. (Comp: 1 Thess: 1-9.) The unbelieving Jews, "moved with envy," must be supposed to have *excluded*, after the first sabbath days, a sect from the synagogue whom they charged with rebellion against Cæsar. This opened the way *for private* meetings; and indeed, when we think of the multitude of converted heathen, we must suppose that Paul held meetings in their houses from the *beginning* of the revival; a thing which he probably did at Antioch also. Hence we find in Paul's Epistles to the Thessalonians so many allusions to more private and more confidential remarks which he made to the disciples *only*, and which were not fit for other ears, - see 2 Thess. 2; 3-5. and other places. Nor can we suppose him to have made many such remarks in private *conversation*, as he was laboring day and night for his own and his companions' support. 2 Thess: 3: 8. Here therefore, we see already a modification of Paul's course; — where *private meetings* from house to house could be held, he certainly improved the opportunity; and *what* meetings they were, you can better imagine than I describe. In Thessalonica also Paul is persecuted, and must flee: but notwithstanding the iron stubbornness, and the evil disposition of the Jews, Paul pursues his path of sober duty still, and as he arrives at Berœa he goes "into the synagogue of the Jews."

Without contending whether Paul went by sea or by land to Athens, I proceed to a brief consideration of his conduct there. This, however, deserves to be handled separately in another letter. I suppose we shall easily agree, that at least so far as we have examined his Missionary labours, teaching not disputing was his aim, and a delicate regard is every where observable to social institutions; while on the other hand, an ardent desire for the salvation of souls and a holy skill, if I may say thus, opened unto him under a kind Providence, doors of usefulness, which would have remained for ever shut to the careless, self-indulging, cold professor of religion—

Yours truly,

W.J.S.

No. 9.

Dear Brother,

If these letters should ever be read by others than yourself, and our Miſsionary Brethren, many an enthusiastic admirer of Paul's intrepidity, who knows just nothing at all about his hero, as he ought, will have waited with impatience for the Apostles arrival at Athens: confidently hoping to overtake me there in a sad predicament. But I can assure him, that I have waited myself for the chapter now before us, (Acts. 17,) with no leſs impatience than he;— because it is just *here* where the great Apostle's moderation and admirable skill appear to the highest advantage: and where I hope to establish my positions most unwaveringly. In fact, it is just from *this* chapter that I first abstracted a correct idea of Paul's Miſsionary character, in reference to our subject, and of his principles of action, if my ideas on the subject are at all correct.

Paul flees from Berea to Athens without stopping any where by the way, so far as we know. From Athens he sends word to Silas and Timothy to rejoin him there, and they immediately start. Paul, while waiting for them, goes about the city to observe the habits and ways of the people, and is deeply affected to see the poor Athenians so much sunk in the thraldom of Polytheism (See Pausan: Attic I. c. 17 & 24; and other passages quoted in Kuinoel and others.) Here too, he begins with preaching "in the Synagogue of the Jews." Our version says, he "disputed" and by the same term the same Greek verb is translated in Chap: 19: 8, 9. of the Acts. The identical verb is however rendered by the expression "he reasoned," in verse 3 of our very chapter, and you certainly know that this is the proper meaning of the Greek word; and it is rather unhappy, I think, that the same verb, used in the same connexion, and in reference to the same action, should have been rendered in the same chapter by as different words as "reasoning" and "disputing." We cannot properly reason with a man unless he is calm, and willing to the discussion; while disputing, if I mistake not, implies rather an excitement of mind, and a positive opposition to each other's tenets.—

Not contented with reasoning in the Synagogue Paul again improves the opening which prevailing habits afford him for more extensive influence, and speaks in *public* places also. Wherever Paul had an opportunity to speak, his influence was felt in a short time, and I have already observed that this, in my opinion, is one of the distinguishing excellencies of the Apostle. A poor, little, Jewish tent-maker converses in the Eretrian forum at Athens (?) with private individuals who happen just to have no other busineſs on hand; and behold, he has hardly been about it a few days, when the most prominent schools of Grecian philosophy become attentive to the subject. If you remember the list of philosophers who had talked and taught in this very place, the degree of information which *then* prevailed in Athens on speculative subjects, and the number of wandering Sophists who daily struggled for public attention in this line of teaching; it must certainly appear surprising that Paul should at all have been noticed. The Epicureans and Stoics indeed called him "a babbler," or "dabbler," but they were not in the habit of carrying dabblers up to the Areopagus, in order to listen there to a connected exposition of their tenets; although every one of their dabblers aimed with all his might at saying "something new." — They carry him up to the Mars-hill. The fact that Paul followed them, and the event itself show that they did not intend to make sport, although there was a number of thoughtleſs men among them. — I can conceive of no situation more delicate than the one in which the Apostle was now. A zealous Jew from his youth up, and now a no leſs zealous Christian; what must have been the feelings of his heart at the depth of idolatry in which the city of Athens was sunk? — The hearers around him are either ignorant and misguided people, or regularly trained, cold sophists of two heathen sects; the one of which was verging to pantheism, the other to more or leſs refined sensuality; both joining in the attempt to destroy the Law-giver and his Law, and to render the Gospel unnecessary. How natural would it have been for the Apostle to get excited; — how natural to give vent to his feelings, and scope to his powers, in refuting the one, and reproving the other of these sects! Paul yielded to neither temptation; but spoke with calmness and kindness; and however desirable it might have appeared here to level the heaviest artillery he could manage, against their errors, he denied himself. he followed the leadings of Providence, and the dictates of sound judgement, and developed the truth of the Gospel from that slender religious element common to them and to him, which his pervading look discerned in the maze of their wandering speculations. Who will sufficiently admire the Apostle's Christian kindness,- his Christian prudence, and his self-denial, when, instead of hearing him rebuke the Athenians for their superstitions, and their self conceited sophistry, and sensuality, he hears him *commending* them for the *only* thing in them which was yet capable of a charitable construction. He takes up their misguided zeal for religion in the abstract, and looking away from the *abuse* they made of their natural desire for religious knowledge, commends that desire in itself considered, and thus conciliates their feelings, and secures their attention. For the introduction of Paul's address should have been translated in something like the following expressions, "Ye men of Athens (the very way in which Demosthenes and others had addressed them innumerable times,) I see that you are every-way *eminently devout*. For as I passed by," &c &c. Our version, which has given to this verse a very different meaning, has, by doing so, cast no small shade over one of the chief excellencies of the Apostle.—

It does not enter into our purpose to analyze the sermon of Paul on Mars' hill. Nor is it necessary. Only this I wish to observe that throughout the discourse Paul treated the Athenians with attention, and spoke to them in a way which laid him open to no blame on the ground of propriety. Nor did he at all fight and refute their systems of error, which you know were neither few nor small. but he contented himself to notice and correct two or three of their chief mistakes, which from the nature of the case *needed* to be removed; and he did it with a kind and delicate hand. He did not suppose the Athenians to be *savages*, because they were an *idolatrous* people, and most profoundly sunk in ignorance on the subject of religion. Nor did he treat them as such. And this leads me to remark on a subject which must have struck your own mind while you were yet residing in America.

Many good and intelligent persons at home take it for granted, it seems, that the people in the East, especially the Mohammedans, are *in all respects* deplorably ignorant,— entirely destitute of manners, and in short precious little above the brutes. They think, therefore, that *we* can just do here what we please, without any danger to transgress against any laws of propriety, there *being* no such thing as propriety among these savage wicked people with whom we have to do. Some think we can open forthwith schools for Turkish *females*, and they will crowd into them by hundreds, like the Sandwich Islanders; some are taken with another fancy, and it has been even proposed by some persons in England, that the Missionary Ladies here should take English Tracts, go into the Harems of the Turks, and read and translate them there to the Turkish females. Not to speak of the linguistic progress which this plan presupposes our Ladies to have made already, but which belongs as yet to our fondest Missionary *hopes*; not to notice, that the far greater part of our Tracts, if not all, would be perfectly unintelligible to the Turkish women, even if they were translated into the most excellent Turkish; it is sufficient to say, that our Ladies have no such familiar access to the Harems as would enable them to send *Tracts* with their inmates; and there are many other considerations which I need not enumerate to you, and which render such a step altogether inexpedient. The fact is, our situation here is very much like unto Paul's situation in the refined city of Athens. We live among a people who are in some respects *highly cultivated*. They have incomparably more rules of politeness than we at home; they have a much nicer sense of propriety - i.e. of what they call so; - and are much more jealous of seeing it complied with, than we have in reference to *our* habits. Religion and education unite in making them entirely regardless of their *motives*, - their *feelings*, - their *real characters*; and hence their whole attention can be turned and is turned preeminently towards a dignified, easy, *external conduct*; and they are abundantly able to adhere to a thousand nice and trifling rules of politeneſs for which we can spare neither mind nor time. The state of good society here, especially among the Mohammedans, is artificial and finished in the extreme; and if I am not misinformed, Persia presents the same aspect. Hence it is easy to see, that we cannot do what we would, but must be content to do what we can. When there is "no king in Israel, but every man" does that which is "right in his own eyes," — very well! then *we* also can do what is right in *our* eyes. But when Society is organised, then let us, "like" Paul, have common sense enough not to treat them like savages. If they will permit us to speak to them in the common way of friendly conversation in public places, very well, we will speak to them, and what conscientious Miſsionary would not! And if they carry us "unto the Areopagus, saying may we know what this new doctrine whereof thou *speakest* is?" so much the better, — they shall hear it. But who would think it proper and judicious to trample upon existing laws of propriety, to mount the Mars-hill desk *unpermitted* notice, that the far greater part of our Tracts, if not all, would be perfectly unintelligible to the Turkish women, even if they were translated into the most excellent Turkish; it is sufficient to say, that our *Ladies* have no such familiar access to the Harems as would enable them to read *Tracts* with their inmates; and there are many other considerations which I need not enumerate to you, and which render such a step altogether inexpedient. The fact is, our situation here is very much like unto Paul's situation in the refined city of Athens. We live among a people who are in some respects *highly cultivated*. They have incomparably more rules of politeness than we at home; they have a much nicer sense of propriety – i.e. of what they call so; – and are much more jealous of seeing it complied with, than we have in reference to *our* habits. Religion and education unite in making them entirely regardless of their *motives*, – their *feelings*, – their *real characters*; and hence their whole attention can be turned, and is turned, preeminently towards a dignified, easy, *external conduct*; and they are abundantly able to adhere to a thousand nice and trifling rules of politeneſs for which we can spare neither mind nor time. The state of good society here, especially among the Mohammedans, is artificial and finished in the extreme; and if I am not misinformed, Persia presents the same aspect. Hence it is easy to see, that we cannot do what we would, but must be content to do what we can. When there is "no king in Israel, but every man" does that which is "right in his own eyes,"—very well! then *we* also can do what is right in our eyes.—But when Society is organised, then let us, like Paul, have common sense enough not to treat them like savages. If they will permit us to speak to them in the common way of friendly conversation in public places, very well,—we will speak to them; and what conscientious Miſsionary would not! And if they carry us "unto the Areopagus, saying may we know what this new doctrine whereof thou speakest is?" so much the better,—they shall hear it. But who would think it proper and judicious to trample upon existing laws of propriety, to mount the Mars-hill desk *unpermitted* and the like; or without any reference to the state of people's minds, to go about disputing with them in the streets on religion? Nobody. — "Seeing then that these things cannot be spoken against," we "ought to be quiet and do nothing rashly." For if by eccentric and ideal proceedings we should occasion any tumult, we might be "in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse." In the abstract, we might indeed have "cause" enough for a "concourse" of the universe; but so long as men cannot see the sufficiency of that cause for such an excitement, and so long as they are at the same time to be wrought upon as free moral agents, and not as machines, and have claims upon our regard for their social and other institutions, — not to mention other considerations, — so long, I say, such a "concourse" is really inexcusable, and productive of harm, and will receive neither the countenance of Scripture nor of sound reason.

The success, however, of the Apostle at Athens was not equal to the power and skill with which he acted his part; and when we see him afterwards on arriving at Corinth enter upon his labors with the resolution *to know nothing among them save Christ, and him crucified* his attempt at Athens would seem rather to deter us from the course he took there, than to inspire us with the desire of following in his track. But when on farther reflection we consider that, after all, his labours at Athens were not altogether in vain; when we hear him again afterwards speak to Governors and Kings with a similar nice regard to the education and habits of his hearers: when in his letter to the Romans he weaves into the tissue of his doctrine what he found of divine truth in the Rabbinic schools; we shall not be able to construe his sacred resolution at Corinth (1 Cor. 2: 2) into a disapproval of his own conduct at Athens. The reason of his proceeding at Corinth as he did, appears to me plain. At *that* time the Gospel was an entirely new thing, and hence its *proclamation* was pre-eminently called for while its *deduction* *demonstration*, *defence*, and *elucidation* were naturally reserved for a period when it should be sufficiently known for the purpose of those, who, from a sense of their spiritual necessities were willing to receive it at the very hearing. *That* period came within Paul's life time for all the regions "from Jerusalem and round about unto Illyricum" (Rom. 15:19.) and hence the Apostle, who was not so much called to *demonstrate*, but rather to *preach* the truth, had "no more place in these parts," and planned his journey to Rome, and from thence to Spain. Had he lived in our time, and been called to labour in these parts of the world, among the Jews and Mohammedans, who all have some notion of Christ, but either neglect, or oppose his doctrine, he would doubtless have pursued the course he took at Athens, if not exclusively, at least along with that of Corinth, according as circumstances might have seemed to hold out more encouragement for the one, or the other.

O! how much light and wisdom from

on high does the poor Missionary need in his work! He is of yesterday and knows nothing, and if he is not willing to learn from the history of past ages, he may blunder, and sorrow, and learn by sad experience; and after doing *some little* good, perhaps, drop into the grave just at the time when he is decently fit for his duties. He who is not teachable as a little child, cannot enter the kingdom of heaven: and for the same, and some additional reasons "a fortiori," not the field of Missions.

Your's truly,

W.J.S.

No 10.

Dear Brother,

Paul's residence at Corinth (Acts, 18.) is of special interest; because *here* he acted with more liberty, under the lenient and reasonable administration of Gallio, than he did anywhere else; because he continued here as long as it pleased him, and left the place ultimately of his own accord; and because he laboured here in the midst of a powerful work of grace. Now, did he, even here, do anything eccentric or ideal, I ask? Did he disturb society with public disputations, and the like? I am afraid that I am becoming more prolix in my remarks than will be either necessary or profitable. I am therefore obliged to hurry over the rest of my ground.— The synagogues are again open to him. He preaches. Crispus the ruler of the synagogue is gained, deposed by the Jews (this I conceive to be the run of the events, as there seems to have been only one synagogue in Corinth) and succeeded by Sosthenes. Sosthenes is gained; the Jews grow mad and rebel. Paul is indicted for the introduction of a new religion, and discharged by Gallio; and after a residence of 18 months at Corinth, during which time he made several Missionary excursions into the regions of Achaia, planting churches there, (see 1 Thess: 1.8.) he proceeds in his Missionary travels farther on. Having once concluded to have nothing to do with the sages of Corinth, he did no longer go abroad into their promenades and markets, but worked quietly at home till the time for worship came, and then preached the Word. That he conversed with all who came to him for the purpose, and that he held many a conference meeting in private houses, is as probable as it was proper.

Without following the Apostle in all his rapid tours, I wish to cast a glance at him in the dreadful commotion at Ephesus. But before doing this, let me allude to a fact recorded in the 18th chap: of the Acts, which, I think, contains some valuable information to us both. An Alexandrian Jew by the name of Apollos, a man of good education, whose logic was quite too regular and too clear to make the Jewish casuists feel comfortable over against him, came to Ephesus. Having already a strong intellectual hold of the system of the Gospel, and an attachment to it which made him anxious for its propagation, "he spake and taught diligently the things of the Lord, knowing only the baptism of John." After being led still deeper into the truths of the Gospel by Aquila and Priscilla he felt pressed to exert a more extensive influence and concluded upon a Missionary tour through Achaia where Paul had already preached. Recommended by the brethren to all those who believed, he went out, and "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." We all know Paul's manner of frequently proving to the Jews the truths which he proclaimed by rich and powerful quotations from the Old Testament. But yet, with Paul, this was not exclusively argumentation. He could also "testify" from immediate revelations made to him by Christ, and use Apostolic authority through the miraculous powers granted to him by the Head of the Church. Apollos' course was purely argumentation. He was just as much a mere Missionary as you and I. He was bound, not being an Apostle, to reason and to prove, and so he did. Now it is often questioned whether Missionaries ought at all to reason, and to adduce proofs; or whether they ought merely to state the terms of salvation, to tell men they are sinners, and then to leave it to the Holy Spirit to carry conviction to their hearts. The Moravian Missionaries have, more than any others, pursued this latter course, and I well remember the time when I was strongly inclined to the exclusive method of these dear Brethren. This method has so much the more attraction as it requires no scientific preparation; and since it is, after all, the *pure and unalloyed Gospel*, which at last brings men to Christ, we are still more inclined to underrate *those services* which *intellectual efforts* are calculated to do, in paving a way for Gospel truth itself, where, alone, it would probably never have been listened to. Luke evidently mentions Apollos' efforts in a manner which involves his approval, - and if his, - then Paul's also; and it is this text therefore which in my humble opinion, pre-eminently leads us to take men as *they are*, and to address them in a double reference to their *intellectual* powers, and to their *moral* nature and condition as sinners. I deem this so much the more important a portion of Scripture, because there is really no course of abstract reasoning known to me, by which the great question can be placed beyond contradiction, viz: whether or not men ought to be addreſsed in the preaching of the Gospel, as intellectual beings _also_, or _exclusively_ as morally accountable beings, and as _sinners_. By this text the question is settled. For if it should be urged against it, that if indeed besides the Apostles themselves, Stephen and Barnabas (who were Hellenistic Jews) reasoned and disputed with the various learned proselytes and Grecians at Jerusalem and elsewhere, they were still men who were endowed with miraculous powers (for Stephen see Acts 6, 8; and for Barnabas, Acts 14:3;) but, that _we_, having no such gifts, are not called upon to encounter, and to confound the reasoners of this world; — if this, I say, be urged against the method of appealing to men's _intellect_ also, in the attestation of the truth, — here we have a man in Apollos who was no worker of miracles, no inspired man, but in the very predicament of a **Miſsionary** of our days, and who did with the apostolic approbation addreſs the whole man, and use his own intellectual advantages for the promotion of the truth, and that with eminent success. I have dwelt longer upon this passage than I intended to do, but I think any one who knows by experience the difficulties into which this subject may bring a conscientious man, will pardon me readily. The undigested notion, that the simple proclamation of the terms of salvation was the whole duty of a Missionary has, within my own recollection, driven young men away from the most invaluable advantages of a Missionary institution, and has sent them out into the world with a sincere intention and a flaming zeal to convert the souls of men, but without any such literary preparation as Paul, Barnabas, Stephen and Apollos possessed.—

In Ephesus (Acts 19:) Paul "went *into the synagogue* and *spake* boldly for the space of three months, disputing (discussing questions, see above,) and persuading the things concerning the kingdom of God." To proper *disputations*, and quarrelling he was "*decidedly opposed* that "when divers were hardened, and believed not, but spake evil of that way before the multitude, he *departed from them and separated the disciples*, disputing (i.e. discussing, developping, and applying religious subjects,) daily in the School of one Tyrannus."

This passage is of the most serious import. — Paul was *not* driven out of the Synagogue. He *went out* himself. *He* separated the disciples from the rest, leaving them to the hardness of their hearts. An interesting fact, which I recommend to all those who have wrought themselves up, or have been wrought up by others into the notion that the Gospel must be urged upon men no matter what degree of opposition and perverseness they manifest — no matter what blasphemies they utter! Some plead the passage "Go into the highways and *compel* them to come in." But let them study the whole parable well, and take the life of Christ, and those of Paul and the other Apostles as commentaries of the same, and they will soon cease to press the word "compel" as hard as they now do. As soon as the Synagogue where Paul had preached three months became a place of violent disputation and blaspheming, he went out, and the consequence was, that he gained time and place for the proper, undisturbed and daily exhibition of the truth, and thus through "the space of two years". all they who dwelt in Asia (Proconsularis heard - not the disputes and blasphemies of the Jews - but the word of the Lord Jesus, both Jews and Greeks."

Two years Paul continued in the regular administration of the sanctuary! and God sealed the ministry of his servant by the most wonderful exhibitions of his power, and filled the whole region with his fame. Thousands must have flocked to his meetings. Multitudes must have been converted. I omit the disturbance occasioned by Demetrius, and all that follows in chap: 20 and 21, there being nothing in them which enters into my subject. The Apostles' speech in Chap: 22 was again marked with kindness. No reproof, not a word of disputation drops from his lips. Not one hard remark occurs in this speech. A hard word which escaped him chap. 23; 3, - "God shall smite thee, &c", though abundantly called for by the High Priests nefarious conduct, is immediately taken back; and I shall dismiss this chapter also without any farther remark; though I must be permitted in passing to pay the tribute of deserved admiration to the consummate skill with which the Apostle knew how to divide the kingdom of Satan against itself; a prudential turn of conduct which perhaps none but the Missionary who occasionally stands, like unto Paul, between two fires, is prepared duly to appreciate, and gratefully to turn to some good practical purpose. I think this instance to be the finest commentary which we possess of the admonition of Christ "Be ye therefore wise as serpents &c."

Yours truly,

W.G.S.

— No 11 —

But I must close, my dear Brother, a subject which I have pursued to greater length than I had any idea of doing when I commenced it. In the remainder of his history, Paul acts more the part of a Christian captive and a martyr. His addresses to Felix, and to Festus and Agrippa are master pieces of Christian eloquence, and show in the clearest light, especially the latter, the truly wonderful dexterity with which the Apostle could turn every opportunity to speak, to the advantage of his sacred cause. I now merely add, that an analysis of the manner in which Peter, John, James, Stephen and all the rest acted will I am persuaded, produce the unwavering conviction (a) that they were guided by the same principles of sobriety which mark every step of Paul's life; and (b) that disputes and dialectic skirmishes were not what they sought, or judged useful, but that their constant aim was a simple testimony, an unostentatious but solemn manifestation of the truth.

accompanied by conclusive evidence, *to all that were willing to listen*. And if it be asked whence then comes their marvellous success, while we appear to accomplish so little? I answer, first, from the Sovereign Dispenser of all blessings; secondly, it was the result of the very course which they took, and which I am advocating; i.e. the course of Christian sobriety; it was the result of a zeal "according to knowledge," guided by consideration, and adapted to circumstances, and not a race of chivalry and romance. And thirdly, their extensive success must be accounted for to a very serious extent by the wide spread expectation of Jews and Gentiles that at that particular time a great Deliverer would arise in the East for the human species, and ascribed to the vast preparation which God had made throughout the Roman Empire, for the introduction of the Gospel, amid the dreadful ravages of heathen corruption. Consult the 1st vol. of Neander's Church History, or some other like work.— Eighteen hundred years ago the Synagogue was watchful with the most positive expectation of the Messiah, while the heathen world was in a state of religious *decomposition*, and both of them ready for a *re*formation. Almost every writer of that age, who touches at all on the subject of religion can bear witness to this assertion. Some may think I am detracting from the merits of Paul and the other Apostles by accounting for their success so much by their circumstances; but they are mistaken. — Three hundred years ago the Popery of the dark ages, and the monastic system, were decomposing; for what we *now* see of them are editions improved, 'pro re nata,' with explanatory and other notes, and an elegant frontispiece, and the whole neatly bound in silk. Luther with his Samson hand drew the key-stone, and the effects were as though the Himalaya was rushing down into the plains of Hindostan. Hundred years *before*, he might have shared the fate of Huss, and of Jerome of Prague; — Hundred years *after*, he might have found a system of infidelity, fresh organized, and ready with youthful vigour for the same positive opposition with which it has resisted the truth in France these 50 years past. He rushed into the field of battle when nobody had a positive opinion on religion but himself; and when every old tie of union, system, and discipline was rotten; and he was a lion among lazy, gluttonous wolves. The "set time" is one of the keys both to Paul's and to Luther's succeſs; - while both remain stars of the first magnitude on the horizon of the church. Three hundred years ago Popery was decomposing; - now Mohammedanism is in the same proceſs, - and I have no doubt, an able labourer, well prepared, in Eastern languages and literature, with the panoply of the Gospel about him, both ardent and prudent, and willing to be guided, sent forth, or checked, each in due time, by the Spirit of grace; - I have no doubt such a man will ultimately do wonders. I dare indulge the hope that Israel is in the same predicament, - though farther back. Give them the right men also, and ere long the world itself will exclaim "of Jacob and of Israel" and of Ishmael, "What hath God wrought!" -

"Nulla falsa doctrina est quae non aliquid veri permisceat," says St. Augustine. I deem it one of the more interesting suggestions of the St. Simonians, that the world's religious and philosophic history is chiefly to be divided into three periods, which ever succeeded each other viz: that of dogmatism, or the period of the forming and rearing of *positive* systems of belief; - that of critical investigation and a subsequent *negative tendency* ending with *dissolution*; and thirdly that of a brief intervening season of chaotic anarchy, till another positive period ~~shall~~ was to begin under the guidance of some master spirit. This doctrine is false, when it is applied to *the truth as such*, e.g. the religion of the Gospel, or any other positive and real truth; for truth must needs be the same at all times. But it is true when restricted to the diverse systems of error of whatever kind which have at all times agitated the world, or to the erroneous parts of partially correct systems of belief. And it is of immense practical importance to us when we consider, that these periods are not alike favourable to the propagation of the truth. The first period mentioned is unfavourable, and so is the third; but the second is the true seed time for those who are called to promote the good of mankind. The St. Simonians in France are now in the period of dogmatism, and they are, as a body, a hopeless case. The Jews of the same country are in the thraldom of the third — nothingarians, — and poor Mr. Oster, their Missionary, has almost worked himself to death with them, and was three years ago ready to despair. But the thousands of serious Catholics in France are hopeful subjects, and extremely interesting, and they are those who represent the period of investigation and inquiry. Had you, dear Brother, lived in Mohammed's time, when Islamism was rearing, your field would have been discouraging beyond description; if you waited until perfect religious anarchy should supplant the crescent, your lot would be equally unenviable. Now, now is the time! They are decomposing — dissolving. When the Aetna pours down a torrent of fire, the inhabitants around its base flee, but they are always careful to return *before the lava gets cold and hard*, in order to dig into the yielding mass the foundations for their new houses and villages. The *eruption* of Islamism is evidently past long since. The bottomless pit spits no more flames on this side;— it does not even emit a *vapour*, or a *smoke*. If I mistake not, it was quite time for you to come, and I trust you will be followed by many, many more. Now dig the foundation of that building which will stand for ever. The lava is warm yet. Take Hezekiel; study the inspired architecture of the magnificent sacred building there: trace its colossal foundation while the soil is not yet converted into flint. Be more anxious to give the ground plot of the holy edifice its proper extent (though you may never live to put two stones together,) than to rear the isolated bit of a wall for show, which must, after all, tumble down again, before the remainder of the temple can go up. When the temple of Solomon was built, which the Jews emphatically called the "First House," הַבַּיִת הָרִאשׁוֹן, the foundations were dug, and every stone and piece of timber hewn, ground, and polished.

and all was made ready. And when all was ready, the house rose with sacred dignity, and in holy stillness, without the stroke of a hammer, a wonder of the world! And I believe it is more than poetry if I say, when the stone and timber, the gold and the jewels of the true "Second or Last House," הַבַּיִת הָאַחֲרוֹן, as the Jews with less propriety call Ezra's temple, were properly prepared, the building would go up as by magic, still and wonderfully, and the world would exclaim "This is the Lord's doing, and it is marvellous in our eyes!" —

But it is time that I should turn to the subject of an immediate preparation for the work. The course of study which I shall mark out will no doubt be imperfect in the extreme. There is no work of a similar kind extant in any language, by which my remarks may be guided. My own attainments are limited, and my library is small, while many books which I read, or looked at, without being able to procure them, are but indistinctly in my mind. You will take it as it is, and if it is not as it should be, it will be, I trust, better than nothing, and do some good perhaps, if not to you, at least to some younger brethren who may choose to join you or me in our several and arduous fields of labour.—

Yours truly,

U.J.S.

No 12 —

Dear Brother,

It is not my intention to write a learned treatise upon Oriental studies. You need not smile on reading this honest confession saying, that if I had the intention, I should not be able to execute it. Why should I not? I need but open some learned books, (for I am not entirely destitute of them,) and copy from them what suits my purpose. How many an erudite treatise has not been written in this way? My simple purpose, however, is to suggest a course of study for a Mohammedan Missionary such as I think will meet the case of a student at home, and be calculated to guide him by the most convenient way to a preparation for his work. This service I shall volunteer also to any one who may feel it his duty to go "to the lost sheep of Israel." But as you are a Missionary to the followers of the false prophet, I shall probably meet your feeling best if I begin at that end of my task.

The Latin, Greek and Hebrew are mastered well by our scholar. He reads the first two with ease, and the Latin in particular without a Dictionary, and the Grammar of the latter. The Hebrew is perfectly familiar to him, while he has enough of Hebrew Lexicography in his memory to enable him to read Hebrew prose without his Gibbs, Simonis, or Gesenius. For if he gets stuck yet in reading Latin text, I will not say easy one, but even what is hard, if he cannot pick a Hebrew sentence to pieces, and account for every consonant and vowel point in it, I think his time would be best improved in reading some more Latin, and in studying the Hebrew Grammar better. He will find enough to do yet, after all those hindrances shall be cleared away. For he is not to get a little Arabic, or Turkish, or Persian smattering, but to make himself master to a respectable extent, of Mohammedan literature. The best medium after the Latin, for approaching the Eastern languages, are the German, the French, and the English. The Italian also affords some respectable helps, the rest are nothing. Unhappily for the English student, the language vernacular to him, is the least productive of the three first languages mentioned. Richardsons Arab. Grammar, like all the rest of his grammatical efforts, is poor and confused. Sir W. Jones' Persian Grammar is a hasty sketch, though good as far as it goes. The latest editions* I have not seen, but I doubt whether they are much improved. Davids' Turkish Grammar is more calculated to bewilder and misguide, than to instruct the Student; and when he has waded through swamps and marshes partly of

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* The 8th Edition appeared in London a few years ago.

Mr Davids' own fabrication, partly copied from Meninsky, and chiefly from Jaubert, he comes out thoroughly prepared to make the most melancholy blunders in the use both of nouns and verbs; and he is almost entirely ignorant of the peculiarities of Turkish Syntax, a particular in which this language differs more from our Western languages than any one even of the Shemitish or the Sclavonian do. Happily much of what has been written in Germany in point of Elementary Works, and for acquiring the Eastern dialects, is, in Latin. Much, however, is still published in German. The French always prefer their own language. It is therefore requisite, that the student should become acquainted at least with the French; and if he can make out to learn the German also, so much the better for him.

As to **Arabic Grammars**, Hezel (German) has an excellent, easy method to begin with; but is full of misprints, especially in the Arabic text. If the student is independent enough, and knows the German, he will do well to begin with him. After having thus obtained a synoptic view of Arabic Grammar, he may take up Rosenmüller, and by a thorough study of his excellent Grammar prepare for reading. Jahn is confused. Erpenius very good but too philosophical for a beginner. De Sacy too minute and too erudite. *His* Grammar may be an excellent work for consultation after the language has already become familiar, and should by all means be procured by him who is to become an Arabic Scholar properly speaking; while all who mean to read any poetical line or lines in Arabic, Turkish, or Persian should at least possess and have studied the Appendix to the last edition of his Grammar (1831) which treats on Arabic prosody.[*] Without it, they will find it impossible to scan Arabic, Persian or Turkish verse, while with it, it will be easier to do it than to measure Homer or Virgil: - a few particulars of the fanciful Persian prosody excepted. Of the other Grammars I say nothing, as most of them are hardly accessible to the student in general. Richardson, I have already observed, is good for nothing; if any one has access to Michaelis, he is respectable.

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[*] This Appendix is sold separately a Paris.

Arabic Lexicons.— Erpenius is very rare and middling; Golius excellent, but scarce; Castellus' Heptaglot calculated only for the reading and understanding of the London Heptaglot Bible, ponderous, scarce, not without some bad mistakes and from its very purpose of intended limited extent as to words; Meninsky, calculated chiefly for the Turkish scholar and therefore *not first rate*, at least, for the Arabic reader;— Wilmet intended only for the understanding of some particular Arabic works but *so* far very good, and a convenient quarto volume; Scheid, an abstract of Golius, and very convenient to begin with; Giggejus I do not know; Freytag's Lexicon, just published in three volumes 4to is the "magnum opus" of our day in Arabic Lexicography, but not yet perfect, as I have had occasion to feel even in my hasty and limited reading. But who will catch all the innumerable Arabic forms and words, which have been, or may be, made and used? All these Lexicons are in Latin.

Chrestomathies.— Without going back to Hottinger and other old writers, I should, singular enough! recommend once more Hezel *to begin with*. The student must again understand the German; for this Chrestomathy is jumbled together of Arabic, Latin, and *German*. The Analysis is minute, and it is a *grammatical* Analysis, and this is the great advantage it has over other like works. The Arabic text is full of misprints; In the text a word is pointed one way, in the Analysis, another, and in the Vocabulary another still. And yet the Author is proud and insolent enough in his preface to consider these blunders little things; and says that if any reviewer should criticise him in this respect he would not condescend to answer his quibbles. But I am prepared to go further than the Author himself, without being insolent. I think these blunders are useful, somewhat like the bad streets of this city, which contribute to make people step carefully, and to keep dissolute youth at home during the dark night. These misprints exercise the students mind, and oblige him to decide which is the proper punctuation, &c. At all events, I found the little bit of a Chrestomathy useful. After that the Arabic text added to Rosenmüller's Grammar will be found easy, and his "Glossarium" which is also connected with the work, almost sufficient to translate the whole. This done, a little shift to Arabic poetry will be pleasant. Let the student therefore take the extracts which Schultens has made from the Hamasa, translated into Latin, and accompanied with a few, but excellent, and judicious notes, and let him read them all through. He will find them attached to Schultens' edition of Erpenius' Arabic Grammar, together with many valuable proverbs. Other editions of Erpenius have some other pieces for reading; e.g. Extracts from the Koran, but the selections of Schultens are altogether superior, and introduce the student at once into the very meat of Arabic poetry. If, however, he has already read Moses' poetical pieces and Job, Isaiah, Habbakuk, &c. in Hebrew, let him not expect to meet with any like flight of imagination, power of language, elevation of sentiment, and freshness and originality of conception, in Arabic poesy; otherwise he will be sadly disappointed, and run the risk of doing injustice to his Arabs, and of getting disgusted with his pursuit. Enthusiasts have extolled them too highly. There is but *one* Moses, *one* Job, *one* Isaiah, *one* Habbakuk in the world. – I may as well omit the host of greater and smaller Arabic Chrestomathies, such as Reiske, Jahn, Kosegarten &c. in order to recommend to you at once the one of De Sacy 3 vols. 8vo. with the Grammatical Anthology as the 4th vol. of the work. This is the queen of Arabic Chrestomathies, first pointed entirely, then in part, and at last unpointed, all translated into French, with notes in the same language. These notes are replete with learning, but of course, not at all Grammatical, as the Student is supposed already to know Arabic Grammar to the bottom. The Student is not obliged however to stop long with De Sacy. Even his *first* volume is generally much harder than the Koran, although the work may, and *should* be, read through, yet this can be done by and bye. It is the very highway to the Empire of Arabic Literature. But as a Missionary would wish, and needs, to read the Koran in Arabic as soon as possible, he can begin after having read half through the first volume of De Sacy's Chrestomathy. Sale will do him excellent service, when he cannot get out the meaning without help, and as the first part of the Koran is easy, and the book becomes harder as it proceeds, the Missionary student has at once a Chrestomathy in his hand, which needs not be better fitted for his purpose, and where he may read right on till he becomes quite a decent Arabic scholar, The Koran finished, or almost finished, he may return to De Sacy's Chrestomathy, which will now appear easy enough, and by the time he is through that no Arabic writer will easily scare him.- While he is reading the Koran, he may get an idea of Mussulman Exegesis, by referring, if not to the original text, at least to the translation of that extract which De Sacy made of Beidhawi, in his Grammatical Anthology.— As the student ought by all means to know the most ancient and celebrated poems of the Arabs, he will not forget the seven Moallakât, or suspended poems, by Amrulkeis, Tarasah, Zoheir, Lebid, Anthara, Amru ben

Kalthum, and Hareth. They are comparatively short, and having found various learned and able translators and commentators in Latin, form the most exquisite Chrestomathy together for the more advanced Student of Arabic. If he is not able to read the original, let him by all means at first peruse the translations, and read the notes; in order to get some, though an inadequate, idea of these masterpieces of Eastern poetry. A. Ch. Hartmann is said to have translated them into German (Munster 1802) but I have not seen the work.

One word as to the Vulgar Arabic. I do not speak the language myself, but the means of acquiring the theory of it are few, and may easily be indicated. Caussin de Perceval's Grammar is the only one now to be had.* So far as I can judge, it appears well done. At the close it has a long series of dialogues, or rather a sort of dry comedy, in which a Turkish drogist and a Jew conspire to cheat a Frank merchant. They succeed in the noble enterprise together, and the Turk at last cheats the Jew also, and keeps the whole profits for himself. It is a translation from the Turkish, — a confession of their own! and a faithful specimen of Turkish honesty towards Kayahs. Specimens of letter-writing are also there. Langles' Grammar (1813) is said to contain useful Dialogues at the close. Domenico Germano (Italian) (1636); Antonius ab Aquila, (Latin) (1450); and Dr Herbin, (French) (1803) — and there are no others# in this department — may be passed over in silence. Dombay stands alone in the Moorish idiom. Dombay and Perceval cover the whole ground of the Vulgar Arabic Dialects. As to Lexicons, Domenico Germano (Italian) and Cañes## (Spanish) are long out of sight, and not to be regretted. Bochtor and Perceval's joint Lexicon of French and Vulgar Arabic is a fine work for common purposes of travelling, traffic &c. &c. but the promised Arabic Index to it has not yet made its appearance. Chrestomathies, or any thing in the shape, are of course not to be had. The Arabian Nights in Modern Arabic are accessible in Paris; whether any other work of consequence is to be had in this dialect, which has been translated or commented upon, I have not learned. The difference between the literary and the vulgar, or, as others say, the Ancient and the

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* A late Catalogue from Paris shows that Savary, & Herbin may yet be procured there.

Cañes wrote one more in Spanish. Madrid 1775 4to. ## Now for sale in Paris.

Modern Arabic, is very slight.

Persian Grammars. There is little to be said on this subject. De Dieu's little Grammatical treatise can hardly come into consideration, nor has W. Jones, as I have already observed, gone deeply into Persian Grammar. — Wilkin's is the best printed in Germany; it is in Latin, but no better than Jones, if I understand the subject. — At least there is no very perceptible addition made to the stock of your knowledge, if after having read Jones well, you take up Wilkin. Gladwin's Persian Moonshee, and Lumsden's Persian Grammar, (2 vols folio) I have not seen. The Persian Grammar is small and easy, and the chief objection which I have against what I have seen of it is, that Western Grammarians instead of developping it from its own nature, or in other words, tracing back the steps by which it has made itself in the mind of that nation whose vernacular language it is, they have thrown it into the shape of a Western Grammar. They have taken the soft Eastern

Sakktiad[#] and have pulled it over the last of an European Shoemaker. Hence the difficulties in the nicer usage of the Verbs and Nouns. But let no man get discouraged. Jones or Wilkins will be sufficient to put him into the way of reading Persian prose, and as to Poetry, that must come by experience and hard labour.

Lexicons. Equally brief must be my remarks here. There is no choice in this respect. You must have Meninsky's Turkish-Arabic-Persian Lexicon. Richardson and his abridger Hopkins are merely better than nothing. Of Wilkin's improvements upon him I cannot judge, but have no great opinion of it. Why did he not reprint the Persian and Arabic parts of Meninsky; it would have given us a good Persian Lexicon. Boretto I never saw.

Chresomathies. What Jones has given for reading in his Grammar is not at all for *beginners*. I recommend Wilkin's Chrestomathy and Vocabulary in Latin, the former of which is a judicious selection of progressive pieces. Only *let not the student* trust too

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[#] A Shoe, or rather a Sock of soft leather.

implicitly Mr. Wilkins's translation; for he did not always understand his Author himself. Gentius has translated the famous Gulistan or "Garden of Roses," by Saadi, into Latin. Though not always correct, his translation together with the original text, make a valuable help to the student of Persian.# The Missionary student should at least read the second book of the work, entitled, Der Halki Derwishan, or "On the manners of the Derwishes." It remarkably illustrates their religious sentiments, and shows at once that they possess much more of religious knowledge than we generally suppose. In fact, the whole book should be read, though the student must be prepared for some improprieties,- rather bad ones. They are almost in every Oriental work, the religious ones not excepted. The preface is a masterpiece of composition, and replete with interesting sentiments. But the most delightful and useful of all the helps we have, is still De Sacy's edition of the Pend Nameh, or "Book of Counsels," by the Sheik

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Semelet's translation and notes of the work have now appeared at Paris, in French; and though not probable to be free from some mistranslations, must prove very valuable to the student.

Farid Eddin Attar. De Sacy has accompanied it by a French translation, and copious, invaluable Notes. These Notes contain rich extracts from the Gulistan, and several other religious and moral works in Persian, and other Eastern dialects, and may well be called a Chresomathy, not only of the Persian language, but of Eastern mysticism, and religious notions in general. This book, the diction of which is very easy although Poetry throughout, should by all means be read *and digested* by every one who means to get a notion of Mussulman piety of the better kind. Von Hammer's translation of Antoninus into Persian might be an excellent means for further instruction, if Hammer had succeeded better. As it is, it is a mere curiosity. The Tootinameh or Parrot-book, translated by Hadley would be an easy thing to read; but it is such a real Parrot-book, so destitute of moral interest, that it had better remained untranslated. James Atkinson's Soohrab is a splendid specimen of Epic poetry. It is a part of the famous Shahnameh, translated into English, after the fashion of Pope's translation of Homer, fra elegant, and therefore not verbally faithful; but it is accompanied with valuable Notes in English. For farther information I must refer the student to the Article "Persian Language, Literature, &c." in the Encyclopedia Americana; and the works of Hammer and others there alluded to.

Turkish Grammars. Meninsky is the only one which can be recommended. Those who come after him have partly copied, partly obscured, and partly spoiled him. They endeavour to teach the Turkish, without including the Arabic and Persian; which is impossible. Meninsky's fault is, that he pressed the grave Othmanli into a tight Western jacket; the rest have copied his mistake, and on seeing that all was not right, endeavoured to mend him, and thus made the evil worse. Viguier (French) though the most philosophical, is half crazy with his endless paradigms, which are spelt out in French characters(!) Jaubert is better for common use, written in French, now out of the market;* Davids' not as good as Jaubert, though later. — If Meninsky cannot be obtained, Jaubert, or Davids should be taken, – the rest dismissed. But they should not be trusted, not only as to pronunciation, but also as to the nicer meanings of tenses, &c: and the student ought to try to make a system of inflections for himself. This may be hard, but, be this as it may, he must break through; for if he comes out without knowing Turkish Grammar, and if he does not happen to find a Missionary Brother here, or somewhere else to teach him, there is not a Turk in all Constantinople who knows Turkish Grammar, for their language has never been systematized by them. A certain Demetrius Alexandrinus has made a respectable abstract of Meninsky's Grammar and translated it into Modern Greek. It is a good plain thing, and easily procured here, or in Smyrna. –

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* Isolated copies are now & then found in Paris.

Lexicons. – Meninsky's Lexicon Arabico-Persico-Turcicum, though written more than a century and a half ago, is still the only satisfactory work in its line. The epithet "Turcicum" should have *preceded* the other two, for the *Turkish* Department is the chief one, the others are merely subsidiary. But as there is no telling how far Turkish writers may go into the Arabic and the Persian, it was neceſsary that the work should be full on all three languages; and thus it has become a pretty complete three folio Dictionary to the Latin student. The "Complementum" is a good sized folio volume, which contains a Latin Index of the work, and thus gives you a full and very valuable Dictionary from the Latin into the above mentioned three languages. It is much to be lamented that this volume has not been included in the edition of Meninsky, published by Jenisch at Vienna in 1780-1803, and that hence it has now become exceedingly rare. A Miſsionary for the Mohammedans should by all means posseſs a copy of Meninsky's Lexicon. — Lexicons and vocabularies from French into Turkish are not so rare in our days. Bianchi printed at Paris 1 vol. 8vo; Hindoglou printed at Vienna; and one which came out lately at St. Petersburgh in 4to are decent helps for common purposes; but they will not suffice for making translations into the Turkish of any consequence. Kieffer's posthumous work, a Dictionary Turkish French, is now expected to leave the press, and will probably prove valuable; and from St. Petersburg we may expect a similar work in 4to. as a second volume of the above mentioned book printed there. Bernard, Clodius and other old lexicographers I omit, because they are seldom seen, and of little value if they can be obtained.

Chrestomathies. There is nothing of the kind in the Turkish language. Its deficiency is somewhat supplied by the Turkish Fables which Letellier has published together with a French translation, an analysis of the first Fable, and a Vocabulary which is pretty good. There is a good series of Dialogues attached to the Grammar of Meninsky edited by Kollar in 1756 in 4to. These Dialogues are found again in Alexandrides's Grammar in Modern Greek. David's pieces for reading are generally ill-selected, hard, bombastic, and rather *curiosities* to look upon, than rational helps for the student. Kieffer's Turkish Bible will be of service. But the contents of Scripture are too familiar to us, to make the linguistic study of any version profitable.

and as one of the peculiarities of Turkish style is to make sentences ten times as long as any German sentence ever will be, and to begin literally at the place where we, as well as the Hebrews and Greeks, finish, a ~~[illegible]~~ translator of the Bible into Turkish must necessarily either subvert the whole structure of the original text and begin at the close of a chapter, going back towards the beginning, or he must sacrifice the genuine character of Turkish construction, - which latter Kieffer has done, and every other translator would have done the same thing. But on this account the Turkish translation of the Bible cannot be used for the purpose of acquiring the language in its own particular shape; but at most to practice upon isolated forms, words, and occasionally upon short phraseologies.

To those who understand German, Hammer's publications[#] may be recommended. The best, and morally the purest, Turkish poem "Gül ü Bülbül" i.e. "the Rose and the Nightingale" has lately been translated by him into the German and accompanied by notes of considerable value.

The latest of them is the „Atewâki-zehbi-Zamahsheree" or the Golden necklaces of Zamahsheree. (over)

It is a pity, that he takes more upon himself than is required. He translates it line for line, the same metre, the same alliterations, the same paranomaseas, &c. Of course the translation must often suffer; but on the whole he is highly valuable to the Turkish and Persian scholar who has made himself familiar with the German, and his increasing publications should by all means be procured especially as their price is very reasonable.

But I believe you are tired, and so am I. It is a hard task to prepare for labor among the Mohammedans and a partiality for this particular field is absolutely requisite to make ones patience hold out. But that partiality should be a holy one, such a one as Christ had in coming into this world, to save those sinners whom no one would have saved, if he had not.

Yours truly, W.G.S.

P.S. A catalogue lately received from Paris reminds me of the following valuable books, viz: [illegible] Ali ben Abi Taleb carmina arabicè & latinè ed. & notis illt Ger. Kuypers. Schnurrer, Bibliotheca arabica, aucta nunc atq. integra.

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in Arabic & German without notes: a very valuable little book. It consists of a col
tion of moral & religious sentiments, as much valued by the Mohammedans as P
thagoras' "Χρυσᾶ παραγγέλματα" were among the Greeks. The Arabic is extremely difficult,
the translation therefore a welcome present to the Oriental Students.

No 13

Next comes the perusal of books in particular reference to the use to be made of their contents. Of these books the Koran may be well considered first, although it is far from being the most interesting work to be consulted, or the richest storehouse of Eastern religionism. I spoke, in the commencement of these letters, of an intention to remark upon the various parts of the Koran. I hope you did not take this as a pledge to systematize this chaotic work so as to frame a theology of it. As to the smallness of the number of doctrines clearly taught in it, it might indeed almost wrestle with Unitarianism for the palm of perfection. But the mess of nonsense, of ambiguities or indecencies, and of intolerable repetitions, render it a subject of instinctive horror to me, even in its original garb of a most beautiful, rich, and nervous Arabic style.

Marracci has undertaken to refute the Koran, and indeed he has succeeded to perfection. But his victory has been the victory of a general who encamps regularly about a parcel of Bedouin huts, to take them after an obstinate siege; and then enters the place conquered in triumph with the sound of the trumpet, and waving banners. Near all he says is conclusive but an hundredth part of it would have been sufficient to do the work of refuting the glaring impostor, while a great deal of what he has said will indeed convince us, and every unprejudiced man that the book is a wicked contrivance but will be readily sophisticated away by a Mohammedan Commentator.

If I mistake not, the Koran should be read with reference to a very few simple points, and

1. Let proper moral and religious sentiments scattered through the work be noticed, and some of the best ones gathered into a scrap book, as a sort of texts from which serious conversations be started with such Mussulmans as may be religiously inclined. Such conversations can be carried on most extensively and without the least danger, anywhere. Passages of this kind are really so

numerous that I need specify no particular instances. Mostly, the sentiments are taken from the Bible, and may therefore readily be connected with the corresponding passages there. Take this passage the last verse of the Sura called — النّحل — "Certainly God is with those who abstain (from evil) and with those who do good." اِنَّ اللّٰهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ — ——— — — —

Then say that for instance the prophet Isaiah, upon whom be prayers and peace, expresses it thus - quoting Chap 1. v. 16–18, and other like passages, and trace all the calamities of the nation back to their wickedness and oppression of the poor, &c. &c. There is no danger and much use in all this.

2. – The polemic passages against the Lordship of Christ may be marked, with a view of *gently* correcting the gross notions which the Mohammedans connect with the doctrine of God manifested in the flesh. There is a short passage of this kind as an instance in Sura 5 المائدة in the latter half of it (the verses of my MS. Koran

are not numbered) which begins thus, لَقَدْ كَفَرَ الَّذِينَ قَالُوا اِنَّ اللّٰهَ هُوَ

اَلْمَسِيحُ ابْنُ مَرْيَمَ — — — —

It goes through several verses.

3. — Passages in which the prophets and Christ are mentioned with *regard*, and where their writings or the writings *about* them are admitted to be *divine*, should often be repeated in the hearing of these deluded people, and therefore familiar to the Missionary. The people will thus learn to look upon the prophets and Apostles with a more favourable eye, and by and bye feel a desire to read them for themselves.

4. If a Mussulman urges the pretended corruption of the S. S. and if his mind is in a state of fairness, other passages from the Koran which imply the contrary should be at hand; like this — "And if thou art in doubt with regard to what we (God) have caused to descend (revealed) to thee, ask those who read the book (the S. S.) before thee." فَاِنْ كُنْتَ فِي شَكٍّ مِمَّا اَنْزَلْنَا اِلَيْكَ فَسْئَلْ الَّذِينَ يَقْرَوُنَ

اَلْكِتَابَ مِنْ قَبْلِكَ — — — —

Sura 10, called Jonas vs. 93.

If the S. S. were all corrupted at that time, how could the truth of Mohammed's revelation be tried upon them? So you will find that in the Sura entitled Alaaraph, and in the one called "Order" Mohammed pretends to be foretold in the O. and N. T. But how could he appeal to corrupted Scriptures? As an amusing digression I may mention another quotation used by the Mohammedans, to show that their prophet was foretold in the N. T. It is John 14; v. 30, though corrupt. Ahmed Ibn Abdolhalim quotes it thus اركون العالم سياتي وليس في شيء i.e. "the prince of the world will surely come, and there will not be in me anything;" i.e. according to that author, Mohammed, who is the prince of the world(?) will come, and show that there is none of that divinity in me which they attributed to me, but that there is but one God, &c.

5. To bring down the usurped prophetic character of Mohammed may be of important service, where a man of a fair mind seems to rest upon it, supposing

it to be well established. After discussing in the abstract the proper criteria of a messenger of God, miracles may be demanded of Mohammed; and to be ready for the reply, let the student, or Missionary have read Sura 10 يونس vs 20; Sura 13 الرّعد vss. 8. 28, 34. 37; Sura 16 النّحل – vs 44. Sura 17 الاسرى vss. 17, 60. Sura 10 يونس again — vs 99, where Mohammed labors to show that miracles are unnecessary. Sura 4 النساء vs. 152; Sura 6. الانعام vss. 109, 120, and a number of others. In all this, and, in fact, in any thing that I can say, Marracci will give him ample polemic matter, provided the student has skill and plan to select and to arrange. In all these passages, Mohammed disclaims the honour of having wrought miracles. To be consistent in the plan, the student should mark those Suras also which are quoted by some to show that Mohammed did work miracles, though this would be a self contradiction on their part. I can only indicate the places here; Marracci must do the rest. The first miracle you find in the Sura الفيل the 105th in number; the second in Sura 72 الجنّ vs. 1. &c; the third in Sura 54 القمر; the fourth in Sura 17 الاسرى vs. 1 &c; and the fifth in Sura 3 آل عمران vs. 11 and 122, (See also Sura 8: 9.) The ridiculous nature of the last pretended miracle, shows best its falsehood. The story is this, according to all Mohammedan Interpreters. In that war which they call غزوة بدر الكبرى or the large war of Beder, Mohammed, accompanied by 300 riders, 80 camels, and some infantry, fights against Aboo Sofian Ibn Harbi who comes against him with 1000 footmen and 200 riders. First, to assist Mohammed, God sends him 1000 angels; soon after he sends him 3000, and lastly 5000 angels more. Farther, God caused that the Mohammedans appeared to their adversaries twice as large as they were in reality, while *they* saw their enemies to be but dwarfs. In the heat of battle the Mohammedans cast dust and gravel into the eyes of their enemies, so that they fell to the ground with their faces like tired birds. And lastly the angel Gabriel upon his stately horse, jumped in upon the enemies with a tremendous impetus, and faught so furiously, that the heads he cut off were flying through the air like feathers. The end of this glorious battle was, that 70 of the enemies, (who were some 1000 in number) were killed, and as many made captives; while the 400 Mohammedans lost only 14 men. Let the Missionary here suggest Isaiah 37:36 where the Angel of Jehova smites in one night 185,000 Assyrians dead.

6.) For the same reason as above, those passages should be familiar where pretended prophecies of Mohammed are recorded, and a proper view of the nature of each should be possessed. By some Mohammedans the following passages are referred to as prophecies of their Leader. Sura 30 الرّوم vs.1. though in the explanation of this passage Djellal Eddin Zamahsheri, and Ebn Abbas, are said to differ widely. Farther, Sura 24 النّور vs 53, which is plainly no prophecy at all. Sura 48 الفتح vs. 28. is the third in order, not deserving of a moments attention. The fourth is in Sura 17 الاسري vs 90, and is a prediction that neither men nor devils shall be able to frame a similar book to the Koran. The answer is obvious. The fifth, identical with the fourth, is found in Sura 2: 23. Number 6 is taken from the 3rd Sura آل عمران vs 53, in which Christ receives the promise that his followers shall prevail until the judgement day over those who disbelieve in him. Not very hard to guess at! The seventh is from Sura 54 القمر vs. 46, beginning with سيُهْزَمُ; but what general will not promise success to his soldiers? Sura 5 المائده vs. 15, from the beginning of وَمِنَ الَّذِينَ قَالُوا to القيمه. Not difficult to answer. No: 9 is from vs. 76 of the same Sura from the words وقال اليهود to كما اخبر. No. 10 occurs in Sura 3 آل عمران vs. 100. No. 11, Sura 2, البقره vs. 93 (to which some add Sura 62 vs. 7.); No. 12, Sura 74, vs. 11. – No: 13, Sura 48 vs. 23, (a conditional prophecy: "if you obey,"!!) No. 14. Sura 110 vs. 1-9, mere conjectures. No. 15. Sura 95 المحشر vs. 11 وَقَالَ to نَصُرُونَهُمْ; conjecture equally. Other prophecies such as Gabriel's, Sura 51 vs. 76 يا ايُّهَا الرَّسُول are too easy not to be refuted extempore, as indeed most of the above mentioned may be. If the above references to the verses should not correspond with those in your translation of the Koran, you must not despair nor be impatient to go searching a little back and forward. My Ms. Koran does not number them* at all, and I do not even remember whether the Arabic editions of the Koran by Hinkelmann, and the Petersburg one agree in this particular. A Persian Imaum will soon correct any reference that may be incorrect in *his* view, and by reading passages, and conversing with him about them, you will soon learn all that you may need to know respecting them, in order to be ready for any calm discussion on their respective subjects.

The fact is, the Koran is so easily accessible to the combattant, that one may rather be in danger to beat a Mohammedan too soon, and make him mad. It is in most, if not in all instances better to try to converse with him about what is profitable, and to make him find out the falsehood of the Koran and of Islamism himself, that he may have no one to quarrel with. I can think of no other particular at present, which seems to require attention in the reading of the Koran. To notice some very strong indecencies in it would not be best. The common Musulman will only become angry, while the Soofee will readily spiritualize them into the most delightful religious conceptions. To allude to Mohammed's sensuality, and the skill he shows to adapt his revelations sometimes to his carnal desires might be equally unproductive of good. Let him stand, or rather fall to his own Lord. We do not like much to hear the faults of our fathers repeated, even if we know the charges to be true; One man conciliated and gained is worth more than a thousand worsted and confounded.

Yours truly,

W. J. S.

No. 14

If in the reading of the Koran, only a limited attention is to be given to points of disputation and controversy, in the perusal of other works these points may be entirely dispensed with. In the reading of the Koran and in the arrangement and exegeses of various extracts, Marracci will certainly be very useful. Raymund Martinus also, in that part of his Pugio Fidei which has reference to the Mohammedans may be perused to good advantage. Care is necessary in the use of their Arabic text; for it is not near so apt to be correct as the edition of Hinkelmann's Koran or the folio edition of St. Petersburg, though *they* too are occasionally faulty. No other helps, I think, will be wished for, and when these are laid aside together with the Koran, the Student may immediately proceed to the perusal of *recent* publications, which will give him a vastly more interesting field than he has hitherto cultivated. Tholucks Ssoofismus (Ssoofism) (German) is a first rate book, His „Blumenlese der Or. Mystick" (Florilegium of Oriental Mysticism) is if possible, still more important to the Moham: Missionary. The work is written in German, and large and interesting extracts, chiefly Turkish, are at the bottom of the page, all translated. His "Trinitatslehre" des Orients" (Doctrine of the Trinity in the East) also with numerous extracts in the original languages is a nice little volume, and of great importance when you compare those bold passages in the Koran against the doctrine of the Trinity, to one of which I alluded in my last letter. Though not our doctrine, it is as real an approximation to it as the philosophic notion of the Author of the Book of Zohar, or of the present great Platonist of France. Erskine I have not seen. An important work is the Pend Nameh (Persian and French) edited by de Sacy. I have already mentioned it; and let it by no means be forgotten. The Gulistan comes next. ~~a small volume printed at Vienna 1831 the work being a reprint from the "Jahrbücher der Literatur"~~ A small volume printed at Vienna 1831, being a reprint from the "Jahrbücher der Literatur" contains a most interesting collection of religious technicalities, drawn from the "sevenfold Ocean," a work already noticed by me, and the Burhanikati, a Persian Dictionary explained in Persian. Calcutta 1818 folio. This collection of religious terms shows strikingly the vastness of Eastern Mysticism, and how much is to be done yet in that field. The scheme is equally comprehensive and dazzling, and must inspire its devotees with a most alarming degree of self confidence, and spiritual pride. I had intended to extract the whole string of technicalities from the volume before me; but I find I must desist in order not to run beyond all bounds in these letters ——

—— Perceiving with no small concern that these communications are assuming an enormous length, I *must*, though unwilling, cut short my *original* plan; a plan which was much more easily *made*, than it could be *executed*. I have mentioned in a former letter a number of elementary books; and having then chosen *those* particularly which involve some religious interest also, it may perhaps be sufficient here to add a few more works of the kind, and then close this part of my subject.

Grangeret de Lagrange's "Anthologie Arabe," Paris 1828, is a very useful book. The section containing Moral Sentiments is an exquisite collection and selection of maxims such as the wakeful conscience, and the natural sensibilities of man are able to suggest. A number of prayers embodied in the work, will not be unwelcome to the reader. A curious and interesting work, consisting entirely of moral allegories, is the book entitled "Les oiseaux et les fleurs;" the Arabic original is of Azz Eddin Elmokaddesi, and translated into French and commented upon by Mr Garcin, Paris, 1821. To these may be added Bidpai's Fables, or "Kalila and Dimna" in Arabic and French in great 4to, and the "Seances de Hariri," with a copious Arabic commentary, (both printed in Paris) in folio. I had it in view to make extracts from some of these books also, but I must give it up. The Student must read them for himself and so rich will be his harvest, that he will soon enough perceive the impracticability of my making any selection (hasty as it would have to be in my circumstances) from so vast a field. Let the man who expects to be a Mohammedan Missionary keep himself informed also of the publications which fall into his department, especially those of France, Germany and England, and be careful to procure them for himself, if they are not too expensive.

In view of all these suggestions, it may perhaps be asked with propriety, 'but is it really neceſsary that a Missionary for the Mohammedans should have so extended an acquaintance with their notions and doctrines, to be useful among them?' I answer, *absolutely* *necessary* it is certainly not. A pious *farmer*, if he could talk the languages of these people, would be "*useful* among them." Yet, doubtleſs his usefulneſs would not be as extensive as that of another man of equal piety, and versed in all their profound sense and nonsense. The fact is, people who know only *one* thing, think that the man who does not know *that*, knows nothing at all. A young farmer, whose cap happened to be missing at a tavern, very gravely doubted the reputed ability of two travelling professors who were there at the time, because with all their Mathematics they could not tell him where it was. It is better if a Missionary knows not only *more* than they, but among the rest, *the very same things* with which they are acquainted, in order to be able to say with Job, "Lo, mine eye hath seen all this, mine ear hath heard, and understood it. What *ye* know, the same do *I* know also. I am not inferior to you." Had we, moreover, *immediate access* to the common people; could we at once *preach* to them, and teach them the doctrine of Christ, *they* would no doubt be a more promising class of men than the literary; and it might be best for us to do as Paul did at Corinth, after his comparatively unsuccessful attempt with the sages of Athens. We might dismiss every thing not *immediately* belonging to the great doctrine, *Christ and him crucified*. But if the people are unprepared for any sensible discussion, - if they *will* not listen to us while they see the more informed ones paying no attention to what we say: if they *may* not listen to us, while the great ones among them will not permit them to do so: surely while *these* circumstances exist, we must endeavour to gain those to whom the mass are looking; we must make *them* favourable to us, and our object, to education in general, and to a liberal examination of the truth. But among them it is necessary that we should be able to say, we have read the Koran in the original; we understand the Arabic and the Persian as well as you; we have read this and that book. We must be familiar with phraseologies which are associated in their minds with a respectable education, and with learning, and be acquainted with their standard works. This will be unquestionably useful to the Missionary, and open to him a ready way of access to them. If an Eastern Soofee should come to us, pretending to teach us Mysticism, while he knew nothing about *our* moral *philosophy*, our *theology*, our *general literature*, and even our *languages*: what do you think would be his prospects of success? Who would listen to him? Nobody. But suppose in our conversations with him, he should appear to be well versed in Greek and Latin Classics, in English, French and German literature, and quite respectably familiar with our systems of theology, and skilled in our ways of reasoning; still pretending, however, that on the most thorough examination his religion would be found the only true one, based upon unconquerable evidence, while ours was reared upon mistakes or fraud; do you not think that such a man would be listened to? Certainly he would. And if truth was on his side he could not but succeed with every one who might be open to the truth, and his way would be prepared to produce great changes, and do much good, both among the learned and unlettered.

Yours sincerely,

W.J.S.

No. 15.

A task equally hard and ungrateful is that of the Student preparing for the Jewish Miſsion, if he wishes at all to be respectable in his department. Aside from the frequent and thorough study of the O.T. in the original, which may indeed sweeten his laborious task, he has nothing but the thorns and briars of Talmudic sophistry to clear away, or the swift and vanishing shadows of Zoharic and Cabbalistic Theosophy to pursue over a vast and tiresome plain of deep and dry sand. Happily for him he has excellent helps at his command, and it shall be my object here to indicate such as are familiar to me, and easily acceſsible to students of theology in some parts of our country; together with the method which I think should be pursued in using them.—

I speak in good earnest when I say; that a *real familiarity* with the Hebrew is out of the question without a considerable acquaintance with the Arabic. If I am not believed, let Lowth's *gueſsing* Commentary on Isaiah be consulted, and some old Lexicons also, which scatter darkness into our path for light, by tracing back every form to some Hebrew root, or rule of formation. I want the Jewish Missionary to know the Arabic, that he may get a tact in Orientalism, and be independent both of old and of new Lexicons and Commentaries, so that he may *use them* without *being used by them*. But as for the Chaldee, there can be no more doubt whether he is to know it, and pretty well too than there is of the necessity of Hebrew itself. Without it he cannot even read the whole of the original text of the Old Testament; while the Targums - a most important instrument in his hand to convince and gain the Jews, - together with the Talmuds, the book of Zohar, and the Cabbala, and all the Rabbis nearly must remain a "terra incognita" to him, unless he masters that language. But if he once knows to some extent the Chaldee language to study the Syriac also will be a *relaxation* to him, prove useful here and there in the Old Testament, and bring him nearer to the coloring of the style of the N. T. also, if he will take the trouble. I would rather say *delight* to read through Schaafs comfortable and delightful quarto edition of the new Canon.

Of *Chaldee Grammars* we have a good number, and neither of them is to be despised. Opitius is excellent, but rare; the same is true with regard to Buxtorf; Jahn and Oberleitner good, but confused. Michaelis is fine to begin *with*; Winer (German) or Riggs, his translator into English, are the best. In the Chrestomathies attached to these two last Grammars Winer is preferable, because he gives *unpointed* text also, and thus introduces the student into the reading of that kind of text. Riggs, at the suggestion of friends whom he could not well displease, omitted that part of the Chrestomathy, and printed in place of it what every student has already better in his Hebrew Bible, viz. the Chaldee portions of the Old Testament. It is not necessary to go over the whole vast list of helps in this department; they are many, and generally excellent. Let every student look about, what is within his reach, and make use of as much as will do him good. It is always well to have two or three Grammars of the same language about one. The particular in which the one may be deficient, the other will perhaps furnish better. To read through two or three Christomathies is certainly better than to read through only one. Then may Targums follow as many as one can manage they are useful and comparatively easy. The Pirke, Aboth by R. Eliezer which have been translated and commented upon time and again are easy, useful, and sensible. As for a Chaldee Lexicon the "Opus triginta annorum" of Buxtorf, or to use plain language, his "Lexicon Chaldaicum, Talmudicum, et Rabbinicum" is the "sine quâ non" of the Student, which will seldom disappoint his search, at least not in any eſsential point, unleſs he should take it into his mind to read quite modern Rabbinic Hebrew, where some new forms will not unfrequently occur. Happily for the student, this truly marvellous Lexicon can still be had in Germany, and cheap too, although the edition is now near two hundred years old. Whatever other Chaldee Lexicon the Student may try, he will find one Buxtorf only; even Castellus' ponderous

Heptaglot confines its Chaldee department to the text of the Targums. As for Syriac Grammars, Chrestomathies, and Lexicons, Hoffmann's Grammar (Latin) is the best. Uhlemann's (German) is smaller and also very well done. Oberleitner's Chrestomathy surpasses all the rest, though they are all good, of course, as they all contain good Syriac text, accurate translations, notes, vocabularies, &c. Let the student not forget to read some unpointed Syriac text, comparing carefully the rules of punctuation along, in order not to fall into the pernicious habit of guessing at the vowel points. As the student will not carry the Syriac to all the extent he might, if he were destined for the Nestorians he will need soon to turn his attention to the so-called Rabbinic Hebrew also. Here the rules of Hebrew and Chaldee punctuation must be at his tongue's end, for the Rabbis give no vowels, and vacillate to and fro between the two languages. To get text for reading is not difficult. Wagenseil, in his various works (Hebrew & Latin); Sommer, in his Theologia Soharica (Hebrew and Latin); and l'Empereur in his Cabbalistic work (Hebrew and Latin); and his "Talmudis Babylonici codex Middoth,"—

(the same,) will employ him for years, if need be; – while Eisenmenger (Hebrew and German) will add much of what is more important, than pleasant or sensible of Rabbinic text. One word as to Syriac Lexicons. Schaaf and Gutbir are rare, and confined to the text of the New Testament. Michaelis is by far the best, considerably more extensive than either, and contains many valuable improvements upon Castellus, from whose Heptaglot it is an extract. A real, sweeping Syriac Lexicon is a "desideratum" yet in our Lexicography. Happily we do not feel much the need of it, as our field of investigation and study extends comparatively little in this direction. —

While the student pursues these cognate dialects, let him not think, that he is all that time losing ground in his knowledge of Hebrew. The fact is, he is all the time _gaining_ upon it, and if he returns, after some time, to his Hebrew Bible, he will find, that what used to be hard _before_ he paid attention to the kindred dialects, _now_ has become easy. This is, in fact, the only way, in my humble opinion, to become truly familiar with that most important language — the Hebrew, — of which every Minister of the Gospel should be a Master.

Yours truly,

W. J. S.

No. 16.

"Lo mine eye hath seen all this, mine ear hath heard and understood it. What ye know the same do I know also: I am not inferior unto you." So said Job to his self-conceited friends who thought himself wonderfully wise and pious, in representing God as the universal wholesale and retail vender of comfort, to those who pay him most of the "ready money" of good works, obedience, repentance, and the like. I have already hinted, at the necessity of the Missionary's being acquainted with what the Mohammedans of these countries consider *accomplishments*, if he intends to have any such influence among them as it is desirable that he should have. Nowhere, however, is this more necessary than among the Jews, this most haughty, most self-conceited, self complacent people, who can indulge the pride of Lucifer in the depths of every imaginable ruin; when poverty, ignorance, subjection, contempt, disease, death, and whatever other ills the curse of Moses utters, are sweeping over them with the rapidity and power of the last hurricane. They especially want to be made to feel that the Missionary knows (a.) as much as they do and (b.) a great deal more; or they will give no audience to what he says. In fact, it can hardly be otherwise than that the Jews should be very self-conceited when learned, and have the most unbounded confidence in the Rabbis, when they themselves are laymen. Imagine a people utterly ignorant of the progress of other nations, whose easiest book, the Old Testament, is a subject of continual investigation and learned effort among all the cultivated nations of Europe, and there understood only by a few. Then imagine them in the possession of the two Talmuds, one of which, the one of Babylon, contains alone more than 7,500 pages in folio of closely printed, unpointed, Rabbinic Hebrew text in small type and of the most appalling difficulty in Lexicography & Grammatical construction, and in allusions to subjects belonging to Archæology generally. Remember that they have, besides, a Rabbinic national literature of respectable extent, which is professedly read and understood and lauded to the skies, by their learned men, while the mass are as unable to profit by what some of these works contain of information, as they are to despise and cast out the foolish prattle of the rest; but are taught and trained to gaze at them, en masse, as at the perfection of beauty and wisdom. If you realize, that a man can hardly be a good Talmudist, without having spent the very strength of his body, and his mind, and the very flower of his age upon it, and read himself half blind, and half crazy; you may also conceive of the veneration with which a martyr of that kind is viewed by the common Jew. And if you add, that Christian literati very seldom attain to a respectable knowledge of the Talmud, not even if they try to seize upon it, and that this circumstance is known to the Jews; you will easily comprehend of how much weight the words of a Missionary will be with them, if that Missionary has not yet, perhaps, mastered the O. T. in the original, which the Jew considers the very school-book for little boys, – though, to tell the truth, they do not generally understand it, [illegible] critically and accurately either in the school, or in the Synagogue, or out of them in the private studies of the Rabbis themselves.

To analyse, and to refute the Talmud, here, would be equally out of place and unnecessary, since the writers mentioned in my last letter will give to the Student an ocean of matter in this department. R. Martinus and Eisenmenger will suffice while the world stands. We may conclude, therefore, this subject, in leaving which I wish only to add the confession, that the harvest which may be gathered in this field to be wrought into the *conversations* and discussions of a Missionary with the Jews is incomparably more scanty than that which the Mohammedan Missionary can gather from Musulman Works. It is chiefly in order to be able (a) to understand and appreciate the objections of the Jews to Christianity, (b) to impart instruction to them in their *own manner*, (c) to dispute with them on their *own ground* of dispute he must, and lastly, to be equipped for all emergencies, that the Jewish Missionary dives into the muddy waters of Rabbinic Sophistry and pseudo-theology.

I might have mentioned many more books which the Jewish Missionary should or might read, but the best way for him will be to sit down with Wolff's "Bibliotheca" of Hebrew Literature, and to choose what works he thinks best adapted to his stage of learning, and which he may be able to procure. Wolff's is a great and incomparable work.

Now the great question turns up, which I have long apprehended, namely, what is the Jewish Missionary to do when he stands on the ground, what is to be his great aim, - what the means of accomplishing it? I will endeavour to make a few candid and unassuming remarks on the question - and, if I mistake not, what will be true with regard to Israel will apply also to Ishmael with perhaps very little modification. —

I will suppose you now to share my conviction, that people must not be *fought* into religion, nor *disputed* down to the foot of the cross, - but as calmly and affectionately as possible convinced of, and gained for the truth as it is in Jesus. But there is one question by the decision of which the *manner* of our accomplishing our end must needs be greatly affected. Is the *world* to be converted ultimately, or only *individuals* out of the mass, one here, one there, in different proportions, at different times, and in different places? In other words, are *national* conversions to be expected in the latter days, or not? It is easy to see, that if the conversion of the world is *not* to be expected, the Missionary who has not succeeded to make some convert or converts, has done nothing. At most he has prepared some to be converted hereafter, and that perhaps at the enormous expense of working indefinitely on the mass. From which it would follow; that to effect individual conversions is the chief, if not the sole business of a Missionary. He would therefore have to dismiss from his main plan every thing which does not tend to the immediate conversion of individual sinners. He must save those of his generation who are chosen according to the election of grace. The rest being hardened, are ruined by their own guilt. He has nothing to do with that preparation, that casting up of highways for a returning nation, of which Isaiah speaks, for according to him, no nation, as such, will ever return to the holy land of promise. Piece-meal, and more or less solitary some will turn back, with occasional caravans, and otherwise as they may have opportunity; while he himself is not to be the Moses, or the Joshua of a nation, nor is any body of Missionaries, as such, at any time to fill so glorious an office; but they are all (permit me to keep up the figure) so many Tatars and Surudjees[#] to pilot solitary travellers through the lonely desert to their place of destination.—

Otherwise it is, if *national* conversions may be expected in the latter days. This will most materially affect and alter the *manner* of Missionary efforts. An *individual* may be converted the very first day of a Missionary's arrival, and with one sermon, one word even. A *nation* from the nature of things, may indeed be converted "in a day;" but certainly not the first day of the Missionary's arrival, except by a miracle.—*Individuals* with an *intellectual* and *moral* preparation for the reception of the truth are already found every where; *whole nations*, no-where, not even in America, and they must therefore be nationally prepared. Unprepared *individuals* may be prepared for receiving Christ by the Missionary's own personal endeavours, and pious conversation; *nations* need schools, books, &c. and, in short, levers *corresponding* to the weight of their mass. The prepa-

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[#] The guides of horses;—at most of three.

ration of an *individual*, if he is to be saved at all, may be expected comparatively *shortly*, otherwise he must be given up: *nations* need not only years but *generations* for this important purpose. But, of course, as the preparation, so is the effect; and as the conversion of one person rewards infinitely the poor labors bestowed upon him by some devoted man; so the conversion of a nation, of a *world*, will infinitely repay the toil of the united Church on earth in casting up the broad highway for their return, — a long, hard, laborious, work no doubt, — but the most holy, the most successful effort ever made or to be made by *man*, — an effort never to be forgotten while eternity shall endure.

Once more, if the work of the Missionary is chiefly to save *single individuals*, according to the first view taken, of course *preparatory* efforts in behalf of *society* *at large*, are of very inferior character in his sphere of duties. While he can make *any* *immediate* effort, the preparatory ones are all to be dismissed at once, and are at the best to be attended to *only* relatively to *individual* conversions. Words cannot express the complication of a Missionary's work, if this be the case; and I for one should feel like giving up all preparatory work as the Apostles themselves did. I do, indeed, not deny that some consistency may be brought into the scheme even so. A Missionary teaches in a school of 200 children useful branches of science, moral duties, and, perhaps, religious truth also, according as he has opportunity and indulgence. Ten of the children are converted and saved, upon the rest his efforts are lost, except so far as a more enlightened community may during the next generation send children in larger numbers, and better informed to school, among which labors may be more effectual, and so forth. Still as I have already observed, the work of *preparation* is quite secondary; and where there is opportunity for *no other* influence than that, the Missionary, with the view taken last, ought rather to shake off the dust from off his feet, and proceed on his journey.

And such a view, and corresponding conduct will take us so much the more easily, because there is a great deal of rousing chivalry in it: and because of another reason incomparably more valid, and which I wish to mention with the utmost solemnity, and caution. I mean the analogy of the Apostolic age, and the inspired proclamation of the truth through the Roman Empire. The Apostles evidently limited themselves to preaching, — and who was prepared to receive the truth received it, and who was not, had to bear the consequences; but they did not stop to train and to teach him by word, or by books. We ought never to depart from the Apostolic example, except we can show that the Apostles would themselves have departed from their course exhibited in the Acts. We ought to do as they did, while their circumstances and our's are alike; but if they differ, and if thus a literal imitation of the Apostles' conduct, would, in fact, no more be an imitation at all, then we must ascertain how they would have acted in our places, and do likewise. I believe we agreed upon this principle at the commencement of these letters, unless my reasons for it appeared to you insufficient. I shall need much light from on high to inquire into the difference between the Apostolic age, and ours, and I pray God may grant it to me in my next communication.

Yours truly,

E.W.J.S.

No. 17-

I will begin with Israel, for this is the clearest case. Nothing can be plainer than that the *Promises*, in the first place, which were given to Israel are vastly different in reference to Paul's particular time, from what they are in view of the latter days. *This* Paul himself declares. Paul's time, and that of Elijah were parallel: Rom: 11:5; the effectual working of the Spirit belonged only to a few, and the promises were accordingly *limited*. "The rest were blinded," and that by a divine, well deserved judgement, vss. 7–10. *Then* "a remnant" only was to be saved of a numerous people (Rom: 9:27) and those only poor and plain men too (Zeph: 3:12); a few twigs of the root of Israel after the tree had been cut down and prostrated (Isaiah 6:13. see the original, and some good commentary.) Otherwise it is in reference to the promises which Israel poſseſses for the latter days. They lead us to expect a *national conversion* according to the plain import of language, and the unanimous consent of all unprejudiced Commentators: Rom: 11:25 &c. (See Tholuck, and the references there.) I need not repeat the many prophecies where Israel is plainly distinguished from the other nations of the earth, and encouraged to expect a national return to the Holy Land, which does either *exclusively* or *inclusively* relate to their *national* *conversion*. Take, for instance Is: 11: 11, 12, (comp. vs. 10) and observe that "remnant" in this instance means the whole *national* remainder of the people in the latter days; a construction which the parallel terms "outcasts of Israel" and "the dispersed of Judah from the four corners of the earth," require. See also Ez: 37. where the *spiritual* Israel cannot be meant, and where a *national* spiritual resurrection is the obvious subject; and many other places. If this be incontestably true with reference to the Jews, I believe it to be equally so in the case of all the other nations; only that they will not, perhaps, be converted with that rapidity with which the stubborn Jews will turn, when every refuge shall fail, and the light of heaven break into their darkness, baffling resistance. A few references will suffice;— Ps. 22; 27–32:— 110: 2, 3:— Is: 2; 3–4:— 11: 10:— ch: 60: &c. Dan: 2; 44:— 7; 27:— Joel 2: 28, which was not exhausted in its first fulfilment; Acts. 2; 17:— Zeph: 3: 9:— Zach: 8: 21–23:— chap. 14: 9, 16, and in Revelation in divers places.—

At Paul's time, on the contrary, the *national* conversion of the *gentiles* was no more to be expected, immediately, than that of the Jews, of whom only a "*remnant*" was *then* to be united to the Christian church. — Without pretending to understand and explain the divine government, and why at any given time the results of his administration should be partial, it is sufficient for us to know, that there was at Paul's time as much a divine election in the separation of *heathen* believers from their unbelieving associates, as in that of Jewish believers; Acts 13:48: Eph: 1:4:- 2 Thes: 2:13:- 2 Tim. 2:19, and other places. The kingdom of Heaven, which our Lord himself compared to a grain of mustard seed was, from the very nature of that, and other comparisons, to begin on a small scale, to be a solitary light in darkness, a *little* leaven in a large lump of inert matter, - a little salt in a corrupt mass. The small stone which Nebuchadnezzer saw "cut out without hands" was to *become* a great mountain, and fill the earth. The church was first to dwell for a while "in the midst of a crooked and perverse generation," among whom her children were to "shine as lights in the world." They were then, and still are "a *chosen* generation," and "a *peculiar* people." But if these have been the particular features of the church thus far, features so melancholy to those *without* her pales,—are they to remain so for ever? Most certainly not, if the passages above quoted speak the truth. Then *national* conversions may, and must be expected? Certainly. But when; now—or centuries to come? Answer,—just when the *means* of converting *nations* are put into our hands by Divine Providence; for the S. Scriptures give us no dates upon the subject. If, therefore, it can be shown, that such means *are* now at our command, and growing both in number and in power; and that these means did *not* exist ~~at~~ in the Apostolic age,—then we are "au fait" that the Apostles and the primitive church were right, and acted fully their part in gathering out of all nations such "as were ordained to eternal life," while upon us devolves, no smaller duty or privilege, than that of literally filling the world with our doctrine.

Now I need not dwell for a moment upon the different state of the world at present, from what it was in the Apostolic age: and the improvement of modern arts, Navigation, Commerce, political relations embracing the world, the preſs, steam power, Bible, Tract, Missionary, and numerous other charitable and Christian *Societies*, all framed upon the principle of *division of labor*, a lever whose resistleſs power and eagle-expedition are yet to be revealed in their fulneſs; the thawing up of Society around the Globe, and the spirit of enterprise in the churches, which begins like the wakeful cock with a clear and growing voice to proclaim the approach of morning: all this, together with the increasing number of active and pious people, which was never as large as it is now, - plainly shows that our time differs from that of the Apostles; and tracts and other eſsays showing with arithmetical precision that the Church is rich enough to give the word of God to the entire world without much delay, are in every bodys hands.

In view of this most important and eſsential difference between the Apostolic age and ours, I defend with the most profound conviction, the propriety and the duty of exploring tours, of the most divers and enlarged benevolent efforts, of printing useful books of different kinds, of encouraging education every where, and of establishing schools wherever the sun shines down upon a rising generation of intellectual, moral, and responsible beings. I know there is something romantic and ideal in the notion of sounding abroad the pure terms of the Gospel, without descending to "the beggarly elements" of earth-born science. Who would not rather soar in the high uneclipsed atmosphere, through the regions of eternal sunshine, than travel on foot in the glowing dust and gravel of the uninteresting desert? I know the Apostles were favoured with the privilege of giving themselves "continually to prayer, and to the ministry of the Word." I know that we ought not to depart from "their course, until we must. But "is there not a cause?" If above there appeared to be no reason why we should leave the path of *propriety* and *delicacy*, and of a rational, calm, and dignified promulgation of the truth, which was traced to us by the Apostle Paul, and by the other Apostles; surely *here* there is a cause why we should lay aside the small scale upon which the moral and physical state of society obliges the Apostles to proceed, and, having obtained a "πουστω," put the lever to the entire world. Do I now detract from the great character of the Apostles? "God forbid!" I am setting it forth in its true light. For if they produced such marvellous effects with the *limited means* which they possessed, how soon, do you think, would they have turned "the world upside down," had they been in the possession of the improvements of our age? And will any good, pious people, now rise up, and charge us to confine ourselves to "preaching the Word?"

not content that we do, by divine grace, preach as much as ever we have opportunity to do? Why, some do, in fact, require this of us. They say the Missionary's great and only duty is preaching; the Apostles preached; they were no school teachers, no teachers of science, no doctors of medicine, no literary characters, &c. &c. Let our Missionaries walk in their footsteps, and confine themselves to preaching. And shall we obey them? Verily, no. We will not — we cannot do it. If God gives us life, and health, and means, we will attempt to fill the world with Schools and useful books, with school apparatuses, cards, and maps, until universal intellectual information shall conspire with the universal outpouring of the divine Spirit, to bring men every where to a true knowledge of the Bible, and to the love and service of Christ Jesus our Lord.

And, let me add under this head, How does the Minister of the Gospel at home act in this respect? Does he not aim at the salvation of his whole *congregation*? Why does he suffer none of the more *private* duties to *enquirers* to interfere with his *public* duties towards the *body of his congregation*? Why does he take such a lively interest in Infant and other Schools, in Temperance Societies, in Lyceums, reading circles, and every public association, and private effort which may tend to benefit the entire people of his charge? Is it not plain, that circumstances having altered, and many more and invaluable means having been provided by a kind Providence for the instruction and salvation of mankind, Pastors at home depart *themselves*, from the Apostolic example, so far at least as to carry on Christian and pastoral efforts and labors on a much more extensive scale? The noonday of Southern Persia cannot be clearer than this.— Now *their* congregations consist of portions of cities, towns, and villages;— *ours* of whole kingdoms, or at least nations, and denominations. And are *we* to proceed on a more limited scale than they,— and confine ourselves to *preaching* — the *very last thing* which we shall in most cases, have the opportunity and permission to do; — the very thing which, to do successfully, we must have prepared our "congregations" for it, by a protracted application of *other means*; — the very thing which is usually better done by some enlightened native, who can enter into their feelings, and habits, and appreciate their spiritual wants, better than we? I say, let us do with our might *whatsoever* our hands find to do: — for he who knows how to do *any* good, and doeth it not, to him it is sin.

Warfare is one of the metaphors by which the Bible sets forth the nature, both of the Christian's life, and of the influence of the Church. "Who is she that looketh as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" And, indeed, the analogy is striking. Among the many particulars through which it can be traced with equal success and profit, it proves true in one, generally overlooked, but so much in point here, that I cannot deny myself the gratification of closing my letter with it at this time. Just as the weapons of the carnal and selfish warfare of wicked men are always carnal themselves, but change in form and application with the progressive state of sciences and arts, so the weapons of the Christian warfare, which the church wages against prevailing sin and misery are always spiritual, but alter in the same way in conformity to the advantages which the improvements of different ages may furnish. And why should the Church carelessly lose an advantage which Satan is so careful to improve. Is the prince of darkness wiser than she? At the ages of Kings Saul and David, of Agamemnon, Achilles, and Hector, the art of Stragetick was unknown, tactics very rude, and gunpowder yet to be invented; and champions rushed forth to battle as wolves into a herd of cattle, or a flock of sheep. It was all single combat, face to face, and shield upon shield. The battle field was a vast mingled scene of single challenges, single struggle, and contest and spoiling went on at the same time & the General's wisdom was worth much less than his bones, muscles, and sinews, by the successful application of which to some chieftain of the other party, he could rouse his followers to try the same. But, how different is it now.# Why? the times have changed, the improved sciences and arts have produced a healthful revolution in the most nefarious pursuit of man, which would make the whole sea and land forces of the Greeks before Troja an easy prey for a few hundreds of regular European Soldiers. —

Nor has the spiritual warfare of the Church escaped the transforming influence of our driving and bustling age. Nor is it to be desired that this should have been the case. The whole period down from Moses, through the entire series of Prophets and Apostles, was an age of single combat, and many a boastful Goliath fell between

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In 1805 Napoleon conquered near all Germany, which Caesar, Drusus, and Germanicus never overcame; and he did it merely by rapid marches and a few bold strokes. Whence these changes?

Ephes-dammim and Elah. Those who were heroes were great ones; but the rest could do little, or nothing; and it was evident, that in this manner the world could much easier be killed than conquered. The encounter was always personal, hence the effects easily traced to the cause; extensive usefulneſs without high eminence, out of the question; extensive schemes extremely difficult and precarious of execution; and many other things might be reckoned up. Among the rest of which we ought not however to forget, that, as such a state of things called *for* personal high attainments, so it was calculated to call them *forth*; thus making up somewhat, under a kind providence for the grave disadvantages which it involved. So does Nature struggle to bind up her own sores, and while the age of imperfection lasts, even the *Lord* contents himself often to bring good out of evil. Still sores remain sores and evil, evil. And if the disadvantage of single combat, and of skirmishes which decide little, and which yield regularly more wounds than prizes, has at all begun to give way in the great spiritual warfare of the Church, we ought to bless God for it with the most solemn "Te Deum" ever sung. And the next we ought to do is, to take before us the map of the battle field, which is the world; to muster our forces and the panoply of our warfare, and stretching the phalanx of our growing forces from the South pole to the North pole, give, as soon as may be, the last, universal, decisive battle to the prince of darkness. And, in doing this, let no one hinder us. Let no one, through mistaken notions, confine us to the inferior means of former ages; while Paul would have shouted for joy, had he seen an East-Indiaman, or a printing press, or a Lancasterian, or an Infant School.[#] As well might they have sent out a Shepherd-boy with a sling and five

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[#] Note.- "What do you think," said Mr Goodell lately to me, - "what would Paul have said, if he had found a Lancasterian School in some place, founded and supported by Christians for the education of heathen children! what would he have said had he seen Infant Schools established, societies formed for the transcription and dissemination of the Holy Scriptures, and of religious books? How would his enlarged heart have rejoiced! What Letters would he have written to such churches and Societies! How would he have endeavoured to stir up other churches for similar efforts! How near would the kingdom of Heaven have appeared to him!"

pebbles from the brook, to meet the British on Bunker-hill. But it is late and this letter of horrific length. Pardon me, if it is pardonable. Good night.

Truly your's,

W.J.S.

No 18

Dear Brother,

You will not understand me as having said in the preceding letter, that the Missionary should refrain from *immediate efforts* *altogether* and let the souls of *men* perish to prepare the way for *nations*. Who would ever think of carrying things to such an unchristian extreme as this. If the Missionary can save the soul of a dying *beggar* or a starving wandering *child*, it is his privilege to to do. Nor does this, if I see right, occasion that clashing of duty, which would result from a view like the one we considered above, and according to which individuals are the chief objects of the Missionary, while the instruction of the mass is only secondary. Viewed from that point, which I consider the true one, viz: the salvation of the world, and the national conversion of nations, the two objects are related to each other as a part to the whole, and as means to the end. We want to save *nations*, and are not individuals *parts* and *members* of the same? We want to save nations by instructing them by means of schools, books, pious and enlightened teachers, preachers, &c. &c. and can any thing be more welcome to us, yea, more to be longed for, more indispensible, than the true conversion of the "first-fruits" of a people, that they may "come up to the help of the Lord," and take hold with us? The fact is, we cannot spare them. There are a thousand things which they alone can do, - and most of the immediate efforts, such as preaching, school-teaching, the preparation of appropriate tracts, giving a proper style to the translation of the Bible into their language, and of other useful books, they can, at all events, do much better than we, unless we have been many years in the field. But you know, it is not a common thing in these laborious days, that a Missionary should remain "many years" in the field of labor. He is either broken down by fatigue, and must quit his beloved work and the dear wandering sheep of his charge, and go back home again; or he is laid into the grave, and goes to his reward.— If, therefore the conversion of the world be our aim, there is the most indissoluble union between our duties to individuals, and our efforts among the mass; the Missionary fares with ease and safety, and when the evening comes can put his cares under his pillow— as a pious German widow said she did— and sleep quietly—

In my analysis of Paul's manner of proclaiming the Gospel, I had the double end in view, of showing that Paul complied every where with the rules of propriety and delicacy, and that he was not in the habit of carrying on public skirmishes against Jews or Heathens on the subject of religion. I admitted, however, the propriety of occasional contests against enemies, and errorists, under certain conditions and restrictions. In view of that concession I would therefore add, under the score of *disputation*, that if we are pressed, and challenged, and if a "declinature" (sit venia verbo!) should obviously tend to produce harm by giving the adversary room to glory, and by offending the weak and the doubting, though candid inquirer:- then, I say, let the engagement be accepted. The aggressor is responsible for the propriety of the encounter. And then let the truth be defended and error exposed with an *unsparing hand*; that the enemy may *see* and *feel*, that it is not *fear*, but a *peaceable disposition* which prompts our unassuming conduct. Thus I was not long ago in a highly distinguished family here, and more than usually anxious to improve the opportunity for introducing profitable conversation.

I had hardly begun, when a Catholic gentleman present of a liberal and finished education, attacked me on the subject of Protestantism. My situation was delicate, and to be silent evidently tending to injure some of the small circle. I therefore replied with decision, and after having silenced the aggressor, which I perfectly succeeded in doing, I endeavoured to close the subject with some practical remarks on godliness; a subject which was professedly common ground to us all. Luther disputed publicly, and that in the strongest sense of the term. But every individual who has read the History of the Reformation, will see at once the propriety of his conduct in the situation in which he was. [After the Reformation was over, controversial sermons were still kept up, in places where the two churches, Protestant & Catholic, lived together — the Protestant preacher standing in one pulpit, and the Roman priest in the other. But the peculiar time for such proceedings having ceased, the whole sunk down presently into "vain jangling," and often ended in profane joke. There are, therefore, instances when we must dispute, but they are rare; should never be sought, always avoided if possible, and when they can no longer be avoided, the most prayerful spirit should guide us in and through these dangerous seasons; nor ought we ever to allow ourselves to grow *warm* in them, much leſs *hot*, though some may think this an excellency. And besides, every such unwelcome season of disputation should be closed with some solemn, kind remarks, tending, if possible, "in meekneſs" to instruct "those that oppose themselves," and to impreſs it upon all present that true religion was not intended to be a subject of quarrelling, but of *life* and *practice*, and in its very nature "*love, peace, and joy in the Holy Ghost*." May we all have the spirit of Jesus! While we follow him, we shall not walk in darkneſs, but see the Light of this world, and walk as children of the light before all men.

Yours truly,

W. J. S.

No 19

Let me collect here a few straggling thoughts. One or another may be useful, if not to you certainly to *me*, if I can but deeply impress them into my mind by penning them down. And the chief one of them is this. We, older Missionaries, have undertaken to address "*Hints and Cautions*," and "*Thoughts*," to our younger brethren. We are, however, too good Protestants, and too stiff Republicans, to arrogate to ourselves even the shadow of authority, or infallibility. We preach and defend that every Missionary is immediately responsible to God for his conduct, which involves a certain degree of independence upon all men, even those that are above him in regular authority. (See Acts, 4:19: 5:29.) And especially are we aware of the circumstance, that, just as the young Missionary who comes out from "four days" and "fourteen days" meetings, and other like scenes, is liable to rush forward without the requisite consideration of, *where* he is, and *what* he is doing; so the old Miſsionary, who has been amid the habitations of cruelty for years, and who is *used* to see violence and vice, is prone to be too cool, too prudent, too considerate, too timid. Probably, if we could melt together into one maſs, a good, experienced old Missionary, and a zealous, warm-hearted young one from home, and make two out of them again of equal temper, we should get nearest to the true ideal of a Christian Missionary. Well, dear Brother, these Letters are intended to attempt such an amalgamation. We have *reasoned* with you, and *warned*, and *cautioned* you. Now, if you will *warm* us, and *stir us up*, and *carry us along on your wings*, we may perhaps all around make better Miſsionaries in consequence, than we ever should have become without this exchange of thought and feeling. What a happy result! And if you, in your turn, will make the same efforts in behalf of your younger Brethren, who may enter the field after you, which we in weakneſs attempted to make for you, — of your superior success in the attempt I doubt not, — the character of Christian Missionaries may improve from generation to generation, till the world shall be filled with messengers of peace of the very stamp of Paul, Stephen, Peter, John, and Barnabas. May I not recommend to you, to keep in view in all your travels through the East, that your experience, — and often in the most minute matters, — is to be a fountain from which future Missionaries are to draw. Surely you cannot help feeling this; and what an original storehouse of counsel and instruction may not your experience afford, which is to be so peculiar in kind! —

There are some other *straggling thoughts*, driving like thin clouds before the wind over the horizon of my mind. They relate to *modern languages*, and the necessity of their being cultivated *long before Missionaries of both sexes leave home*; — not now in reference to the *Eastern* languages, the acquisition of which they facilitate, but relative to *active Missionary duties on the spot*, which cannot absolutely be discharged without the knowledge of French or Italian, or both. It is miserable economy to save the study of languages for the age of maturity, when the memory has already begun to lose its freſhneſs, and the organs of speech their pliability. But on this subject people begin to wake up in America, and a letter is to be written upon it to the Committee of Foreign Miſsions in Andover, who will make it public. Some thoughts concerning matrimony also importune me, pleading that there is yet much extravagance ruling among the enterprising Missionary bodies of our seminaries at home, tending to extremes, adventures, and romance, for which the feebler sex usually does the penance: while some in the community, who are alike advanced in age and in speculation, seek the other extreme, and require of us what is required of no other Christian, high or low, at home, viz: to make ourselves unneceſsarily Monks, in order to come up to some ideal of moral perfection, or of economy. There is a golden medium in this matter — the Bible points it out. There is a path of Christian sobriety — inspired men walked in it. But this is a delicate matter, and between you and me the discussion is not called for. We agree.

Yours truly,

W.J.S.

No 20

And now, what is the cause of Missions like, and whereunto shall we liken it? It is like unto a stone which a man took and cast it into the midst of the sea. One splash — and its silent circular wave moved off, less and less observed, but widening still, till it had reached the most distant isles and shores. It is like unto King David, who first fought with sling and stones, - and at last with sword and spear, with ~~waggons~~ chariots and battering rams, - but conquered always by the strength of his covenant God. It is like unto a sea-faring man who heaves the anchor with shouting and songs, then glides along softly, watching his compass; - sometimes has fine weather, then he puts out every rag of canvass, - but when the frowning elements speak of storm and ruin, he takes in sail, and when the breakers overtake him, he lies to. At last he comes to port, - the anchor rolls down with harmonious racket, - he goes on shore, and all his town rejoice with him.—

Now, dear Brother, take these letters as a feeble token of my sincere fraternal love, and remember in your wanderings, your residence and your friends in this city. We all live in a world which calls for labor and for prayers. Every Minister and especially every Missionary, has a spot of accursed ground to cultivate, whose nature it is to yield thorns and briars, and where faith finds abundant scope for exercise. But the fields which you and I are called upon to plough up, and to sow, are parched, and forbidding above *most* others, if not above *All*. Let us agree to plead for each other while we live: that we may become workmen that need not be ashamed; that we "may be delivered from unreasonable and wicked men;" and, through divine grace, prove faithful unto death, and eminently successful in winning souls for heaven. Your baggage stands ready for your departure from us. Farewell, then. We commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, – and unto Him who washed us from our sins in his blood, be glory for ever – Amen!

Your's truly and affectionately,

W. G. S.

fields which you and I are called upon to plough up, and to sow, are parched, and forbidding above *most* others, if not above *all*. Let us agree to plead for each other while we live, that we may become workmen that need not be ashamed; that we "may be delivered from unreasonable and wicked men;" and, through divine Grace, prove faithful *unto death, and eminently* successful in winning souls for heaven. Your baggage stands ready for your departure from us. Farewell, then. We commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, — and unto Him who washed us from our sins in his blood, be glory for ever — Amen!

Yours truly and affectionately,

W.L.S.

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(Rev. Saml. Wolcott's Letter — Copy.)

To R. Anderson.

Beirut, Syria, June 1, 1842.

(Confidential.)

I have received your favor of March 21, in which you ask my opinion of the comparative advantages, in a miſsionary view, of our two stations. The present state of our whole field, I regret to say, is one which sinks into unimportance any comparison of its parts. The difficulties & discouragements which preſs us are general as well as local.

I cannot learn that any brother has recently sent you a faithful report of our condition. How one, who sings like a swan when the waters are clear, can justify his silence when they are troubled, I do not know. If the bright side can be held up to the churches, it seems a pity that the dark may not be presented to the Secretary in his closet. I have only waited since my return from Jerusalem to gather a fair impreſsion, with a view to an honest statement.

The letter respecting the Druzes, drawn up by Mr. Smith at the request of the Genl. Meeting, & sent last month, was an important document. It was not considered final, but it will prepare the way for what remains to be said of our relations to that people. Let me observe in passing, that I had no participation whatever in the political negotiations, between Sheikhs & Colonels; in which the recent Druze movement commenced. I was not privy to the scheme. But it could not escape me, & I was not so far out of the way as I might have been, when it became ripe for announcement. This was before Br. Smith's arrival; & I had at that moment what I wanted, a voice in the councils of the mission — nor that alone. My aid seemed almost indispensable, & as I had anticipated, I thus fell naturally into the very field of my preference. But I first stated frankly & strongly to the brethren, most of whom agreed with me, my apprehensions that from the shape which affairs were taking, we should be regarded as the political agents of the English; & that if we descended from our spiritual eminence into the noisy & dusty arena of politics, we should cover ourselves with shame & our cause with obloquy. The same view I find that I expressed in a letter to yourself — "the hope that our mission would pursue an independent & straightforward course, entangled by no alliance, political or other, grateful for earthly favor &

furtherance, but placing its main reliance on Heaven," etc. But with every abatement, I looked upon the field as a most promising one, & gladly devoted myself to it. I did not concur in the proposal, though I signed the document of which it was a part, that Mr. Bird should be sent out forthwith, for I looked upon the undertaking as an experiment, of which, however, I had high hopes. The above-named paper was drawn up by Br. Smith, the day after his arrival, when his mind was filled with impressions, which like myself he had received second-hand. In the work, we were all of one accord & one mind, without a difference either in theory or practice. For it became necessary in self-defence to surround ourselves with every available protection; & although illness in my family, & the desertion of domestics from fear, had thrown upon me the work of my servants, I frequently entertained the British officers at my house, which overhung the convent, & made the most use of their epaulettes that I could. My expectations were not romantic, & I do not remember that I wrote you more than a single page from Deir-el-Vramar, — & that guardedly expressed. And you cannot imagine how immensely this mission has suffered in its published representations, from a temperament which sees objects as sailors see sand-banks through a fog — looming into mountains. But I felt a deep interest in my school, & could I now resume the thread which I was obliged to let go, I should feel happy indeed. And when, before our horizon had clouded, the English attempted so basely to steal a march upon us, my family, the only one at liberty, would have endured the privations of a worse than Mt. Lebanon winter, before the post should have been deserted. You are aware that during the last winter, the political exigencies of the Druzes compelled them to throw themselves into the arms of the Turks. They professed themselves Muslims, with the same readiness that they had declared themselves Protestants. The few common schools which we had established among them, were with one exception suspended, & Muslim ones were substituted. They went on smoothly for a season under the new dispensation, when the Pasha suddenly sprung his trap & caught them. He actually outwitted the Druzes, which is considered here as out-Heroding Herod; & Turk-

-ish diplomacy rose 50 per cent. in one day. As I approached Sidon on my return from Jerusalem, I saw the inhabitants collected on the terraces & adjacent heights, & soon met the Turkish army descending from the mountain with their artillery, & in their train the Druse chiefs as captives - having just been seized at a dinner-party. You may imagine my surprize. They were embarked at once on board a Turkish steamer, & as I passed along the beach & looked at their prison-ship, & then up the valley to the seat of their power where I had so recently met them & received their civilities, although I knew that they were reaping what they had sowed, I felt sad at so terrible a reverse. They were brought immediately to Beirût, & I daily pass under the walls of their confinement.

This blow has a bearing upon our own operations, from its having fallen upon those who were friendly to the English, & as a punishment for that offence. Of the six leading Druse families, the Jimblât, the most friendly & the most powerful of all, is stripped of authority, & left without a representative in the mountain. Of the Nekid & Talhûk families, which were also friendly, the head chiefs have been seized. The only member of the Râs-el-'Ain family, who sympathised with the English, has been stripped of power, & the others have received favors. The 'Amad & Abd-el-Melek families, which kept entirely aloof, have been undisturbed & received fresh grants of power. So far then as we helped them into an English alliance, we helped them into difficulty, & must now bear not only their distrust but the jealousy of the Turkish government. The latter is the principal thing, for I do not think that the Druzes implicate us in any fault, & where the pressure is off, they will show themselves personally friendly. But they will not be likely to talk any more about Protestantism, except in some political extremity; nor have they ever done so, the el-'Irâdy family excepted, of whom kind mention was made in the letter sent last month, & from one of whose chiefs I had before sent you a copy of a letter. They have no political power, & appear desirous of having their people educated. The feudal chiefs have no other wish than that their serfs should be good warriors. I have said that one of our schools survived. It was a mixed school, &

I understand that its Druze members were last week taken out & placed under a Muslim teacher. A school of larger standing, recently reopened, contains a few boys, & we have not another Druze pupil in the mountain; & it is a year & a half you know, (though poſsibly you do not,) since we had one in the Seminary, & we have had only three in all. We have apparently done, for the present; & the movement about which you made old Lebanon shake its cedars, is a magnificent abortion. It never was what it was thought & represented to be, & the same is true of this Druze question from the very outset.

You will see from the accompanying Records of our Genl. Meeting that we voted to establish a new station in Mt. Lebanon, without specifying for whom. It was the least provision we could make in case of an opening, & the only disposal we could make of two supernumerary families. But we had little expectation that the vote would go into effect, & we have almost none now. Br. Smith yesterday submitted a written request that Dr De Forest & wife might be attached to Beirût, in order to take charge of his establishment. We all felt the neceſsity of the arrangement, & tacitly consented to it until the next Genl. meeting; but the vote would have been the death blow of the new station, & we felt unwilling to strike it down so long as it could stand up. The brethren, this summer, will keep some look-out for a location; yet in selecting their summer residences this season it is regarded by all the families as an object to avoid the Druze villages. They are likely, some of them, to occupy Christian villages, near the Abd-el-Melek family, which has not been much involved in the late events. Of the $5,000 which you have so generously appropriated for operations among the Druzes, the probability now is, that not a dollar will be called for. I do not speak confidently, for I am daily reminded that this is a land of changes.

Our impressions respecting the Druse character have not changed. We have always known them as a deceitful & truculent race.

In a country in which the standard of morality is shockingly depressed, they are a proverb for sin. Still they are the only people around us who can have any natural affinity with Protestantism, & this constitutes a bond of sympathy. And when political changes admit & invite us among them, we can only enter & sow the good seed, while permitted. More than this we cannot expect; & I would not complain of their plundering my goods, if they would still allow me to instruct their children. Of our mission operations among them you can say with truth in your Report that they were broken up by civil war, & are not resumed on account of the unsettled state of the country.

You may ask if Great Britain will not interfere. Of this you can judge as well as we — but how can she? Has she not committed herself over & over again to the other Powers? I believed once, & such was the universal conviction here, that she had a design on the country. The talk about preserving the integrity of the Ottoman Empire, I understood as a diplomatic untruth. For I did not see how any man in his senses could think that the Turkish Power was to be strengthened by expansion. But so it was, & poor Syria must hang in the wind, & await yet longer the issue of the Eastern question — the final breaking up & dismemberment of Turkey. In the mean time — but sufficient unto the day is the evil thereof. And to day half a dozen ship-loads of Albanian cut-throats have debarked under my window. They are constantly arriving, & some two or three thousand are already collected here. The fields & plains around the city are ~~already~~ covered with tents; & this converting of Beirût into a military cantonment & capital, with the intrigues of a court & the demoralization of a garrison, has greatly cheapened its value as a mission station. The destination of these troops is not yet known. The project of disarming the mountaineers is rumored. If attempted, we shall probably be swept with another besom. But I think it will not be, and again I say, "Sufficient unto the day," etc.

I have now done with the Druzes & with politics; & the burden of the statement ought not to have come upon myself. I pass on to another theme, of which the same may be affirmed.

The matter of the Druzes affects us far less than the state of our native church. I am not its pastor, & I shrink from this subject; but as no one else seems willing, I feel bound myself to give you its statistics. As a body it is constitutionally inorganic; but what I propose now to speak of, is the character of its members, by whom I mean those who have partaken with us of the communion. I will begin with the earliest _ with Mr. Goodell's converts. _ 1. Bishop Carabet. He was formerly employed by the Turkish mission, but of late they have had no work for him, & as he can render us no service, he is entirely idle, & has spent much of his time, the past year, in the tents of the Turkish officers. His children are in the mission families, & he is a pensioner on the mission, receiving from us $150 a year. He is rather avaricious, complained of the sum as small, fancied himself neglected, & during the last winter staid away from our religious services. He now attends them, but abstains from the communion. _ 2. Carabet's wife, commended in Mr. Goodell's journal, as "still, neat, & modest". Two years ago she was detected in theft to a considerable amount. She now receives the visits of Turkish officers & soldiers, & her character is gone. _ 3. Elias Fuaz, mentioned in the early journals. He has been in various ways connected with us, almost from the beginning. He has an impracticable temper, & twice in former years, I am told, broke with the mission, but came back, & had his debts paid. He has always quarrelled with his wife, & last fall she fled from a brutal flogging, & took refuge with one of the mission families. He was so angry with us for sheltering her, that he renounced his American protection, & has since had nothing to do with us, unless it be to curse us. But he is getting into suffering circumstances, & we shall soon have to relieve his family. — 4. Fuaz's wife, widow of the late Wortabet, spoken of, I think, by Mr. Bird as "a pattern of christian excellence." Three or four years ago she fled from her present husband to Sidon, where serious imputations rested on her character. She was brought back by force, & they have lived a life of incessant & shameful quarrelling. It is the opinion of some of our number, who are well acquainted with the circumstances & of the parties, that she is the most blameworthy. Her four children (by the former marriage) are supported by the mission. — 5. Yâkûb Aga, formerly an Armenian Archbishop, & a teacher of Mr. Goodell. He is the owner of the house occupied by Br. W. M. Thomson, including the native chapel, & under pecuniary pressure last year, he left no means untried to violate the most solemn contract, that he might rent the establishment to the Jesuits, who wanted it for their school, & offered a larger sum than we were paying on a long lease. He is offended with us & keeps away from our religious exercises & from the communion. — The above are non-communicants, though never formally excommunicated, & are included in the number put down on the Tabular View as members of the church. Those below are still communicants. — 6. Tannûs el Haddad, former teacher of the boys' & now of the girls' seminary. He is an excellent man, one of the best that I have ever known. In respect to native moral influence, he is our main dependence. — 7. Tannûs's wife. She was allowed to commune at Mrs. Hebard's death, as a special favor, & has, I observe, silently continued to. She is a kind-hearted woman, but I do not know that any body thinks her pious. She is not, I suppose, one of the 11 given in the view. — 8. Tannûs Sebûngy, the Tract distributer. He is a fair man on the whole, & we think favorably of him. — 9. Demetrius, son-in-law of Yâkûb Aga, former steward of the Seminary, & now keeper of the Book Magazine. He has capacity, & in his present post has particularly ingratiated himself with the Turks. He is the most obstinate of all our assistants, & has rendered himself & his wife ridiculous, by adopting the Frank costume, & compelling her to. We have frequent complaints of his beating her, & though he is a thorough Protestant in sentiment, we do not consider him a Christian in feeling. — 10. Vrâsim, the Druze convert, who expressed his readiness to suffer martyrdom. He is a man of weak intellect & violent temper. The hardest cursing that I have received in the country was from him, for an alleged offence of my servant. He quarrels with his wife, but they are regular attendants on our service, & I believe mean to be good Protestants in their way; but there is no evidence that they have any spiritual ideas. — 11. Vrâsim's wife, of whom I have just spoken. She appears to be an amiable though ignorant woman. She harbored her sister who drew bad company to the house, & Vrâsim last winter sent them both adrift. The sister soon left the place, & the wife went back. — 12. Yusuf Yeind, a man who has been unfortunate in business, & whom we have recently made steward of the Seminary. He does not seem likely to answer our expectations. I observe him often at the coffee houses, & we have not great confidence in his religious principles. — The above is a complete list of our communicants. There are two or three, not of this class, of whom I am happy to speak. 1. Butrus el-Bistâny, the young man from 'Ain Warkeh, of whom you have frequently heard, & whom we are now training as a translator. He is an interesting case. He has become gradually & from his own reflections a firm Protestant, & manifests a tender conscience. There is but one man in the church who appears so well, & yet these two — such is human nature — had, a few months ago, an angry dispute as to which was the greater. 2. John Wortabet, one of the boys in the Seminary. I name him, not as a Christian, but as an exemplary lad, of whom we have considerable hope. — 3. Raheel, the little girl selected by the first Mrs. Smith, & mentioned in her memoir. We think her a truly good girl. She was under Mrs. Wolcott's care, during Mr. Smith's absence, & I now frequently converse & pray with her. Nothing in my native intercourse is so pleasant; it is the more so, doubtless, as reminding me of my family altar. — I think of nothing else to state under this head. It is indeed a mournful sketch, & will suggest at once the preponderance of secular over spiritual influence. In view of the whole, you may be ready to assent to a remark made to me the past week by Br. W. M. Thomson, who has the pastoral charge — "that the hardest feature of our operations here is, that we ruin those that we save". I should perhaps add that the number of individuals in the whole country who now give us comfortable or credible evidence of a change of heart, does not exceed six. I make this statement deliberately, after various conversations with the brethren, & give the highest estimate which any one has named.

I pass now to the Seminary, repeating the offence of invading my neighbor's premises. I shall not undertake to repeat what its teachers tell me, but propose to give merely a brief statement of my own. The number of boys (I speak not here of the day-scholars – a department of which we make less account, & which we have some thoughts of abolishing) who have left it after enjoying its privileges as boarders, – fed, clothed, & instructed by us, – for a period varying from one to five years, – the average being more than three years, – is fifteen. This includes some who were considered its most promising members, & for all of them considerable expense had been incurred, & most of them had made a fair proficiency in their studies. Every one of them left prematurely; & with exceptions too partial to deserve mention, they are lost to the mission. And in some instances, the advantages which they have gained from us, will be at the service of our enemies. The above are a majority of all the boarders, & the promise of the remaining members, as a whole, is so doubtful, that I cannot advance a confident opinion respecting them. I consider the institution as yet an experiment. It has hitherto been impossible, – through no fault of the teachers, who have been indefatigable, – to secure a moral hold on the boys, sufficient to detach them from the superstitions in which they were nursed. And with such a proximity to the churches, & such an exposure to the worst foreign influences as the city presents, we are fully agreed that this is not the place for them. And when we shall be able to locate them elsewhere is wholly uncertain. Had we the thousands of dollars which Br. Hebard wanted, we would not now erect a building – not in Beirût, on account of the infelicity of the position; not in the mountain, on account of the insecurity. There is no question as to the capacity of the boys. They have, many of them, bright & interesting minds. We were all pleased with the recent examination; & Br. Smith was so much so, that he afterwards observed to the brethren, that he would retract the remark which he had frequently made during the year – "that the Seminary is a failure".

I must paſs over two other items which I had put down, relating to our operations, & proceed at once to the more delicate subject of our own selves, or the Miſsion. On this, I wish to make myself intelligible in as few words as poſsible, under the seal of confidence & without the design of implicating any one. There is union among us in sentiment, but there is also difference & divergence — particularly in respect to forms, organizations, adaptations, etc. The distinction is generic – affects the tastes, habits, feelings & principles; – is partly original, & partly the result of circumstances. Both claſses of sentiments are, I believe, sincerely & honestly entertained, & both are founded on a large experience. And while I hold decidedly to the one, there seems to me a degree of force in the other. My position happily is not one of special responsibility, & I give an humble, individual support to what I consider good principles & true. The difference has aſsumed no serious, definite & permanent character, nor does it on the whole seem likely to, though it may be somewhat affected by the course of events. It does not call for or admit of your notice – though as a part of our history, you are entitled to know it. The subject can rest silently in your mind, & you will soon have an opportunity of conferring with Br. Sherman, whose position, however, has excluded him from a knowledge of all that I have intimated.

I come now to a fundamental topic, compared with which the others may be considered extraneous & accidental. This is vital. It relates to the possibility of a Protestant organization in Turkey, under the existing government. I cannot discuss this subject at length, & my only object is to get you in possession of a practical difficulty which presses us. You know that the policy of our brethren in Constantinople is, to work silently in the bosom of the native churches. And if their inquirers are unknown to the churches or are tolerated by them, they at least have no difficulty. I speak of the brethren who labor among the nominal Christians. Mr. Schauffler, I am told, had two Jewish converts whom he did not know how to dispose of, & so he put them into the Armenian church where they apostatized. But his field is an exception, & so would the Muslim be. Now I have only to remark that we are certain that an enlightened & converted man could not with a clear conscience, comply with the idolatrous ceremonies, requisite to retain a standing in the native churches here. Nor is this all. There is here I suppose a more vigilant ecclesiastical supervision. A spirit of religious inquiry could not be concealed & would be severely visited. A man who avows Protestant sentiments in this land, is not only excommunicated from the church but deprived of the means of temporal support. He is reduced at once to a starving condition, unleſs we relieve him. The consequence is, that although we muster a respectable congregation on the sabbath, it is made up of our own retainers. There are but two stated hearers who are not wholly supported by us directly or indirectly; & one of these is a broker, under foreign protection, & attends his own church punctually, & the other is a Druze convert (Vrâsim) & both of them receive favors from us. We indeed support some who never come nigh our religious services; & of this claſs are Nasîf el-Yâzagy, the corrector of the press, & Sheikh Besharah, the teacher of the Seminary. The little congregation in Jerusalem, which did not exceed ten last winter, is composed principally, like our own, of domestics, dependents & expectants.

The Turkish government, you know, officially recognizes the head of each sect, & enrols its members as such for taxation. In any religious matter, they would be dealt with only through their acknowledged & responsible organ. A man is thus placed at the mercy of his ecclesiastical superiors. They can not only denounce on him the spiritual curse, they can not only dry up his sources of support, but they can often bring down on him the inflictions of the civil arm. Let me give an instance. While I was in Jerusalem last winter, a brother of Mr. Whiting's teacher, who lived in Nazareth, apparently a mild & unoffending man, having become a half Protestant, refused on the procession of the mass, to worship it. He was instantly brought before the Turkish governor, stripped, bastinadoed, & imprisoned, & at length escaped & fled by night to Jerusalem, in a destitute condition, & applied to us for relief. This is his own story, & it would of course need to be investigated. If true (as it may be & probably is,) he is an object of charity, & he felt that he had a claim on us. In this connection I may narrate an incident, as given me this week by Br.

Keyes. He heard that the Greek Bishop had sent for one of the day scholars, a lad of very respectable family, & he asked the boy what the Bishop wanted of him. B. "He said that he had received a letter from Constantinople, forbidding the boys of our church to attend your school." Mr. K. "What did you tell him?" B. "I told him that I went for the science; that if he would open as good a school, I would attend his, but if not, that I should go to yours." Mr. K. "What answer did he give?" B. He finally said that I might continue. But I can't become English - I can't become Protestant." Mr. K. "What do you mean? We have never asked you to become English or Protestant. We only wish you to read the Bible & see what that teaches." B. "I have read the Bible some, & I think it teaches your views; but I can't say so." Mr. K. "Why not?" B. "Because I should have no home. My mother wouldn't receive me, & my brother wouldn't receive me." - Now that is the point exactly; & I have detailed these cases because they are perfectly fair illustrations. This boy becomes a Protestant, & he is at once an orphan, & dependent upon us; & the man is almost equally so, & for the same reason.

And if we would not assist our own, the community would reproach us. And if we neglect them, who of these poor people will become Protestants, with starvation staring them in the face as the consequence? But nothing is more palpable than that your Treasury holds out little encouragement to any great multitude of converts. The principle of a support cannot be assumed for a moment.

Pressed by this difficulty, some of the brethren would rest all their hopes of effecting any good in this country, upon having the people or a part of them brought under Protestant protection, by becoming nominal Protestants, with the expectation of political advantages. As their only hope, they would be active in assisting them to secure this end, & for the purpose would adapt themselves as much as possible to their ignorance, superstition & prejudice. They would partially in creed, holding that our theology is quite too refined & spiritual for such a community. They would more in form, believing that our "bare-poled" system (to use a favorite term) is not adapted to make headway in the East.

Now I have little faith in national conversions. They will not abide the trial, & the same motives which make, as speedily unmake. But be a political arrangement ever so desirable, I hold that it is foreign to our office as spiritual teachers, to participate actively in it. It is a work uncongenial to our feelings & unfavorable to our piety; we bring our motives into suspicion & distrust, & we are stripped of moral power. And besides, political games are quite too hazardous for us to play at. Our recent Druze experience I could wish might suffice for all. That scaffolding has fallen, & for one I shall never touch a finger to it again. And are we certain that the interference of a Protestant power would aid us? Aye, on that point too, have we not had experience? Should it engage in a work like our own, it would probably supplant us. Should it succeed to the government of the country, its policy might be as in Malta, to conciliate the enemies of Protestantism. Should it merely wring from the Porte the acknowledgment & toleration of a Protestant sect, who, in accordance with the constitution of the empire, is to be the head of that sect? And what sort of freedom would its members enjoy, especially if they belonged to another church, & their teachers to a different nation? And withal what sort of a Protestantism is that which comes out with letters of affiliation from the Lord Primate of the Anglican Church to the Archbishops of the Oriental Churches, greeting? - & what wrongs of conscience would it be likely to redress?

Dissenting totally from the method proposed above of doing good to this people, others of the brethren would say that it is our duty to imitate the example of the apostles - preach the gospel to our fellow men whenever we have opportunity & endeavor to bring them to an acquaintance with the truth, & to a renunciation of their errors & sins; & for the rest, to have faith in God & commit all temporal results to Him. Now this seems to me the true missionary platform. But before applying its doctrines to this field, let us look for a moment at the amazing difference between our position & that of the apostles. They bore the brunt of every persecution. "I more - in labors - in stripes - in prisons - in deaths," was the boast of the apostle. The disciples were animated to cheerful endurance by the example of their teacher & leader, & their warm sympathies clustered around him in his greater perils & trials. With us, the case is directly reversed. We are protected, we are supported. Our converts must bear the burden alone. And shall we, secure in the possession of comforts to which the poor people around us, in their prosperous days, would not aspire - shall we call on them to suffer & starve, by identifying their faith with ours? The sympathies of man must flow in a different channel, before we meet with a responde to such an appeal. Do you understand the case? It must be looked at. It cuts the sinews of exertion; it crushes us to the earth. I believe in faith, as your Mr. Aiken says; but it does not save me here. I cannot answer the argument of my brethren that we are thus walling ourselves within a narrow enclosure. But to do more, is in my judgment to do worse. The subject of a Protestant church or community here, is an extensive one; but if I have made you acquainted with our own difficulty in connection with it, I am ready to take leave of it.

Some of the facts which I have stated, have been slowly developing themselves, but no important one mentioned, is of very recent date. Some of the views which I have expreſsed, I have arrived at but gradually, & as a result I think of a more comprehensive & just view of our position & its embarraſsments. The existing order of things is not of course to last. It may be better, or it may be worse, & it will probably be both. My prevailing impreſsion is, that for a long time to come, there will be alternation, light & shade, opening & shutting, elevation & depreſsion.

One cannot live amid scenes like these, without the deepest sense of the wretchedneſs which sin has introduced into the world, nor if he have a Christian heart, without the deepest sympathy with the sufferers. The view is one which sinks into insignificance every object of pursuit, but the happiness & salvation of our race. For that object alone we would live, & you will deeply feel with us the necessity of the baptism of the Holy Spirit. Nothing else can save this poor people; & nothing else can save our ~~people~~ missi. My most spiritual views are altogether my most comfortable & pleasant. You will see from the Records, that our Genl. meeting observed a day of fasting & prayer, for reasons stated in a resolution drawn up by Br. Smith.

Let me say, in conclusion, that I have written this communication carefully, to the neglect of other claims, not expecting or desiring any credit for it; but getting a clear conscience & some personal relief. You cannot fully know the invincible reluctance of a member of any mission, to put unwelcome truths like these upon record. I should not probably have written so much if I had not lived with you, though for that reason perhaps the more desirous of sparing your feelings. I have come nearer than ever before, in the way of allusion, to a deviation from my prescribed rule. I would on no account wound the feelings or reputation of one of my brethren, from all of whom I have received the greatest sympathy & kindness, & with all of whom I am living in the most cordial Christian intercourse – my relations being not the least intimate with those, from whose speculative views I differ most. But I regard any statement which I may feel it my duty to make, as safe with yourself; & the present, & all that it relates to, I am willing to leave with Him in whose fear I have endeavored to write. It is a pleasant reflection that I have now discharged the obligations of a reporter, not only for the past six months but for the coming twelve. It is my present purpose to proceed to Damascus soon, for purposes of study. Still I shall endeavor to keep my mind & heart open to what is passing around me, & in my solitary post of observation will watch, more than they that watch for the morning, for that faint tinge on the dark mountains of the East which may betoken the rising of the Sun of righteousness. I remain, Dear Sir, as ever,

Yours faithfully
(signed) Saml. Wolcott.

Rev. Saml. Wolcott's
Letter concerning the
Syrian Mission.

1842.

etter. My health [illegible] well [illegible] the [illegible] I [illegible] we lost what I had gained by the voyage in flesh and spirits. of late how have been gaining again; and as I am living with the most scrupulous regard to health, I trust to go on improving. We leave Rome for Florence on the 26th. thence we go to Paris, and if we make as great expedition as we hope, and our purses do not fail us we propose to give a peep at England before we return, which we hope to do by the middle of June at the farthest. In the mean time it will be a part of my occupation every day, as it has ever since the first week of my absence to wish for the arrival of that period. Nothing

Rome March 21st 1838

My Dear Sir

I begin to feel that it is time to give you some account of my stewardship; in the present instance, indeed, the scriptural illustration is reversed; the Lord is at home, and the steward is in a far country, but the principle of the illustration applies; and as you have generously entrusted to me some share of your goods, the least I can do, is to let you know the use I am making of your kindness. I wrote to you last from Gibralter. At that celebrated rock we made a sojourn of 16 days, longer than we wished to devote to a spot so isolated, but not too long to be agreeable. Indeed the delicious weather we had there, the agreeable and hospitable acquaintances we made, the wonders of the Rock itself, the beauties of its natural situation and the scenery of which it forms so striking an object contributed to make our stay at Gibraltar as pleasant as a sojourn can be in any place more than 3000 miles from home and friends. While there we had the fortune to be invited to an evening entertainment at the Governor's, where we met some of the fair daughters of England, [illegible] after our long exclusion from female society, it was a luxury to see; what chiefly gave interest to the party however was the presence of a distinguished Egyptian General in the full costume of his country, who had stopped at Gibraltar on his way with a large suite to England, to learn something in that favored country of manufactures and arts that might be of service to his own, and of the newly consecrated Bishop of Bombay a man of truly apostolic appearance and character, who has earned his present distinction by 22 years of faithful service in India, and who took Gibraltar in his route to that country, for the purpose of confirming in the Episcopal congregation there. His company we had, during a delightful voyage of 5 days with a smooth sea and cloudless sky to the Island of Malta, which was our second stopping place in the Old World. Our sojourn we were favored with delightful weather, and the kindness of friends we made in [illegible] remember. [illegible]

can compensate for the relinquishment of home, friends and duties; and the conviction [illegible] I shall be of little use at home [illegible] is all that [illegible] my [illegible] in Genoa [illegible] abroad. I [illegible]
[illegible] returned to you [illegible] and [illegible]

Mr J. H. Frere, a gentleman of unbounded hospitality, at least, in our ca- was British minister to Spain during the Peninsular war; but has retired from t cares of public life and the strife of politics, and for his health sake has establishe himself in a delightful retreat on the Island of Malta. He is a delightful specimen of the old fashioned English gentleman and scholar. Malta is a place perfectly unique, exhibiting every where the traces left upon it by its former possessors, the valiant knights of St John. In fact the whole Island is a monumen of their history and exploits. It is formed of a soft stone, covered except in a few spots, with a thin soil, but one of great fertility. Its principal harbor has on one side of it the cities Valetta and Florian, and opposite to them built on tongues of land, separated by a narrow channel the cities Bourgo and Vittoria. These cities are of sufficient size to accomodate about 70000 people; they lie so contiguous to eac other as to have the effect of one fine city, and in fact are indebted for their different nam only to the fact that they were built at different times. Every house in them, is of stone and of prodigious strength. They abound in enormous palaces, the residence formerly of the more distinguished knights; now occupied by the soldiery of England. Their ches are of great size and richly adorned; especially that of St John "a aint of the knights, which will vie in lavish ornaments, with any I have seen, even in the head quarters of Romish superstition. Malta has many small villages in each of which is a large stone Church, more or less costly, always far beyond the wants and the means of the people in accomodations and expense; and sometimes nearly large enough to contain not only the worshippers but the who village. The Maltese are naturally a quick superstitious people; but their tas and labors in church building were greatly influenced, no doubt by the pres among them of the far famed religious order. Their supply of Priests corresponds w their abundance of Churches; there is about one priest for each hundred of the i habitants; these gentlemen are a healthy substantial looking race, not likely to the throat, or any other distemper by unseasonable labors, and promising to hold o as long as there is any demand for them; for they may be seen in embryo from the age of 6 years and upwards, sustaining through the streets their wide three cornered hats, and displaying their well turned limbs in short breeches and the proper ap tenances. But the chief curiosity of Malta is the fortifications that surround the princi- pal harbor and its cities. These are works of prodigious strength, often cut deep into solid rock, and again built up high with enormous stones extending range after range for miles, and opposing one would think an impregnable defence against attack by land or sea. These works were built by Turkish slaves, made prisoners by the

[illegible] were [illegible] against their [illegible] Malta

[illegible] in your European [illegible] I [illegible] [illegible] it [illegible]
who have witnessed on it's own ground the dire effects of that iniquitous perver-
[illegible] simplicity and truth the Roman Catholic faith, I need hardly mention the
[illegible] state of Malta. From their isolated position, however, it's people are if possible more
deeply sunk in ignorance than those of the lowest orders here. This is evident to the
most casual observer in their frequent crossings of themselves, their wearing of charms
round their necks, their reverential obeisances to the 1000 images of saints &c that are exhibit-
ed at almost every corner not only of the cities, but along the roads throughout the coun-
try, and other such indications. After 16 days spent in Malta, we passed over to
Sicily, stopping at Syracuse and Messina long enough to see the objects of interest in
those places, and observe something of the people, and enjoying a full view of the
Majestic Etna as we sailed along the coast. If you have not been in Sicily, you
have been spared the pain of seeing another sad developement of the papal system.
It is a beautiful Island, once the granary of the world, and still possessing
vast resources. It's chief cities enjoy, it is true, some commerce, and in public and
vate edifices afford some show of wealth. But they abound with the most
objects of want and wretchedness, and with multitudes not in app
[illegible] but who seem to be standing all the day idle. The dwellings of the poor
are the ~~most~~ cheerless hovels, the receptacles of quadrupeds as well as bipeds, ov-
erruning with vermin. In fact the whole Island is groaning under a mental sass
fatal, while it lasts, to the hope of improvement. Instances of their ridiculous adhe-
[illegible] past follies, and of their absurd superstitions we heard from our consul, that we
[illegible] hardly have believed, if his testimony had not been confirmed by what we saw
[illegible] ery turn in their streets and especially whenever we entered their churches. Yet
[illegible] in the midst of scenery, a single view of which ought to put to flight for ever their
[illegible] devotion to saints and images, and lift their thoughts to the Great God of Nature & of
[illegible]. From the hills at the foot of which Messina is built the view is particularly
[illegible]. It commands the city itself, it's safe and peculiar harbor, the straits of Messi-
[illegible] with the sea beyond each extremity of them, the opposite bold coast of Calabria, it's summit
white with snow, and it's base occupied by towns and scattered dwellings, a part of
[illegible] high picturesque coast of Sicily itself, and of it's conical hills extending some
distance inland, and the distant volcanic Lipari Islands, the chief of which
is Stromboli. From Sicily we sailed to Naples, and having here got upon
ground familiar to yourself, I will not task you by taking you over it again.
The weather was wretchedly uncomfortable during our stay in that city, but
[illegible] made notwithstanding all the [illegible] [illegible] [illegible] made by
[illegible] travellers to visit it in breathing [illegible]. We have been in Rome [illegible]
[illegible] a [illegible]

[illegible] occupation for [illegible] time, and that we [illegible]

busy ~~now~~ in doing up before we go, what notwithstanding our atten[illegible] to remains as yet undone. You will readily believe, that I shall return to o[ur] own land a more devoted protestant than ever. Indeed I hope I shall go back a b[etter] Christian; more thankful for my own privileges, and more anxious that those to whom I minister, and all whom I can in any way influence, may realise how great their responsibilities are as Americans, and as Christians. As I have rea[d] with sorrow and mortification the accounts that reach us of the troubles at home, of domestic broil, and interference in foreign war, I have wished our people could contrast their own condition with that of the people here. I am sure their spirit of restlessness and discontent, would be rebuked and shamed; and realising how much th[ey]

Pelatiah Perit Esqr
New York

already have, they would seek no change, but that of conforming their moral an[d] religious character to their great natural, civil and religious privileges & [res]ponsibilities. I am almost surprised, though all the accounts I had read, had prepared me for it, to see so fully realised in this day of light, and in these head quarters of ~~[illegible]~~ Romish learning and Papal influence, the most revolting features of the religion of the darkest ages. Nothing can be more true than that with Romish faith as it is here held and exhibited, is liable to almost every charge, wh[ich] it is assailed by its most violent assailants amongst us. We ought to remember h[owever] [illegible] that in [illegible] the Romish religion is divested of much that is offensive, an[d] [illegible] must have [illegible] This however is a vast subject [illegible], your residence [illegible]

Mr Pelatiah Perit,
New-York.

Malta, May 9. 1830.

My dear Sir,

I can not deny myself the pleasure of telling you from this Island of the shipwrecked Apostle how much I feel obliged by the personal kindness & hospitality which I enjoyed at your house, & by the interesting & valuable books which you forwarded to my two little boys. The eldest of them has read the greater part of those books with much interest, & I trust not without profit. When I last had the pleasure to enjoy your society & hospitality I fully expected to see you & my other friends at N. Y. again; but divine Providence had made other arrangements for me, & I had much reason then & have much still to be more than satisfied with them. I can never forget my visit to my native country. If it has awakened no new feelings in my bosom, it has certainly revived many which had in some measure faded by a long residence in a strange land.

I can not tell you how the contrast between the scenes of my native land & of this Island strike me on my return. All these countries, which were once well watered everywhere from the River that flowed out of Paradise, have, for a very long time, been a moral wilderness, where no water is: But America is, ~~like~~ in a moral respect, like the land of Promise described by Moses, a land that has streams running amongst its vallies, & fountains springing out of its hills, a land that drinks of the rain of heaven! And this, I rejoice in the anticipation, is only a description of what these now desolate countries are to become at a future day. Our feeble, & at present, apparently unproductive labors, are preparing the way, slowly indeed, but surely for this glorious consummation.

I am happy to assure you that a great change has taken place here within the period of my residence in this Island. But it is truly astonishing to see how great the changes are in the neighboring countries. Surely no enlightened christian can contemplate them without feeling that the way of the Lord is being prepared. Change follows change, & something is gained at every step in favor of that kingdom which the God of heaven is evidently extending, & which is to stand for ever & ever. The power of the Beast & of the false prophet is every day diminished. Their two kingdoms, which have been maintained by falsehood & violence, are now waxing old, & seem almost ready to vanish away. The generations that will follow us will read the history of them probably as of things that exist no longer. When these two kingdoms shall be swept away, it is not improbable that something may, for a season, be left behind them like the dead sea which covers the places where Sodom & Gomorrah & the cities of the plain once stood. This indeed seems to me highly probable. Infidelity & indifference to all religion must, I had almost said, be ultimately the consequence of such impostures as Popery & Mohammedanism. But God seems to be rising up & coming out of his place to shake terribly these countries, & with him nothing shall be impossible. I desire to labor in faith & hope, well assured that our labors will be in vain in the Lord.

A kind providence permits me to see my own dear house made cheerful again by the presence of a beloved companion, who is to me all that I could desire, & to my dear children all that a mother can be. — Our voyage was very boisterous, & not without some peril. Mrs Temple suffered much, & I more than in any former instance at sea. I am sorry to say that the extremely warm weather, which we have had since our arrival has made some unfavorable impression on my health. I hope it may be temporary. So great a change from an active to a sedentary life might be expected to affect me a little at first. I had letters recently from Mr King, who was in good health. Some difficulties begin to be felt about the schools. Superstitious priests begin to appeal to superstitious parents. We hope all these things will be overruled, but we must not expect to see superstition perish without a struggle. Mr King has done a great deal of good, & will do, I doubt not, a great deal more, should health & life be continued to him. He informs me that he had sold within a fortnight about 500 copies of our Greek Spelling Book, which is a hopeful symptom — Will you have the kindness to assure my very dear & very kind friends, Mr & Mrs Chester & their mother, of my most affectionate remembrances. Pray tender to Mrs Perit my kindest regards & believe me to be, my dear Sir, very affectionately & very truly yours, Daniel Temple.

Rev. Dan. Temple
Malta Aug 9/1830

SHIP

Mr Pelatiah Perit,
Merchant,
New York,
U. S. A.

Brig Bremen
Capt Smith.

Athens 25th May 1832.

To Mrs. M. Perit,
New York.

Dear Madam,

I have just taken one of the best cups of tea, that I have tasted since I left America. It was made by my wife in the good old teapot, which Mrs. Chester gave me four years ago. My sweet little Mary tasted it, & without my saying any thing to her, she looked up to me & said "Papa - good." - My wife, after having claimed to herself, for having made it, a part of the praise, which I was bestowing on the tea, said I must now, while under the influence of it, write a letter of thanks to Mrs. P. who had had the goodness to send it to me; and as the dictates of my wife on this subject, are in perfect accordance with those of my heart, I obey them with great pleasure - & beg you will accept, not only of our united thanks for the tea & the other articles, but especially those of my wife, for the sewing cotton, tapes, marking thread, & shirt buttons, work bag, & the beautiful little doll for Mary, all of which were safely received, last monday. The doll was much admired especially by Mary, who did all but fly, as soon as she saw it, & hugged it & kissed it, & ran from one to another, crying out, "Papa, kiss - Mama, kiss" - from all which, "I conclude" (as you say in your letter,) "the taste of little Greek girls does not differ much from our American young Ladies" ——

I cannot but be very sensible to your kindness and that of Mrs. Chester, in wishing me to let you know what articles you can send me, which I am here deprived of & which would tend to my comfort. This is a thing, which I always feel a reluctance to, doing, - it looks so interested - besides I feel, that I have now many more comforts, than I deserve. As you have, however, so often mentioned this to me, & Mrs. C. in her last letter, speaks so strongly on the subject, I think I shall make out a little list I send to her, & to you both. But if I send such list, you must not suppose, that I shall expect you to send all the articles which may be mentioned — I would *prefer* that you should *not* —

"We want but little here below, nor want that little long". —

My heart was much affected by hearing of the death of Mr. Cornelius — it was so unexpected — he was such an interesting & lovely christian — such an engaging preacher, of righteousness — his heart was so warm — so zealous in the cause of his Divine Master — his views so noble, his plans so great — his station so useful — But He, who gave life at first, has a right to take it when he pleases — & he can carry on his work, by instruments, to human, view, very feeble — From a notice, which I saw among the papers sent me, it appears, that his mind, in view of the approach of death, was calm, & that his end was peace — May we, who still live, have grace to live in such a manner, that when we are called to leave the world, we may leave in peace — & go to our Saviour, with as much delight, as a child goes to the arms of its parent —

I beg, that you will remember me very affectionately to Mr. Perit, who is now in my mind, just as I used to see him, by the fire in your parlour, after the rest of the family had retired, & we sat & talked over the varied scenes of this troubled life, not forgetting those, that are brighter in the world above —

As it is now about 11 O'clock in the evening, I must wish you a pleasant night's rest, & subscribe myself, as I have long been, Your much obliged, & very grateful & sincere friend,

Jonas King —

P. Perit Esq.,
for Mrs. M. Perit,
New York,
U. S. A

Received at Smyrna the 25th June 1832,
Forwarded " 4 July
By yr M. ob. Servts Jacob Van Lennep & Co.

P. Perit Esq.,
for Mrs. M. Perit,
New York,
U.S.A

Received at Smyrna the 25th June 1832,
Forwarded " 4 July
By yr M. ob. Servts. [illegible] Van Lennep & Co.

Athens 23. Feby. 1833.

Dear Madam,

Your good letter of Oct. 23. I received the 29th of last month, the day after Mr. & Mrs. Riggs arrived in this place. I am happy to learn, that you & your friends have escaped the terrible pestilence, which has caused so many to fall in your city, the past year. I felt very anxious to hear from you, & my other friends, who are around you, as I thought it probable, that some of them had fallen victims - Indeed so much time elapsed, without receiving any letters from any one, I did not know, but that they had all fallen - I suppose, however, they were all scattered hither & thither, & had other things to think of besides their friends at a distance. Thanks be to the great giver of good, that all your lives have been spared, and that you are in health -

Many thanks for your assurance, that I & my wife & daughter, (by the way, I had added to my family yesterday, another little daughter, who is beginning to make some noise in the world,) shall receive a cordial come, in America, should we visit that Country -

I do not know, however, of any circumstance, that will be likely to lead us there for the present. Indeed it must be something very important, to induce me to leave now, as I have every Sunday a regular service in Greek twice, once in one of my schools & once at my house - & an exposition of the sacred Scriptures every Saturday in my Hellenic School, which consists of about 70 Scholars, from 8 or 9 to 29 years of age - among them is a Priest from Sparta, who I hope will himself be able by & by to preach the Gospel to his own countrymen - My audiences consist of from 15 or 20 to 120 - & I have no room, that will accommodate more, than about this number. It is very desirable, that I should have a larger room, & I hope to have by & by in the Philadelphia School - I have till this time been prevented from building it, by the circumstance, that the plan of the city has not yet been decided upon -. According to the plan made by the architects, appointed last year by the Greek Government to make the plan, the Philadelphia School, will be not far from the King's Palace, & will have around it, the house of ~~Commons~~ Representatives & house of ~~Peers~~ Senators, the Theatre and Exchange. When the plan shall be appro[illegible] intend to build immediately, & shall make use for this purpose, of a part of the money, which was furnished me by the Ladies Greek Committee. If I had more money for the purpose of building that school, I should build it larger, than I can with the means I have already, & should make in addition to the recitation rooms, a hall large enough to hold three hundred persons, & there I might have my service on Sunday. I hope, that I shall be enabled to accomplish this. But in order to do this, I shall need more money.

If you know of any one, who has more money, than he knows what to do with, or whose gold & silver has so increased as to become burdensome to him, or who feels, that his money is becoming dangerous, by taking too great hold of his affections, please to mention this subject to him, as one, which seems to me worthy of his attention.

As the [illegible] King has arrived at Napoli, & is expected to visit Athens soon, we may expect, that the plan will soon
the build
be g
A

Received at Smyrna the 3d april 1833
Forwarded ——— " 4 " — "
By yr mo obt Servts J. Van Lennep & Co

MAY 8

SHIP

203

P. Perit Esq.
for
Mrs. M. Perit,
New York,
U. S. A.

9. King

Sacot

Received at Smyrna the 3rd april 1833
forwarded ——— " 4 " — "
By yr mo obt Srvts [illegible] Van Lennep & Co

SHIP

20

P. Perit Esq.
for
Mrs. M. Perit,
New York,
U. S. A.

J. King.

(Copy)

Athens 3d. May 1831

To the Ladies of the
Greek Committee
New York

It gives me much pleasure to be able to inform you that after having so long waited I have at length, been permitted to commence a school in this place.

I arrived here the 19th ult. & the same day took a room (almost the only one in the place suitable for a school) for one year & immediately engaged a workman to fit it up with the necessary benches & writing desks. Three days after I opened the school. Having done this & finding labour & many articles necessary for building, very cheap, I set about making preparations for building my own house on the spot which I purchased last year. I then called on the Turkish Bey & told him what I had done & what I was doing, & he said all was well, & that there was no obstacle in my way.

Afterwards I purchased about an acre of land as a site for the long intended

School for females. I gave rather a large price for it, but it is in the finest part of the city & from it I have a view of the whole beautiful plain, covered with the olives & also with the harbours of the Pirea & Salamina. Should the Government come here, I have no doubt that the spot I have bought would command a much higher price, than I gave. It cost not far from two hundred & sixty five Dollars, It joins a small plat of ground of about half an acre which I purchased for myself of a Turk last year for about twenty two Dollars. The land was very cheap & now very dear. With regard to the eligibility of the place for the school I consulted Mr. Gropius, the Austrian Consul, & some of the first Athenians in the place, & they thought it decidedly the best spot that could be found.

The School for Mutual Instruction, which I have commenced now consists both of boys & girls. The number is between 60 & 70 — The room will not contain more than 75 or 80 — & should more come, it is my intention to form another, consisting of girls only — For one of the schools, the Athenians have offered me the rooms where a few years ago, they had a Lancastrian School, & although it is not a very good place being only the vault of a ruined building

I shall probably not be able to do better, than to accept it. My present Teacher is Neketoplos formerly placed by the President as Teacher in the Orphan asylum at Egina. The contemplated School of a higher order for females, I cannot commence building, till the Turks retire from the place, & a plan of the City be given by the Greek Government. When the Turks will leave is still uncertain. As soon as they leave I intend to bring my family from Tenos. Thus far in all that I have undertaken to do at Athens the Lord has prospered me & blessed be his name.

Yours truly
Jonas King

10th May. I have now in my School upwards of one hundred Scholars —

Letter to the
Greek Committee
from Mr. King
Hillhouse Av
April 8th 69

Egina 16th December 1828

P. Perit Esq.
New York,

Dear Sir,

Four days since I returned from a long and fatiguing journey in the Peloponesus, & found your valued letter of the 8th Sept. forwarded by Dr. Howe. This is the first & the only one I have had the pleasure o receiving from you since I left America. The one, w you mention as having forwarded to me some weeks previous, as also those from the Chesters, have not as yet come to hand. The crackers, which Mrs. Perit had the goodness to send me, I have not yet received, but Dr. Howe tells me, that he has for me two sma casks ~~four~~ which I presume contain the crackers ment and which he will send to me in two or three days. Though sweet-meats, would have been doubly sweet, as coming from New York, still I am glad Mrs. P. did not leave her sick Brother, in order to prepare them. She must have waited his arrival with great interest after so long an absence. May his health be fully restored & may he enjoy that happiness, which he anticipated in his native land, with his interesting friends.

I am not sorry, that Mr. Maxwell has resigned his charge, as Editor of the Journal of Commerce. I think he may be of great use in France, during his travels, & on his return to America, occupy a more important place, than the one he has resigned.

He is indeed an excellent man, & I feel towards him peculiar affection as my "Oriental Friend."

I was not a little disappointed in not receiving any letters from the Chesters. But when I read your letters, which informed me of their ~~being~~ journeying ~~at~~ to Niagara, Montreal & Quebec, I understood why they had not written.

Though, since my arrival in Greece, I have been constantly occupied with new objects, still my mind often wanders away to the two houses, where I spent, so many interesting & pleasant days, & where I received so much disinterested kindness. My prayer daily is, that you may all receive a rich reward for all your beneficence.

I beg you will present my kind regards to the Members of the Association, which was forming, when I left New York, & which, you observe, is all arranged, for my support after my year expires with the Ladies' Association. With several of them, if not all, I am personally acquainted, and entertain for them the highest respects & esteem & affection, and shall be happy, as I expressed to you when present, to labour in connexion with them.

My reception among the Greeks has been quite as favourable as I anticipated. I have become acquainted with some of the principal men, in almost every part of the Morea, & have been received by them with much kindness, & by some, with peculiar marks of distinction. The journey I performed alone. Mr. Stuyvesant was occupied in distributing the food & clothing. I have not seen him for 70 or 80 days. It is well, that I did not take upon me the agency, any farther, than to assist by counsel, & otherwise, when convenient.

The Greeks every where express very great interest in the subject of the establishment of Schools. Many have said to me "The Americans send us food & clothing, & we feel grateful for this, this is a temporary thing, the food is soon gone & clothing, but if they would assist us in establishing Schools for the education of our children, they would confer an everlasting benefit on our nation. This desire for instruction is manifested by every class of people, even the most ignorant & the most wretched. The way is certainly opened here, as it appears to me, for great & extensive labours, & now is the most favourable moment to commence. I sometimes feel an interest on this subject which it would be difficult to express.

I however anticipate difficulties. In the course of two or three years, I should not be surprised to see great opposition, on the part of the Priests. ~~This~~ But this I do not wish ~~to~~ at present, to say publicly. This I do not say from any thing, which has transpired with regard to myself, for Priests & people have all received me with kindness. I have been introduced among them as a priest, & wherever I have been, I have considered it my duty, so far as I had opportunity, to proclaim the truths of the gospel. That those truths may be graven in our hearts, & that we may be happy in the contemplation of them, is the desire of your sincere friend Jonas King

Best regards to Mrs. Perit & all my Norwich friends, & please to remember me very particularly to Mr. Goodhue, & to my "Oriental Friend" Mr. Maxwell, if he be in New York, & to Mr. Coit & family, & Mrs. Caldwell.

P. Perit Esq.
New York
United States of America

Please to say to Mrs. Perit, that since writing this, the two casks of crackers have been sent to me - so nicely done up, that it seems quite a pity to derange them. Many, very many thanks for them.

Letters will reach me the soonest by being sent to the care of "J. Van Lennep Esq. Dutch Consul General at Smyrna" -

Copy of a letter from Mr King —

On Board the Herald 28th May 1828

To Mr & Mrs Chester,
and Mr & Mrs Parit

Dear Friends

I am again afloat, and on my way to the Eastern world. If the Lord goes with me, I shall be safe & happy, & if he strengthens me, I shall indeed be strong, for he is Almighty.

I cannot but remember you all with peculiar pleasure. Through your kindness, all my wants have been supplied, & in many respects I have not that anxiety, which I had, when the Lord first directed my feet to your hospitable dwellings. Those abodes will be remembered by me, till my feet shall greet the shores of the heavenly Canaan, & I be permitted, (if in Christ) to enter those mansions, which our Saviour has gone to provide for all, who love him, & are faithful until death.

May heaven smile upon you all,

give you prosperity in this world, grant you all the desires of your hearts, so far as it may be for his glory & your spiritual good.

We are all strangers and Pilgrims, we are all floating along the stream of time, down to the Ocean of Eternity. May we all reach safely the place of our high destination, and arrive in the haven of everlasting rest.

I shall ever value much an interest in your prayers - I felt last winter, I feel now, that you have many times *helped* me by your prayers.

I hope you will constantly live near to God, and enjoy his presence; have much communion with Jesus Christ, & much joy in believing. And when the Lord Jesus Christ shall call you home, that you feel great joy, in going to meet him; feel as if you were going to meet a kind, & dear friend. He is the friend of sinners. He will be our friend if we wish for his friendship, and in his friendship is great & constant joy.

The time is short. I may meet you again on Earth. I may not. But I trust I shall meet you in the world above.

Will not a few friends in New York make it a particular subject of daily prayer in their closets, while I am on my way to Greece, that the Lord may be there before me, & an abundant entrance administered & God may be glorified in all that I may undertake to do, & the cause of our Lord & Master Jesus Christ advanced, & his name be honored?

Dear, very Dear friends, farewell — yes fare well in every sense of the word. That you may is the hearts desire & prayer of your often often obliged, very grateful, and truly affectionate friend & fellow servant in Christ

Jonas King

Copy of a letter from
Mr. King on board
the Herald - May 28
1828

Island of Tenos (Greece) 24th October 1829.

Mrs. M. Perit,

Dear Madam,

I have at length the honor and the great satisfaction of receiving from you a letter, accompanied with a long list of Articles, tea, sugar, cream, cups & saucers, arrow root, spoons, soap, dried rusks, currant wine, sweet-meats, &c. &c. from yourself, Mrs. Chester, Miſs Murray, & Mr. Tracy, for which I feel very grateful to all the Donors, & the more so, as they were the means of your writing this letter. I must say, the receiving of letters so seldom from my Friends in America, has often occasioned much sadneſs of mind, & made me feel almost like an exile from my native country.

The letter, which you mention, of Mrs. Chester, giving me an account of her illneſs, I have not yet received. The short account, which you gave me, was extremely interesting to me, & I rejoice, that she found consolation in all her trials. When the heart can acquiesce in the will of him, who does not afflict willingly or grieve the children of men, it is sure to find comfort. When it rebels, it is doubly afflicted.

I am happy to hear, that my *Oriental* *Slippers* come into use, and contributed in any degree to her comfort. I wish I knew of any thing, which I could send from this place, which would be agreeable to her or to yourself. But I really know of nothing, which I can suppose would be so. Should either of you think of any thing at Smyrna, which would be acceptable to you, I should consider it a favour, if you would mention it to me, & I would write to my friends there to forward it to you in my name.

I could not but be amused, when you recalled to my mind the scene, at Mrs. Tappan's, when Miss Murray laughed so heartily at the idea of my losing my head by the Turks. Many thanks for her kind sympathies & the soup, which she has had the goodness to send me. I assure you, that if it had arrived, when I was in the regions of Achaia, it would have been a most welcome present - and is so now, though I am in no immediate danger of starvation. The situation of Greece is becoming better & better every day. Still even now, if I were to perform a journey, in some places, the soup would be — very valuable article to take with me.

The sweetmeats, which you gave me in New York, I preserved for a long time, & of the dried Ginger, I have still a small portion, as also of the Crackers, which you sent by Dr. Howe. The sweetmeats, which you have now sent me, & which are still at Smyrna, when they arrive here, will be shared by me with one, whom I have lately taken to share with me all the sweets & bitters of this life. This is news, which I think you will find it difficult to communicate to Mrs. C. at the window. and if my letters go safely, it will not be necessary, for she will have heard, long before this reaches you, that I am a married man. My wife is of a Greek family of Smyrna, & a little more than twenty years of age. We have together opened a school for the Instruction of Females, which now consists of between thirty & forty Scholars. The New Testament and Tracts from the American Press at Malta, are almost the only Books used in the School. The most of the Scholars are from eight to twenty years of age. A few have commenced the study of Grammar; but there is only one book for them all, so that they are obliged to copy their lessons. I usually spend about one hour & a half or two hours a day in the School - hear a chapter read in the N.T. and make such remarks upon it as I think may be useful. - When you write to Mary & Lydia, I beg that you will say to them, that I have not forgotten them. I hope they make much progress in their studies. - Many thanks to Mrs. Caldwell, Mr. & Mrs. Coit, Mrs. N. Richards, Mr. & Mrs. Schroeder, & Mr. & Mrs. Mason for their kind remembrance I beg, if you see them, that you will present to them my best regards, as also to your Brother. I hope Mrs. Caldwell has received a letter, which I wrote to her, some three or four months since. With your letter, I received two from Mr. Perit, which, Providence permitting, I shall answer soon and ful before having any opportunity to send this.

Wishing you both health, peace, & abundant prosperity,
I am most sincerely your friend.

Jonas King.

P. Perit Esq.
for
Mrs. M. Perit.
New York.
U. S. A.

Beyroot, April 4. 1836

My Dear Sir,

After so long a silence since the receipt of yours of Nov. 14. 1834, I am almost ashamed to address you. But, in truth, it had in some way become settled in my mind that I had long since answered that communication, & in doing so, had acknowledged the unexpected honor you conferred upon me in constituting me a life-member of the American Bible Society. Such an evidence of your recollection of my short residence in your hospitable family is highly gratifying. That I should ever forget those few weeks is impossible. Yourself & Mrs. G. & your interesting family are often thought of & mentioned by Mrs Smith & myself. Our prayer is that the Lord may dwell among you, & make each of your dear Children an heir of glory.

Mrs Smith & myself enjoy uniform health, & have as much, yea more than we can do, for our Lord & Master. Preaching forms a part of my labor, & teaching of hers. Hers is so fully detailed in correspondence with her father's family, that I need say nothing of it. My preaching is in Arabic & English. Being the only one at this station, able as yet preach in Arabic since Mr Bird left, I have it do regularly; & I love the work. My sermons are always extempore, & as plain & simple as I can make them. My audience varies from fifty to eighty. You would be interested to go into our Arab chapel. It is [illegible] the lower part of the mission house, & consists of two vaulted rooms. This we should esteem at home an inconvenience. But here it is a decided advantage. Were men & women to assemble in one room, many of the latter would revolt from such an exposure, & few of respectability would attend. Now the two sexes are entirely separated & there are generally as many in the women's apartment as in that of the men. In the partition between the two, we have opened a large door, & there have placed the pulpit, so the preacher can see equally both audiences.

I feel much more satisfaction in preaching in Arabic, than in English. In the latter language, my audience know beforehand all I have to say. But my Arab auditors have never heard such instructions before. I am giving them, as it were, their first knowledge of the way of life; & I can assure you it is an interesting labor. Sometimes Druses are present, & sometimes, though more rarely, Mohammedans.

The women, though called Christians, are more ignorant than these. It is a matter of the utmost difficulty to descend to their comprehension. In their own sects they are but little attended to. Among the professors of the Greek church unmarried females are never expected to attend church more than twice a year, & it is hardly respectable to do so. And when the married women attend, their gallery is in such a distant part of the church, that nothing is heard distinctly. They are emphatically without instruction, & a neglected class. Such are the mothers of this people, & such the field our missionary sisters are endeavoring to cultivate. They can hardly be much more degraded among the heathen themselves.

We have also a conference-meeting on Tuesday evenings, just commenced, which promises much. It is held in the houses of our native friends in rotation. Of course we have none but Arab accommodations. And if you were to come in upon us, you would find us all sitting upon the floor, or upon cushions, thickly crowded sometimes a room of very small dimensions. We have on these occasions, thirty & forty present, & all attentive hearers. Indeed I am always encouraged, both here, & in my preaching, with the attention of my hearers.

One thing, my dear Sir, we need; & we lon

& look for it to be given. It is the outpouring of God's Spirit. How long will the heavens over our head be iron, & the earth under our feet brass! Are we in fault, or do not the churches at home pray for us as they ought? I know that upon your prayers we can depend. Let them, I pray you, be frequent & fervent.

Rev Eli Smith
Beyroot, Ap. 4. 1836

Mr. C. Gilman Esq
Norwich City
Conn.

BOSTON

many
the

Pray ask Elizabeth to excuse me for not answering her letter now, & express to her my sincerest thanks for it. I am excessively crowded with business, & have not ~~[illegible]~~ had time to make this letter worth sending.

With the kindest regards from Mrs S. & myself to Mrs G. & your children, I am very truly yours
Eli Smith

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BOSTON 9

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With the kindest regards from Mrs S. & myself to Mrs G. & your children, I am ever truly yours
Eli Smith

Jerusalem, 6th August, 1840.

Pelatiah Perit Esqr
New York.

My Dear Sir,

It seems but as yesterday that you gave me the farewell shake of the hand, as I was leaving your city on my return to this country; yet a recurrence to dates shows that more than six months have since elapsed. My promise to you, I am sorry to say, is still unfulfilled. My fault however is not quite as great as this statement would imply; for it is but little more than two months since we reached our adopted home, in the holy city; & you would scarcely expect to hear from me while on the way.

We arrived at Jerusalem in May; having been absent a little less than two years. You will believe that on reaching the field of our missionary labor, again, with improved health, & more fellow-laborers, we felt constrained to raise another Ebenezer, & to sing of the goodness & mercy of the Lord, that had followed & encompassed us during all our travel, by land & by water, & had now again planted our feet within thy gates, O Jerusalem.

Our reception by our native friends & acquaintances w very gratifying. Smiles & welcomes greeted us on all hands we passed the streets, and numbers called at our house, t assure us of their joy at our return. At the same time we note some sad changes which had occurred during our absence. Not few of our acquaintances were swept off by the plague, which made fearful havoc in Jerusalem last year. And of all multitudes, who fell victims to this disease, we can scarcely t of one, who can be supposed to have been prepared for deat How urgent are the motives which should impel the mi to the utmost diligence in his labors & prayers for the [illegible]! How [illegible] ere it be too late [illegible] [illegible]nds around us!

On returning to the mission after an absence of 20 months, I find some things that are encouraging, and some that are not a little trying. Death & sickness have made some sad vacancies in the missionary circle since we left it. Mr Pease, of the Cyprus mission, & Mrs Hebard of Beyrout, have been called to their rest within the past year. Mr Hebard is absent from the mission on account of ill health; & since our arrival Mr Lanneau has left for the same cause. Our two oldest missionaries, Messrs Bird & Smith, we left in the United States. Thus, while a number of new missionaries have joined us, we are not as strong as we were five years ago. I mean we have not as many who speak the language of the country. But although weakened by disease & death, the mission has not been forsaken of God. At Beyrout, especially, and in the adjacent mountains of Lebanon, there have been, during the last two years, some cheering tokens of the divine presence. You have heard of the extraordinary excitement among the Mt. Lebanon Druzes. I do not refer to that only; but also to the fact that the light of the Gospel is gradually but steadily spreading, among all classes of people in those interesting mountains; & that here & there we find evident traces of a work of the Holy Spirit upon the heart. During our absence, several persons were received into the fellowship of the Church at Beyrout, most of whom are persons of respectability & influence; & what is of more importance, they enter with becoming zeal into the work of the Gospel, and are likely to exert a good influence in their respective spheres. All of them suffer persecution & reproach for Christ's sake, which they bear with a meekness & patience & stedfastness, that honor the Gospel. These are "small things", it is true; compared with the mighty work of grace in the Sandwich Islands. But they are, to those who have long sown in tears in this dark land, of precious fruits — & we cannot but regard them as the pledge of a rich harvest to come.

Beyrout, as you know, was for several years my own station. spending a month or two there, we ca[illegible] up to Jerusalem. e see les of progress in the work [illegible] t Beyrout. This station has not been occupied half as long as Beyrout: & the work here is in some respects more difficult & discouraging tha there. Besides, my colleague, Mr Lanneau, was compelled by il health to leave the station soon after we left it; so that our work was quite abandoned for about a year.* It was not to be expected that it could advance much under these circumstances. Still, however, we have no reason for discouragement. All is not dark even here.

Our efforts are principally among the nominal Christians, of the Greek, the Latin, the Armenian, & the Coptic churches. One interesting fact is, that the knowledge of the Scriptures & the desire for them is slowly increasing; & there is an increasing number, in all these sects, of persons who acknowledge the Bible as of supreme authority — This you will say is not much for persons claiming the name of Christian to acknowledge. But indeed it is a great point gained, in this country, where councils, & popes & tradition, & ecclesiastical power, have so long governed.

The Scriptures & tracts which we circulate are read not only in Jerusalem: they are read by many in Jaffa, Gaza, Nablous, Nazareth, & numerous other towns & villages. And we find some in all these places, whose minds are becoming enlightened, whose desire for instruction increases, & for whose salvation we feel that we can labo & pray with hope. We have two schools in operation, on in Jerusalem & one in Bethlehem. We have applicatio for many more, but we have no funds to support th I have a little congregation, of a dozen or twenty persons, to I preach on the Sabbath, in a private room. No doubt more would attend our service if we had a Chapel, consecrat the worship of God. But we have none, & no funds to build o

One of our most promising ways of doing good here, is bring into our families, a few native girls, from 6 to 15 y age, & give them a thorough, Christian education. We have in our family four little girls, two of whom were with us before visit to America, & two we have taken since our return.

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* The mission to the ews, conducted by the Rev. M colayson, assistant missiona, has continued in operation, with encouragin wholly distinct from ours.

You will have heard of civil disturbances in this country. In the district of Mount Lebanon there has been a serious insurrection, occasioned by the oppressive burdens imposed upon the people. Our last advices from that part of the country state that most of the insurgents had returned to their allegiance. Some, however, held out; & there was some apprehension that the almost smothered flame of discontent might yet be rekindled. If oppression makes a wise man mad, it is not surprising that these poor, ignorant people, borne down to the earth by the iron hand of the oppressor, are often driven to desperation. Every new rebellion, however, instead of securing a redress of their grievances, tends only, like the remonstrances of Rehoboam's subjects, to make their burdens heavier. These miseries of their outward condition are a dreadful obstacle to all efforts for their spiritual good. It is almost impossible to draw their attention to the things of another world, or to anything which does not promise some relief from their present sufferings.

I have often wished that your good people in the United States, who complain so much of "hard times", could visit this country & learn a lesson of contentment. Be assured they would go home giving thanks to God for a free government, just laws, liberty of conscience, & all those precious means of knowledge, of grace, & of happiness, which a kind Providence has made their inalienable inheritance. They would also, I am persuaded, be quickened in their prayers & efforts for the benefit of this degraded, suffering people.

Mrs W. joins me in affectionate regards to Mrs Perit, and also to Harriet. It would give us great pleasure to hear from you. I remain, my dear Sir,

with Christian regard,

Most truly yours,

G. B. Whiting

Mr Whiting.
Jerusalem 6. Aug. 1840

A.B.C.F.M.

16.5 v. 4

Near East Material before 1860

1. Before 1830: Profiles of Palestine missionaries: Ann D. Bird, Isaac Bird, Abigail P. D. Goodell, Harriet B. Stewart

2. 1835: letter from Isaac Bird to William Goodell

3. 1844: Appendix from the Constantinople brethren

4-6. 1852: Schemes of the proportions in founts of Arabic and Modern Greek types, and a plan of Armenian type cases

7-8. 1854: letters from the Constantinople Station about the appointment of Mr. Seropian as a missionary

9. 1855: copy of a letter from H. G. O. Dwight to Secretary Anderson

10. 1856: letter from William Clark to his nephew

11. 1860: letter from W. G. Schauffler to Mr. and Mrs. Hutchison

12. 1858: Farewell address to Lord Viscount Stratford de Redcliffe

13-275. 1823-1843: letters of William Goodell to Daniel Temple

13-14.	1823	65-79.	1834
15-26.	1824	79a-80.	1835
27-35.	1825	81-90.	1836
36-39.	1826	91-102.	1837
40-42.	1827	103-134.	1838
43.	1829	135-166.	1839
44-51.	1831	167-196.	1840
52-59.	1832	197-213.	1841
60-64.	1833	214-243.	1842

244-275. 1843

ABC: 16.5 v. 4 (1)

Profiles of Palestine Missionaries,
before 1830
  Ann D. Bird
  Isaac Bird
  Abigail P. D. Goodell
  William Goodell
  Harriet B. Stewart

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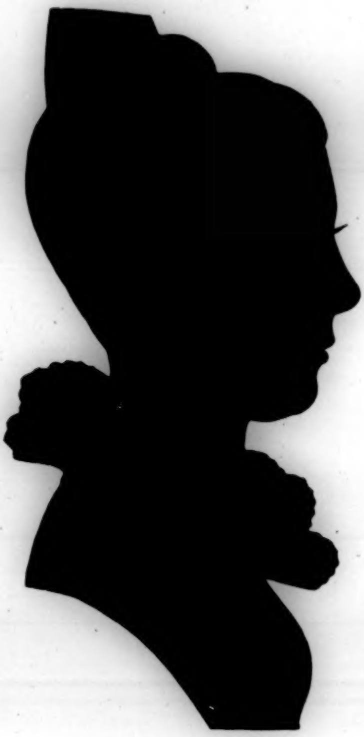
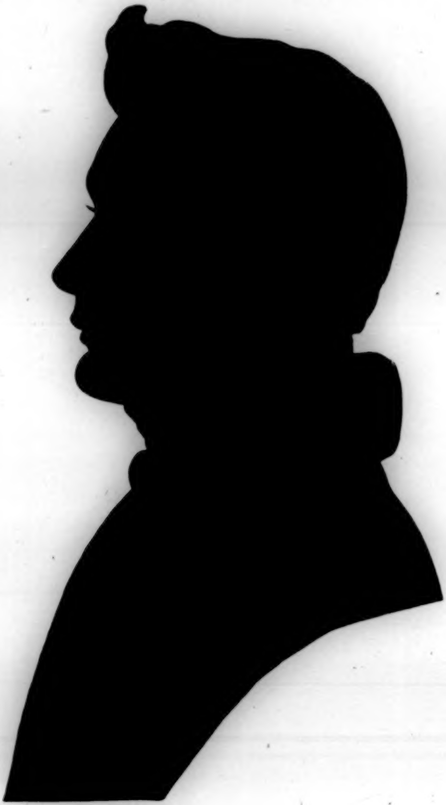
Profiles of Palestine Missionaries

(Sent to Sec. Jeremiah Evarts)

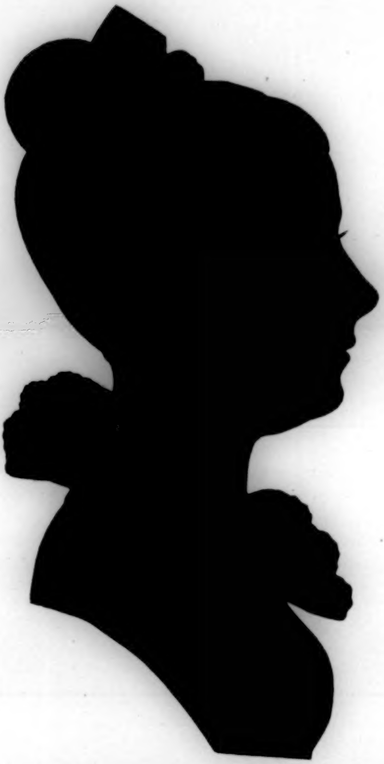
Profiles of the Palestine Missionaries
for J. Evarts Esq.



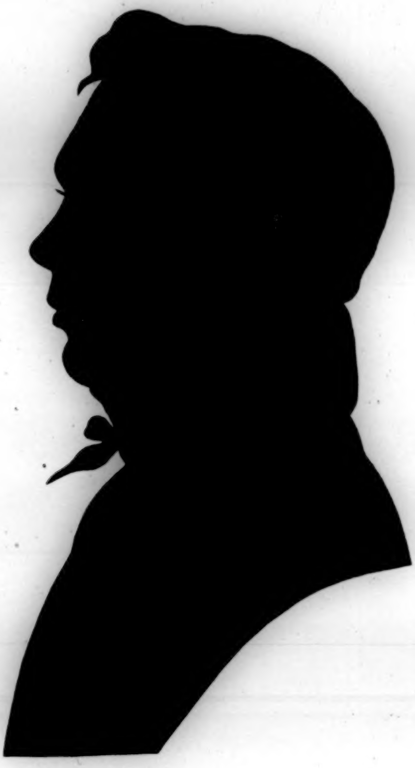
Ann D. Bird.



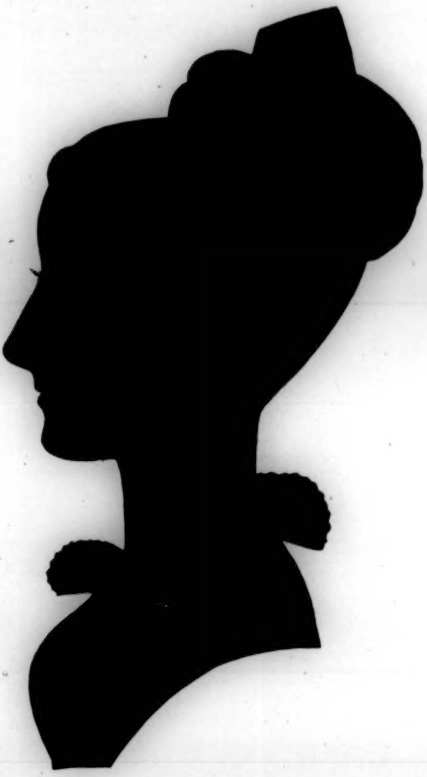
Isaac Bird



Abigail P. D. Goodell.



Profile of W. Goodell for Mr. Evarts.



Mrs Harriet B. Stewart.

ABC: 16.5 v. 4 (2)

Bird, Isaac
A.L.s. to William Goodell
Smyrna, 3 October 1835.

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Smyrna, Oct. 3, 1835.

My dear Brother,

You will have heard, "*tho' not from me*," of our arrival in Smyrna on the 28th of September. I have been too much distracted to get down any thoughts on paper for you since my arrival, & the thoughts of a *distracted* man I suppose you would hardly wish to be interrupted to attend to. – Brother Anderson some time ago, gave us a special charge *not to die nor get sick* in Syria, for it was becoming difficult to get men to fill our places or to reinforce us. They seemed to fear a residence in Syria as they would a residence in N. Orleans in midsummer. And yet, since that time, there has been a death or two among us, & now — I do not know what he will say at our disobedience. – But not to trifle with serious subjects, as I am too apt perhaps to do, in unbending myself with you, — Seriously. ~~the~~ the ill health of Mrs. B. of which you have heard, has convinced us all that her only hope of recovery is to reside in some other climate than Syria. We should have been glad to have got to America this fall, but it was necessary, (to avoid the winter, & for other reasons,) that she should reach there & find a home before the middle of December. Our long voyage has cut off our hope of this, & we are likely to pass the winter in Smyrna. We did intend to go to Malta, but we hear that Dr. Stilon is the only physician there, at present, whom we know, & our missionary friends there are few. Besides, Dr. Marpurgo here strongly advises not to proceed to Malta. He thinks the climate of Smyrna were better than that of Malta for a person laboring under the complaint of Mrs. B. Our babe also is very ill & we cannot think of entering on another voyage with her in this situation. — We are now lodged in the house of Mrs. Brewer, she having gone, for a fortnight, into the country. Where we shall lay our heads when she returns we are yet to find. You know something of the difficulty of obtaining good houses here for the winter.

Wedn. 7. - Our babe continuing to decline Mrs. B. has accepted a pressing invitation of Mr. Lewis, & gone into the country to Bugia, where, Mr. L. says, a good Tenos nurse is waiting for her. - On the Sabbath, Broth. Temple preached on board the Miranda. The Captain of the Tenedos was there, a universalist. He had previously known Bro. T. & conversed with him at Malta, & on Wednsd. or Thursd. he sent him a list of 100 or 200 questions on Univers. salvation. After the sermon he began to converse on his favorite topic. Mr. T. quoted the passage "fear not them that kill the body &c. but fear him who is able to destroy both soul & body." - "Ah" said the capt. "able to destroy - he does not say he will do it." One of his written questions was "Can God require men to love their enemies while He does not love his?" - intimating that punishment was inconsistent with love, & that God can do nothing which he makes it unlawful for man to do. - Our good brother Robertson is here from Syra. He came yesterday, & I have not yet seen him. Perhaps he is looking out for an asylum in case he should be obliged to leave his present post. The last accounts of the brethren in that quarter, are very cheerless. Dr. Korck has resigned, & Mr. Hildner expects eventually to be obliged to give up his school.

We are much encouraged by all your good letters from Constple. May the great & good God open the Heavens & pour you out a blessing such that there shall not be room to contain it. May it overrun all its natural bounds, & sweep over Smyrna, & driving onward beyond these south borders, may it overturn the cedars of Lebanon & not stop short of the Bedoween deserts. We have indeed great reason to believe that a reformation at Constple would be felt in Syria & especially at Jerusalem. - You know, perhaps, that Αγιος Πετρος the great fire monger bishop of Jerusalem, is dead. Some might hope that his strange fire would die with him, but any of his lowest deacons might make the fire as well as he. He might take his steel & flint & tinder & sit on the top of the little building over the sepulchre in sight of the whole multitude, & make his fire at his leisure, & yet the whole Greek population would make oath that the fire came down miraculously from heaven. - We left all things in progress at Beyroot, tho' not so rapidly as we should be glad to see. George Badger will set the press a-going if nothing happens, in fine order. - He came with us to Smyrna, but will return with Miss Williams. Miss W. will also have the company of our old faithful Arabic & wife, the last of whom came with us as nurse for our babe. — Bro. & Sr. Whiting are at Jerusalem, & br. & sr. Rose were intending soon to join them there. Bro. Thomson & Sr. T. (late Mrs. Abbott) will occupy the mission house & try to keep up the schools &c Bro. T. will continue the Arabic preaching.

Rev. Wm. Goodell
Constantinople

Rev. I. Bird,
Oct. 3/35
— 12 —

about the mortality at Syria!

Give many kind salutations to Sister G. to Bro. & Sr. D. & Bro. & Sr. Schauffler & to all around you who love our Lord J.C. in sincerity. William & Emily Ann & James send their love to Eliza Dodd & Abigail Davis, & the other children.

With much affection
Yours
I Bird

ABC: 16.5 v. 4 (3)

Appendix from the Constantinople
Brethren, 1844

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Appendix,

1844

How far the Oriental Churches are connected with the State.

It has from the first always been the aim of the Mohammedan rulers to maintain its Christian subjects in willing obedience through the influence of their Bishops. They have aimed therefore to gain the Patriarchs and Bishops by conferring upon them many honors priveleges and powers, - adding to their prerogatives beyond any thing they possessed when they were the subjects of Christian Kings. They have made them therefore in fact, civil and executive officers of the Government, and indirectly put the sword into their hands almost as much as it is in the hands of the Pope at Rome. These additional civil powers combined with their supposed divine and apostolical authority to rule, make their influence almost unlimited. The office of Armenian Patriarch at Constantinople is one of pure Mohammedan creation he is but a Bishop exalted by them to civil power, and obtaining thereby more Ecclesiastical power than the Catholicos of Echmiadzin himself. This political-ecclesiastical ruler has control over the Bishops - who also are politico-ecclesiastical rulers with control over their priests and people. The Patriarchs and Bishops must be approved of by the Porte, to be able to retain their office. And the Patriarch, as also a newly elected Bishop going to enter his diocese receive in addition to their Ecclesiastical diplomas, firmans of Confirmation, authority and rights from the Sultan himself. It is in the name of these firmans that the Patriarchs in the city and the Bishops in the Provinces exercise their acts of civil power and are ennabled to enforce civilly their Ecclesiastical authority. These firmans contain the detail of the obligations of the Patriarchs and of the Bishops to the Porte and those of the Bishops to the Patriarch. And the fermans of the Patriarch mention the amount of money he is to pay on his accession to office and the yearly sums he must pay to the Porte.

After these preliminaries, the duties of the Christian community towards the Patriarch are mentioned. These duties are in the language of the ferman given to the Greek Patriarch, and which we believe is the same in substance as the one given to the Armenian Patriarch, in the first place "to go to the Patriarch in all affairs which concern his jurisdiction - to respect his pastoral authority, to be docile to his admonitions, to hear his reasonable discourses and in short to obey him according to the Claims of his dignity and in the duties of the rite which they profess."

The ferman from which we copied the above extract says farther," that the Porte is to hear of no complaint against the Patriarch, unless made by the unanimous voice of the Holy Synod.

Bishops and laymen must first make their Complaints there and the Synod will make a report on the subject to the Government, which in turn makes its decision in accordance with the Synods reccommendation. This rule is not followed out with the Same strictness as but that intrigue Can succeed in deposing a Patriarch, yet it is evident from such provisions how difficult it must be for any but the most powerful and rich laymen to interfere, the appointment of the Patriarch is considered as being for life and nothing is to be a sufficient Cause for his being deposed, but mal-administration of his office towards the rayas or treason against the Porte. But to substantiate the former demands the unanimous voice of the Synod.

No bishop or layman except by the appointment of the Patriarch, has any right to interfere in any matters which belong to his jurisdiction, such as the gëneral administration of the affairs of the community, and the direction of the churches and monasteries and their civil **Economy**. The Patriarch with his Synod has the right of appointing and deposing Bishops and Priests every where, and to punish Ecclesiastics of all ranks, no person having any power to interfere. Also, the Patriarchs deputies - that is the Bishops may punish without the interference of any one, any priest or layman, who has any part in an illegitimate marriage or any things else against the customs of the church. He may excommunicate them refuse them baptism or Burrial and no Turkish officers have any power to prevent the punishment.

The Fermans of the Porte which give the Bishops all the above mentioned powers, give them also the power to collect all tithes, and the Turkish magistrates of any place are called upon to assist him in compelling the subjects to pay their tithes to the Church, and these christian collectors are authorized if necessary to wear arms in the exercise of their office. It is through the Patriarchs and Bishops that all important ordinances are made known to their communities whether coming from the Sultan or the Pashas.

In accordance with a provision of these Fermans, or of abuses which have the force of law, we know from the best authority that the Patriarch may imprison a christian of his own suggestion, informing if he pleases the Porte of the arrest, but not ~~of~~ the particular motives for it. When any sum of money is demanded of the people of a district, as is the case every year in the interior, the Bishop with the aid of his notables of his church, has the power of apportioning to each one his part to pay. And if for the sake of punishing an individual, for some obnoxious conduct, he wishes to increase his tax, three or four times beyond the just proportion of that individual he has no court of appeal for redress. Thus in Tocat and Amasia very lately various individuals have been persecuted for their religious tendencies.

The laws of most of the trades-corporations are such as to make it necessary for Every member of them to belong to some acknowledged sect. The chiefs of the trades being one for every nation has Great power of molesting an individual who does not please him.

No individual can leave the city for a journey without obtaining a passport of permission from the Patriarch, which paper on being exhibited at the proper Turkish office, ordinarily Entitles the individual so applying, to a passport. The Bishops have the same power in the interior.

The Armenian Church besides being the ~~civil~~ collector of its own tithes with the arm of Turkish Authority is often the collector of the Khardj or poll tax due from the Christians to the Mohammedans.

Coincident with the freedom that individuals in Cities Enjoy where large masses are collected together, Armenians and Greeks in the large Cities of Turkey, also have some of this freedom. They may permit themselves many violations from Ecclesiastical rules and usages without being interfered with by their Ecclesiastical rulers. Thus it is Either not noticed, or if noticed is for various obvious reasons overlooked if an individual never comes to church or is known as an infidel or does not practice the fasts of the Church. But the Bishops of the interior still keep the closest watch over individuals in these very particulars; and to break the fasts a single time, or to absent ones self regularly from communion may and does expose the very few who have the daring to do such things openly to excommunication, imprisonment in the stocks or increased tax.

Still, in the Capital, the Prison of the Patriarch, always has more or less individuals confined in it on his authority: for crimes that either the Turkish government would not touch or for crimes that the patriarch did not sufficiently fear the individuals he was imprisoning to think it worth his while to communicate to the Porte. For, the greatest mass of the people, not being bankers of Pashas, nor having any important relations with influential Turks, if imprisoned by the Patriarch for a real or pretended crime and confined ad libitum, they have no means of redress, but in supplicating the Patriarch himself through some influential Armenian. It is plain that it is very rarely that the rich can be thus treated, because they have powerful friends with the Turkish officers, who might by their interference in their behalf, cause a disagreeable excitement against the Patriarch.

Yet against these persons even as well as against all the rest, the Patriarch has had heretofore for ordinary cases to make a memorandum to the Porte in his own name alone, that "A. B" is a dangerous person, or that he causes difficulty in his nation, or that he cannot be responsible for the person's behavior — and then to desire that the person be sent to the galleys or into exile, and his request would be granted. And when such persons are recalled from exile, the Porte or some other influential person has to request the Patriarch himself to present a petition, asking pardon from the Porte for the indiidual thus condemned.

No Armenian has a right to leave his church for even another legally recognised church, although however desertions now occur, and are not followed with any punishments. Certainly however no individuals can either insulate themselves from another sect - for they are only known to government through their Patriarch who is responsible for them. One could neither be baptized, married or buried but with connection with that church; nor could one travel, pay his taxes, be exempt from military duty or buy estates without being a member of that church, so many are the points in which it touches its civil connections. The Patriarch has only to declare to the world with regard to such individuals, "I now no longer recognise him as an Armenian", and he is at best left afloat among the community, to be treated by whatever individual with vexations and indignity, and he has no channel left him through which to apply for redress. The Armenian Catholics up to the time of their Exile were members of the Armenian Church in every outward matter; and they were able to obtain the privelege of separating from the Armenian church and appearing as Catholics, because from the earliest times there had always been a most powerful nucleus of Raya Catholics in every part of the Empire except at the Capital. But it was still in accordance with those prerogatives acknowledged by the Porte as belonging to the Patriarch, that during 150 years they were in all ways persecuting the rising sect of Armeno-Catholics.

And it is only in the legal exercise of their power that so called Protestants have been put into Prison in the Capital or sent into Exile; and that Vartabeds, priests and laymen are continually suffering one or another kind of punishment for civil or Ecclesiastical Crimes.

It should not be omitted that in connection with Ecclesiastical power, there is a power exercised by laymen who are popularly called "the Nation". The nation among the Armenians seems to consist of one, three or five individuals according to the rank of that number of individuals in the nation. Such individuals are those through whom the Patriarch procured his office, or who advanced the money which on his accession to the Patriarchate he was obliged to pay to the Porte. The Patriarch is often only the tool of such individuals. Sometimes these individuals authorize the calling of larger councils of the notables of the nation for specific purposes. Still so far as the civil relations of the mass of Armenians is concerned it makes very little difference whether a few laymen mingle their voices with the councils of the Patriarch or not — the control over the mass is none the less complete or despotic.

Of course all the Christian subjects of the Empire have alike with the Musselman subjects of the Porte, various civil relations with it — as members of trade-corporations, as merchants, and as amenable for all crimes that come under the cognizance of any Turkish officer; all conveyances of real estate and other must be done through Turkish Deed and Probate offices. But it is for their personal and their general conduct that the Patriarchs and Bishops are responsible.

The exhibition, which we have above made of the prerogatives of the Ecclesiastical rulers contains a sufficient answer to the question proposed in your letter "to what extent the Armenians are a civil community". A still greater detail of the ramifications of their power would show that it was a ma ter-peice of *State policy* for the government to subserve itself of the then existing metropolitan episcopal organizations as a means of governing it Christian subjects. At the same time that it makes the Bishops civil rulers over the people, it subjects those same Bishops to a close dependance on the Porte. The concessions of honors and wealth made to the Bishops creates in them men interested to please the Porte, and to make the people contented with their lot, and to extenuate it in their minds by various arguments. It is owing doubtless to this their dependence on the government and their independence of the people - that the clergy maintain so readily the existing state of things - easily adopt the proposed measures of the Government for the subjection of the people - and oppose any new and 51 Extraordinary movement on the people's part, especially when they signify their desire for any new rights.

The hope of the enlightened men of this Country and especially of Evangelical men in reference to a better state of things for the future, are grounded at present on three things from which by the blessing of God important and desirable changes may result. *The first* is the hope, that there will be eventually such a developement and fulfilment of the principles of the Great Turkish Bill of Rights of 1839 (which is not yet abandoned) as will nearly secure to all equal rights and justice.

The second, that the late declaration of the Sultan, on occasion of the negociations with regard to the punishment of renegades, that there should be no persecution for religious opinions during his reign, will be found applicable to the conditions of râya Christians in connection with their Patriarchs.

The third, the hope that some of the Protestant powers of Europe have come to the point, that they will not allow freedom of inquiry in religious matters to be checked by the arm of physical force.

We might add also, that the increasing influence of public opinion is restraining more and more every day the Patriarchs from violent aggressions on the rights of individuals.

How far the Armenian
Church is connected with
the State.

From the Constantinople
Brethren.

Rd. Augt 1846.

ABC: 16.5 v. 4 (4)

Scheme of the Proportions in a
Fount of Arabic Type, 1852

THE HOUGHTON LIBRARY

Scheme
of the
Proportions in a fount
of
Arabic Type

H. Hallock, 1852.

Notes.

On No I, the column with a * have a line of vowels underneath.

do †&‡ to be set over –(249) accent mould.

No. II. * the same.

" IV. * to join the upper union of c (323) above $\underset{\cdot\cdot}{-}$(151) No. V * do do

" VI. * do do

do † to join the lower union of c(323) with a line of vowel spaces beneath.

" VII * to join the upper union of c(323) above $\underset{\cdot\cdot}{-}$(151)

VIII. do do

" IX *** with one line of vowels beneath.

" X * do do

do †‡ with two lines of vowels above.

" XII. 4:5* 4·5* stand for 4 $\frac{5}{16}$ ths

" XIII do do

" XV (cont.) First * $\frac{2}{12}$ lines long to be placed between the fractions and occupy the space of one line.

" do second * breadth of –(249)

Notes.

II A No XIV how far Herned on the right.

B+ Breadth of body 1,1.

Notes.

F stands for full body. — K kerned. — B breadth of body. — Dk double kerned. — Kr kerned on the right. — Krl kerned on the right & left. G grooved. — Gl grooved on the left. — Gr grooved on the right. — Wl without ligature. — Wlk without ligature & kerned. — Glk grooved on the left & kerned.

The short perpendicular marks at the top and bottom of the pages, are for a guide in ruling lines between the columns of figures.

The small letter s stands for substitute, the letters by which it is set being originally cast to be used in the place of those above or below them. The "substitutes" are no longer used.

The types with half-reversed numbers 12^{D} &c were added after the list was numbered.

The numerals with a comma before them stand for 4ths e.g. 1,1 is for $1\frac{1}{4}$,2 for $\frac{1}{2}$; ,3 $\frac{3}{4}$ths

The "common" mould is the plain large mould — The grooved is for casting the letters grooved B. The English (size) is the eight & a half line mould; and the Accent mould the $3\frac{1}{2}$ line do.

No. I. Common Mould. Groov. M. ~~Patent~~ English Mould.

		F	K	B	Dk	B	Kr	B	Krl	B	K	B	F	K	B	K	B	B	B	1,1
~~ا~~	~~1~~	{ 2500 + space	~~1700~~	1.1 ✗	Supplies											200a	1,1 ✗			
ا	2		1000	1,1 ✗							50a	1,1 ✗				100b	1,1 ✗			✗ 40c
~~ا~~	~~3~~		~~260~~	6 ✗										80a	5					
ب	4	{ 200 70	25a	5 ✗	Supplies															
ب	5	Sup.					20	5,2 ✗										10a	7 ✗	
ﺑ	6	10		✗									5a	✗						
ت	7	150	50a	5 ✗																
ﺗ	8						30	5,2 ✗										15a 7 ✗		
ﺛ	9	20 ✗											10a ✗							
ث	10	15	10a	5 ✗																
ﺛ	11						10	5,2 ✗												
ﺟ	12	{ 150 40 ✗	Sup.										15a ✗							
ج	13						50 25 ✗	5	10a	3,2 ✗										
ج	14	15	5a	4																
ﺣ	15 ✗					✗	40	5	15a	3,2 ✗										
ح	16	20 ✗	10a	4 ✗																
ﺧ	17						20	5	10a	3,2 ✗										
خ	18	10 ✗	5a ✗	4																
د	19	{ 350 170 ✗	60a ✗	2.1	Sup.															
ذ	20	} 30 ✗	10a ✗	2,1	Sup.													20b 7 ✗		
ر	21		370 ✗	2,2	120a ✗	1,2														
ر	22		60 ✗	4,2	20 ✗	3.2														
ز	23		70 ✗	2,2	25 ✗	1,2													40b 7 ✗	
ز	24		60 ✗	4,2	10a	3,2 ✗														
ط	25	20 ✗	10a	4,2 ✗																
ظ	26	15 ✗	5a	4,2 ✗																
ع	27						35	4 ✗	15a	2,2 ✗										
غ	28						20 ✗	4	10a	2,2 ✗										
ف	29	{ 200 40 ✗	15a	5 ✗	Sup.													✗ 10b 7		
ق	30	35 ✗	15a ✗	3															‖10b 7 ✗	
ك	31	45 ✗	15a	3 ✗																
ل	32	{ 300 120 ✗	40a	3 ✗	Supp															
				5								6,1			5		5*	7†	8,2‡	

[illegible] [illegible] beneath

To be over.

No. I. *Common Mould.* *Groov. M.* ~~*Recent*~~ English *Mould.*

		F	K	B	Dk	B	Kr	B	Krl	B	K	B	F	K	B	K	B	B	B 1,1
ا	~~1~~		~~1700~~ 2500 + preface	1.1	Supplies											200a	1,1		
ـا	2		1000	1,1							50a	1,1				100b	1,1		40c
	~~3~~		~~260~~	6										80a	5				
ب	4	200 70	25a	5	Supplies														
ـب	5	Sup.					20	5,2											70 10a 7
بـ	6	10											5a						
ت	7	150	50a	5															
ـت	8						30	5,2										15a 7	
تـ	9	20											10a						
ث	10	15	10a	5															
ـث	11						10	5,2											
ثـ	12	150 40	Sup.										15a						
ج	13						50 25	5	10a	3,2									
جـ	14	15	5a	4															
ح	15						40	5	15a	3,2									
حـ	16	20	10a	4															
خ	17						20	5	10a	3,2									
خـ	18	10	5a	4															
د	19	350 170	60a	2.1	Sup.														
ذ	20	30	10a	2,1	Sup.													20b 7	
ر	21		370	2,2	120a	1,2													
ـر	22		60	4,2	20	3.2													
ز	23		70	2,2	25	1,2													40b 7
ـز	24		60	4,2	10a	3,2													
ط	25	20	10a	4,2															
ظ	26	15	5a	4,2															
ع	27						35	4	15a	2,2									
غ	28						20	4	10a	2,2									
ف	29	200 40	15a	5	Sup.													10b 7	
ق	30	35	15a	3															‖10b 7
ك	31	45	15a	3															
ل	32	300 ‖20	40a	3	Supp														
				5								6,1			5		5*	7†	8,2‡

[illegible] underneath

To be set over

	No. II.	Common Mould								Grooved.			~~Accent.~~ Eng. Mld
		F	K	B	Dk	B	Kl	B	F	F	K	B	B
لا	33		~~270~~	~~3,2~~							90a	2,1	
لله	34	140									50a	4	
م	35	~~80~~											
ـم	36		30	4,2	10a	3,2							10b 7
ن	37	450	130a	3									40b 7
(	38		200	6,1									
غ	39 X	~~15~~	—	—	—					5a			
ه	40	~~120~~							~~30a~~				
ه	41	~~190~~							~~40a~~				
و	42		~~960~~	~~2,3~~	~~320a~~	~~1~~,3							
و	43		~~420~~	3,1	~~140~~a	2,1							
ي	44	120	40a	3,2									
ى	45	40	15a	3,2									
ـيـ	46						50	7,2					
ء	47 X	~~25~~	—	—	—								
				5					6,1		5		9,2

47 a 50

	No. III.	Common Mould.										Grooved.			
		F	B	F	B	F	B	F	B	F	B	F	B	F	F
\\	48	~~600~~	3,2									200a	3,2		
:	49	~~400~~	1	30a	1	25b	1	10c	1	15d	1				
:	50					15	1	10a	1	10b	1				
:	51					15	1	10a	1	10b	1				
:	52	~~100~~	1	30a	1	15b	1	10c	1	10d	1				
:	53	~~10~~	1	30a	1										
:	54					40		10a		15b					
:	55					40		10a		20b					
:	56	~~40~~		30a											
:	57	~~90~~	1	30a	1										
ءٕ	58	~~30~~		15a		10		5				10b		5c	5d
ءٕ	59	~~10~~		15a		10b		5c				5d		5e	5f
ۿ	60	20										10a			
		5		6,1		7,2		8,3		10		5		6,1	7,2

No. IV.	Common Mould.										Grooved.					English	
	F	B	F	B	F	B	F	B	F	B	F	F	F	Gl	Gl	B	
61	15										5a						
62	130	1	30a	1	20b	1	10c	1	10d	1							
63	120	1	15a	1	10b	1	5c	1	5d	1							
64	110	1	40a	1	15b	1	10c	1	10d	1						10e	1
65					90		10a		15b								
66	30		10a														
67	35	1	10a	1													
68	15	1	10a	1													
69	20		15a		10b		5c				10d	5e	5f				
70	15										5a						
71	40	1	15a	1	10b	1	5c	1	10d	1							
72	~~15~~		5a	1	5b	1	5c	1	5d	1							
73					15		5a		10b								
74	15		10a														
75	15	1	10a	1													
76	25		10a		5b						10c	5d.5c					
77	10										10a						
78	140		20a		10b		5c		10d								
79	20		10a		10b		5c		10d								
80					10		5a		10b								
81			30		20a												
82	90		15a											30b	5c		
83	170		30a		20b		10c		10d								
84			35														
85	80		15a											30b	5c		
86	140		20a		15b		[illegible]		10d							10e	4,2
87			15														
88	75		10a											25b	5c		
89	200		20a		15b		[illegible]		[illegible]					60e	10f		
90	140		60a		30b		15c		15d								
91	80		15a		10b		5c		10d					25e	10f		
92	80		50a		20b		10c		10d							10c	2,2
	5		6,1		7,2		8,1		10		5	6 1	7 2	5	6.1	*	

	No.	*V.*				*Common Mould*												*Grooved.*						*English.*	
		F	*B*	*Kr*	*B*	*F*	*B*	*Kr*	*B*	*F*	*B*	*Kr*	*B*	*F*	*B*	*F*	*B*	*F*	*Gl*	*Gl*	*Gl*	*Gl*	*Gl*		*B*
ص	93	120				10a				15b				5c		10d			40e	10f					
ص	94	70				30a				30b				10c		10d									
ض	95	50				10a				10b				5c		10d			20e	10f					
ض	96	70				30a				20b				10c		10d									
ط	97	90																							
ط	98					15																			
ط	99									15				15a											
ظ	100	30																							
ظ	101					15																			
ظ	102									10				10a											
ع	103	280				40a				20b				10c		15d									
ع	104	260				40a				15b									90c	15d	5e				
غ	105	50				15a				15b				5c		10d									
غ	106	30				10a				10b									15c	5d	5e			50f	3,3
ف	107	430				40a				30b				10c		10d									
ف	108	30				220a				20b				10c		15d								40e	1
ف	109	300				30a				15b				5c		10d									
ق	110	15				15a				15b				10c		10d									
ک	111			420	3																				
ک	112							50	2,2																
ک	113											25	2												
ل	114	890	1																						
ل	115					330	1																		
ل	116									80	1			s20a	1									40b	1
ل	116													20	1										
ل	117															15	1								
ل	118									280				s30a							90b	s20c			
ل	118													30a								20b			
ل	119															20						15a			
ل	120	200																70a							
		5				6,1				7,2				8,3		10		5	5	6,1	7,2	8,3	10	*	

No. VI.	Common Mould.										Grooved.					English.		Accent.	
	F	B	F	B	F	B	F	B	F	B	F	F	F	F	F	F	B	Kr	B
121			25									10a							
122					60		s25a						20b	s10c					
12[illegible]							25a							10b					
123									15						5a				
124	50										15a								
125	860		35a		20b		10c		10d							10e	2,1		
126	80		20a		40b		10c		15d										
127	350	1	40a	1	15b	1	10c		10d	1						15e	1		
128	~~50~~	1	50a	1	15b	1	5c		10d	1						10e	1		
129					35		10a		10b										
130	40		25a																
131	~~90~~	1	15a	1															
132	~~25~~		15a		10b		10c				10d	5e	5f						
133	15																		
134	300		15a		10b		5c		5d							15e	2,3		
135	15		90a		15b		10c		10d										
136	480	1	30a	1	20b	1	10c	1	10d	1									
137	100	1	15a		10b	1	5c	1	10d	1									
138					15	1	5a		10b	1									
139					s15	1	10a		15b	1									
140	~~100~~	~~1~~	40a	1	20b	1	10c	1	10d	1									
141	15	1	20a	1															
142					70		10a		10b										
143					s70		10a		15b										
144	50		20a																
145	50	1	70a	1															
146	30	1	35a	1															
147	40		15a		10b						15c	5d	5e						
148	15		10a		15b		10c				5d	5e	5f						
149	15																		
150	10																		
151																		120	6
	5		6,1		7,2		8,3		10		5	6,1	7,2	8,3	10	*		†	

No. VII.	*Common Mould.*								*Grooved.*					*English*	
	F	*Wl*	*F*	*Wl*	*F*	*Wl*	*F*	*F*	*F*	*F*	*F*	*F*	*F*	*F*	*B*
152	330	60a	20b		10c			5d	110c	15f	10g		5h		
153					10			10a			5b		5c		
154								10a					5b		
155	30		10a						10b	5c					
156					20	10a	10b	10c			15d	5e	5f		
157					s20	s10a	10b	10c			s15d	5e	5f		
158	20		10a						10b	5c					
159	50	15a							15b						
160	10	10a	10b	5c	5d				5e	5f	5g				
161	10	10a	10b	5c					5d	5e	5f				
162	240								80a						
163	220	45a	30b		15c			15d	70e	10f	5g		5h		
164	80		10a		10b			5c	25d	5e			5f		
165	20		10a						10b	5c					
166					50	15a	10b	15c			20d	5e	5f	25g	2,1
167	40		15a						15b	5c					
168	30	10a							10b						
169	20	10a	120b	30c	5d				10e	40f	10g				
170	60	15a	10b		10c			5d	20e	5f	5g		5h		
171	10		5a						5b	5c					
172					10	5a	5b	5c			5d	5e	5f		
173	15		10a						5b	5c					
174	25	10a							10b						
175	15	10a	10b	5c	5d				5e	5f					
176	160		10a		5b				50c	10d	5e				
177	20		15a		10b				10c	5d	5e				
178	290		20a		10b				90c	10d	5e				
179	150		15a		10b				50c	10d	5e				
180	290	25a	30b		60c			15d	100e	10f	20g		5h		
181	180	40a	60b		30c		10d	10e	30f	15g	10h	5i	5k		
182	90	20a	20b	10c	15d			10e	30f	10g	5h		5i		
183	80	25a	20b	10c	10d		10e	10f	20g	10h	5i	5k	5l		
	5		6,1		7,2		8,3	10	5	6 1	7,2	8,3	10	*	

	No. VIII.	Common Mould								Grooved.					English.													
		F	Wl	F	Wl	F	Wl	F	F	F	F	F	F	F	F	B	F	B	F	B	F	B	F	B	F	B	Wl	B
·	184														360	1,1	40a	1,1	40b	1,1	20c	1,1	20d	1,1				
·	185					60		20a	20b										20c	1,1	10d	1,1	10e	1,1				
-	186	60		20a						20b	10c																	
-	187	120								40a																		
·	188	20		100a		5b									10c	1,1	30d	1,1										
ص	189	130		25a		20b			10c	45d	10e	10f		5g														
ص	190	100		20a		30b		10c	10d	20e	10f	10g	5h	5i														
ض	191	90	20a	20b	10c	20d	10e		10f	30g	10h	10i		5k														
ض	192	70	20a	25b	10c	20d	10e	10f	10g	15h	10i	10k	5l	5m														
ط	193	130							10a	45b																		
ط	194			20							10a																	
ط	194					10						5a																
ظ	195	100	20a							35b																		
ظ	196			30	10a						10b																	
ظ	196					15	10a					5b																
ـعـ	197	440		60a		20b		10c	10d	150e	20f	10g	5h	5i														
ـع	198	25	10a	10b						10c	5d																	
ـغـ	199	110	20a	25b	10c	15d	5e	10f	10g	40h	10i	5k	5l	5m														
ـغ	200	10	5a	10b						5c	5d																	
غـ	201	320	40a	40b	10c	30d	5e	10f	10g	110h	15i	10k	5l	5m														
غـ	202	370	40a	30b	10c	15d	5e	10f	10g	120h	10i	5k	5l	5m														
ک	203	320								110a																		
ک	204	25								10a																		
ک	204			30							10a																	
ک	205					15						5a														10b	3		
ك	206	40								15a																		
ك	207	30								10a																		
ل	208	470	130a							160b																		
ل	208			50	30a						15b																	
ل	209					40	10a	10b				15c	5d														50e	1,1
ل	209							10					5a															
ل	210								15					10a														
ل	211	110	110a																									
		5		6,1		7,2		8,3	10	5	6,1	7,2	8,3	10	5		6,1		7.2		8,3		10					

	No. IX.	Common Mould.								Grooved.					English							
		F	Wl	F	Wl	F	Wl	F	F	F	F	F	F	F	Wl	B	F	B	F	B	F	B
	212	30	30a							10b					10c	1,1						
	213	40	15a							15b												
	214			20	10a						10b											
	215	60	25a							20b												
	216	30	20a	10b	5c					10d	5e											
	217	20	10a	10b	5c	20d			10e	10f	5g	10h	5i	5k								
	218	50		10a						15b	5c											
	219	70		10a													25b	1,1	5c	1,1		
	220	100															35a	1,1				
	221	150															50a	1,1				
	222	70		10a													25b	1,1	5c	1,1		
	223	430	50a	30b	10c	15d			10e	140f	10g	5h		5i								
	224	35		10a						10b	5c											
	225					20	10a	10b	10c			10d	5e	5f							15	2,1
	226	30		30a						10b	10c											
	227	20	10a							10b												
	228	20	10a	90b	30c	10d				10e	30f	5g										
	229	100		15a		15b			10c	35d	5e	5f		5g								
	230	170		20a						60b	10c											
	231	15	5a	10b	5c	20d	5e	10f	10g	5h	5i	10k	5l	5m								
	232	15	5a	10b	5c					5d	5e											
	233	30		200a						10b	70c											
B	234	not cast [illegible]	50a	30b	10c	10d			10e	150 150f	10g	5h		5i								
	235	120	20a	15b		10c			10d	40e	5f	5g		5h								
	236					10			10a			5b		5c								
	237					10			10a			5b		5c								
	238	70		15a						20b	5c											
	239					50	15a	15b	15c			15d	5e	5f								
	240					s50	s15a	15b	10c			s15d	5e	5f								
	241	35		25a						15b	10c											
	242	200	40a							50b												
	243	30	10a							20b												
		5		6,1		7,1		8,3	10	5	6,1	7,2	8,3	10	5*				6,1*		7,2*	

	No. X.	***Common Mould.***						***Grooved.***					***Accen***		
		F	***Wl***	***F***	***Wl***	***F***	***F***	***F***	***F***	***F***	***F***	***F***	***F***	***Gl***	***F***	***B***
َِ	244	40	15a	60b	20c	10d			15e	20f	5g					
َِ	245	15	10a	10b	5c				5d	5e	5f					
َ	246	300		100a		100b	20c	20d	130e	30f	30g	10h	10i			
ِ	247	150		50a		20b	10c	10d	70e	15f	10g	5h	5i			
ـ	248	150		50a						70b	15c			30d		
ـ	249	150		50a						70b	15c			30d	30e	7
ـ	250	60								80a						
ـ	251	40								50a						
		5		6,1		7,1	8,3	10	5	6	7,2	8,3	10	5	5*	

	No. XI.	***Common Mould.***								***Grooved.***						***English.***									
		F	***K***	***B***	***Wlk***	***B***	***K***	***B***	***F***	***K***	***B***	***Wlk***	***B***	***K***	***B***	***Glk***	***B***	***K***	***B***	***K***	***B***	***K***	***B***	***K***	***B***
ـا	252		1400	2,1	400a	1,1				500b	2,1					200c	2,1	50d	2,1	30e	1,1				
ا	253		~~100~~	~~1,1~~														30a	1,1						
إ	254	80	25a	4,1																					
ـإ	255		50	5,3																					
أ	256	150	50a	4,1																					
ـأ	257		60	5,3																					
ا	258	20	10a	4,1																					
ـا	259		20	5,3																					
ح	260	10							20a													10b	1,3	10c	1,3
ح	261	10							60a													10b	1,3	20c	1,3
خ	262	10							20a													10b	1,3	10c	1.3
ج	263	10							10a													5b	1,3	5c	1,3
ج	264	10							20a													5b	1,3	5c	1,3
خ	265	10							10a													5b	1,3	5c	1,3
د	266	~~500~~			~~200a~~	3				170b	3	75c	2												
د	267	20								10a	2,1														
ذ	268	~~200~~			~~100a~~	3				75b	3	35c	2												
ذ	269	15								10a	2,1														
ر	270		560	3,2	100a	1,2	200b	3,2		230c	2,2			80d	2,2										
ـر	271		110	3,1						50a	2,1														
		5					6,1		7,2	5				6,1		5		5*				5†		6,1‡	

	No. XII.	Common Mould.													Grooved.										
		F	Wl	Wlk	B	F	K	B	Dk	B	Wl	Wlk	B	F	F	Wlk	B	F	K	B	Wlk	B	F	K	B
ر	272						110	2,2	45a	1,2															
ن	273					35								10a				10b					10c		
ں	274					20								10a				10b					10c		
ق	275					~~15~~																			
ں	276					~~10~~																			
ز	277						110	3,2				50a	1,2	25b*					50c	2,2				15d	2,2
ز	278						20	3,1											15a	2,1					
ز	279						15	2,2	10a	1,2															
ق	280					15								10a				5b					5c		
ن	281					10								10a				5b					5c		
ق	282					~~10~~																			
ق	283					~~10~~																			
ں	284					140	50a	2,2																	
ں	285											50	5												
ط	286					25													25a	5,2					
ظ	287					40						15a	4,2						30b	5,2					
ع	288					110													20	3					
غ	289					25						10a	2						10b	3					
ـ	290					30	15a	4,1																	
ـــ	291						30	4																	
ق	292					50						15a	4						40b	4					
ق	293						30	6											20a	6					
ك	294					130	50a	4,1																	
ك	295						60	5,3																	
ك	296					30													10a	9					
ل	297		30			200a										10b	3,1		90c	4,1	70d	3,1			
ل	298			10	5,2		50a	6,2								5b	5,2		30c	6,2	15d	5,2			
لا	299			10	4,3		140a	5,3								10b	3,1		60c	4,1	40d	3,1			
م	300	60				110a								110b	20c			35d					35e		
م	301						40	4,1										15a*							
م	302					30					20a														
ـمـ	303					30						30a	2 1												
				4,5*						5				6,1		4 5*			5					6,1	

No. XIII. Common Mould.

		Common Mould.							Grooved.									
		F	F	B	K	B	Wl	F	K	B	F	K	B	Wlk	B	F	K	B
ـم	304		25					170a			10b					60c		
ن	305		300					200a				200b	4				70c	4
·)	306											80	7,1				30a	7,1
ـة	307		380				80a					120b	2,2	40c	1,3			
ـه	308		300									100a	2,2	20b	1,3			
ﺘ	309		40								15a							
ـ	310		110								35a							
ﺜ	311		45								15a							
ـ	312		20								10a							
و	313				820	3,3						280a	2,3					
ق	314 (155)				220	4,1						80a	3,1					
ي	315		15					140a				5b	2				35c	2
ى	316		15					40a				5b	2				15c	2
·)	317											15	5,1				15a	5,1
ى)	318											20	4				40a	4
ي	319	25	80a		158			260b	20c	2		40d	2				90e	2
ى	320	60	25a		158			100b	30c	2		20d	2				35e	2
·)	321								10	5,1		20a	5,1				20b	5,1
)	322								20	4		30a	4				50b	4
‘	323		120	1,3														
		4*			5			6,1	4*				5				6,1	

No. XV.

		Com	Eng.					Com Eng	Eng					Com			Accent						Accent			
		F	F	B				F	F	B				F			F	F	F				F	F	F	B
✓	١	345	~~150~~	~~250a~~	4,1	✓	٨	352	~~100~~	~~200a~~	4,1		·:·	359	300	١	365	50	100a	300a	2,2	٨	372	50	40a	200b	2,2
	٢	346	~~100~~	~~200a~~	4,1	✓	٩	353	~~100~~	~~200a~~	4,1	✓	✱	360	~~200~~	٢	366	50	40a	200b	2,2	٩	373	50	40a	200b	2,2
	٣	347	~~100~~	~~200a~~	4,1	✓	٠	354	~~100~~	~~200a~~	4,1		-	361	40	٣	367	50	40a	200b	2,2	٠	374	50	40a	200b	2,2
	٤	348	~~100~~	~~200a~~	4,1		)	355	40	60a	1,3		‹	362	50	٤	368	50	40a	200b	2,2	)	375		100		
	٥	349	~~100~~	200a	4,1		(	356	40	60a	1,3	✓	≤	363	[illegible]	٥	369	50	40a	200b	2,2	(	376		100		
	٦	350	~~100~~	~~200a~~	4,1		]	357	30				/	364	100	٦	370	50	40a	200b	2,2	]	377		30		
	٧	351	~~100~~	~~200a~~	4,1		[	358	30							٧	371	50	40a	200b	2,2	[	378		30		
			5	1,2					5	1,2					5			4,2	9	0				4,2	9	0	

	No. XIV.	*Common Mould.*					*English*	*Accent*				
		*B H**	*B H**	*B H**	*B H**	*B H**	*B H**	*B H**	*B† H**	*B H**	*B† H**	*B† H*
›	324				400 1,1 1			700a 1,1 1	270b ,3		30c ,3	
	325			40 1,1 1				40a 1,1 1		20b 1,1 ,3	20c ,2	
	326				50 1,3 1			20a 1,3 1				
	327			30 1,3 1						15a 1,3 1		
-	328	180 1,1 1,1	270a 1,1 1,1		b1200 1,1 1,1		30c 1,1 1	1700d 1,1 1,1	650e 1,1			360f 1,1
	329			40 1,1 1,1				190a 1,1 1,1		100b 1,1 1	20c 1	
=	330	40 1,1 1,1	140a 1,1 1,1		200b 1,1 1,1		20c 1,1 1	300d 1,1 1,1	20e 1,1			
	331			30 1,1 1,1				120a 1,1 1,1	20b 1,1			
'	332		90 1,1 0			210a 1,1 0		20b 1,1 0	900c 0			100d 0
∘	333				50 1,1 1,1			500a 1,1 ,3		250b 1,1 ,1		40c ,1
	334				100 1,1 ,2			200a 1,1 ,3		150b 1,1 ,2		20c 2
	335						100 1,1 ,3	80a 1,1 ,3		100b 1,1 0		
	336							20 1,1 1	50a ,1			
	337 ×							20 1,1 1	280a ,1			
	338 ×									150 1,1 1,1		
	339							20 1,1 1	40a ,1			
	340							30 1,1 1				
	341								500 ,1			
‿	342							150 4 2,1				
.	343							05 1,1			20a	
	344							10 1,1 1,1		20a 1,1 1,1		
		0	1	10,2	11,2	12,2	6	0	,3	1	1,2	1,3

560
570
40
20
180
586

(No. XV Continued)

		English F	*English* B
+	379	300	5
—	380	80	7
×	381	80	7
÷	382	80	7
=	383	100	7
:	384	250	1,1
			1,2

		English F	B	Kr B	F	B
⁊	385			80 4,1		.
∘	386				50	1,1
‚	387	230	1,1		50a	1,1
„	388	150	1,1		50a	1,1
'	389	400*				
			1,2			6,2

	B	B	B	B	B
Com. Mould					
Spaces ~~2000~~	,2 ~~2000~~	1 ~~8000~~	1,2	3	4,2
Eng. Mould					
Spaces 2000	1,2 1500	1,1 1500	2 1000	4	2m & 3m quad
Accent Mould					
Spaces 2000	,2 8000	1,1 3000	2,2 100	3,2 2000	4,1 40*

Mr. Homan Hallock,

Scheme of Proportions
in a Fount of
Arabic Type.

Recd. Feb. 14. 1852

Ackd. Dec. 8/52

✓ Cut #4.

ABC: 16.5 v. 4 (5)

Scheme of the Proportions in a
Fount of Modern Greek Type, 1852

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Scheme of the Proportions in a fount of modern Greek type.

By H. Hallock 1852.

Capitals		Small capitals		Common letters.	
Α	600	Α	1000	α	6000
Β	400	Β	300	α	500 kerned
Γ	400	Γ	300	ἁ	400
Δ	400	Δ	300	ἀ	1200
Ε	600	Ε	800	ά	1000
Ζ	400	Ζ	200	ὰ	1500
Η	500	Η	300	ᾶ	200
Θ	500	Θ	300	ἅ	200
Ι	600	Ι	800	ἄ	300
Κ	600	Κ	600	ἃ	200
Λ	400	Λ	500	ἂ	300
Μ	500	Μ	500	ἇ	200
Ν	500	Ν	1500	ἆ	200
Ξ	400	Ξ	200	ᾳ	300 kerned
Ο	600	Ο	1000	β	800
Π	400	Π	600	ϐ (second form)	
Ρ	400	Ρ	600	γ	1500
Σ	500	Σ	1200	δ	1600
Τ	500	Τ	1000	ε	4000
Υ	500	Υ	400	ἑ	300
Φ	400	Φ	200	ἐ	1500
Χ	400	Χ	200	έ	1200
Ψ	300	Ψ	200	ὲ	600
Ω	500	Ω	300	ε̃ ἐ̃ ἑ̃	never used
Some use ᾼ ῌ ῼ				ἕ	300
				ἔ	500

Modern Greek.

ἓ	200
ἒ	200
ξ	400
η	1500
η	500 kerned
ἡ	400
ἠ	300
ή	500
ὴ	800
ῆ	600
ἥ	200
ἤ	300
ἣ	200
ἢ	300
ἧ	200
ἦ	300
ῃ	500 kerned
ϑ	1500
θ second form	
ι	4000
ἱ	300
ἰ	800
ί	2000
ὶ	1500
ῖ	600
ἵ	300
ἴ	400

ἣ	200
ἢ	200
ἧ	200
ἦ	500
ϊ	200
ΐ	200
ῒ	200
κ	3000
λ	2500
μ	2500
ν	8000
ξ	500
ο	6000
ὁ	500
ὀ	300
ό	1000
ὸ	2000
ο͂ ὁ͂ ὀ͂ never used	
ὅ	600
ὄ	300
ὃ	200
ὂ	200
π	2800
ρ	3500 { ῥ 200 ῤ 200
σ	2800
ς	3500
τ	6000

υ	2000
ὑ	300
ὐ	500
ύ	600
ὺ	500
ῦ	1000
ὕ	300
ὔ	200
ὓ	200
ὒ	200
ὗ	300
ὖ	200
ϋ	200
ΰ	200
ῢ	200
φ	700
χ	800
ψ	300
ω	1200
ω	200 kerned
ὡ	300
ὠ	200
ώ	500
ὼ	300
ῶ	800
ὥ	200
ὤ	200

Modern Greek.

ὣ 200
ὢ 200
ὧ 200
ὦ 200
ῳ 500 kerned
ῂ 500
[illegible] ϐ 500
ϐ 500 kerned
ς 500

\

Accents
῾ 1000
᾿ 1000
´ 1000
` 1000
~ 1000
῞ 1000
῎ 600
῝ 600
῍ 600
῟ 600
῏ 600
¨ 200
΅ 200
῭ 200

Points
· 3000
, 3000
; 1000
- 1000 hyphen
' 1000 apostrophe
! 200
⁂ 300
† 200
‡ 200
§ 200
‖ = 200 parallels
() 300 pairs
[] 300 pairs
- n dash 200
— m 500
—— 2m 200
——— 3m 200
} 2m brace 200
} 3m 200
ʽ 200
{ 200
ʿ 200
☞ 200
¶ 200

Numerals
1. 1000
2, 5000
3, 500
4, 500
5, 500
6, 500
7, 500
8, 500
9, 500
0, 1000
3m quad 1000
2m .. 1500
1m .. 1500
n .. 2000
3m space 8000
4m .. 4000
5m .. 4000
7m .. 2000
hair .. 1000

Plan of Modern Greek type-cases.

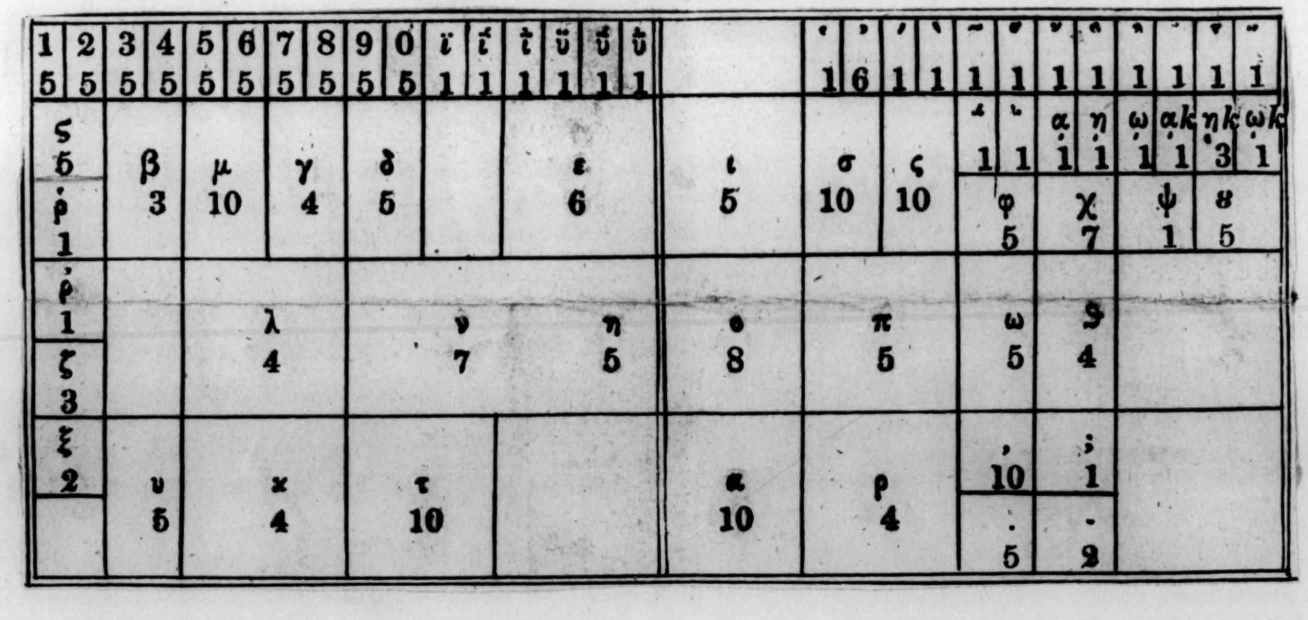
H. Hallock.

1852.

Upper Case.

Η 4	Ξ 4	Φ 4	{ 1	{ 1	| 1	| 1	ὦ 1	ὧ 1	ὢ 1	ὣ 1	ὠ 1	ὡ 1	ώ 2	ὼ 1	ῶ 6	ὤ 1	ὥ 1
Ζ 4	Ν 6	Υ 4	– 1	☞ 1	) 1	] 1	ὖ 1	ὗ 1	ὒ 1	ὓ 1	ὐ 2	ὑ 2	ύ 3	ὺ 2	ῦ 6	ὔ 1	ὕ 1
Ε 6	Μ 6	Τ 6	¶ 1	§ 1	† 1	‡ 1	ὂ 1	ὃ 1			ὀ 2	ὁ 1	ό 8	ὸ 9	ὸ 0	ὄ 2	ὅ 1
Δ 4	Λ 4	Σ 4	‖ 1	* 1	! 1		ἶ 1	ἷ 1	ἲ 1	ἳ 2	ἰ 1	ἱ 5	ί 9	ὶ 6	ῖ 2	ἴ 1	ἵ 1
Γ 4	Κ 6	Ρ 4	Ω 4				ἒ 1	ἓ 1			ἐ 1	ἑ 6	έ 7	ὲ 3	χ̀ 5	ἔ 1	ἕ 2
Β 4	Ι 4	Π 6	Ψ 4				ἦ 1	ἧ 1	ἢ 1	ἣ 1	ἠ 1	ἡ 2	ή 3	ὴ 6	ῆ 4	ἤ 1	ἥ 1
Α 6	Θ 4	Ο 6	Χ 4				ἆ 1	ἇ 1	ἂ 1	ἃ 1	ἀ 1	ἁ 5	ά 8	ὰ 8	ᾶ 2	ἄ 1	ἅ 1

Lower case.



1 5
2 5
3 5
4 5
5 5
6 5
7 5
8 5
9 5
0 5
ϊ 1
ΐ 1
ῒ 1
ϋ 1
ΰ 1
ῢ 1
῾ 1
᾿ 6
´ 1
` 1
῀ 1
῟ 1
῞ 1
῏ 1
῎ 1
῝ 1
῍ 1
῁ 1
῞ 1
῝ 1
ᾳ 1
ῃ 1
ῳ 1
ᾳk 1
ῃk 3
ῳk 1
ϛ 5
ῥ 1
ῤ 1
ζ 3
ξ 2
β 3
μ 10
γ 4
δ 5
ε 6
ι 5
σ 10
ς 10
φ 5
χ 7
ψ 1
ȣ 5
λ 4
ν 7
η 5
ο 8
π 5
ω 5
ϑ 4
υ 5
κ 4
τ 10
α 10
ρ 4
, 10
; 1
. 5
- 2

Note. – The figures under the letters denote the depth to which the boxes should be filled for common use; those marked 10 being full, those marked 5 half full. &c.

Mr. Homan Hallock's
Scheme of Proportions
in a fount of
Modern Greek Type:

Also for Type cases.

Recd. Dec. 30. 1852,

ABC: 16.5 v. 4 (6)

Plan of Armenian Type Cases by
Homan Halleck, 1852

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Plan of Armenian Type-cases.

by H. Hallock 1852.

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Mr. Homan Hallock's
Plan for Armenian
Type Cases.

Recd. Dec. 30, 1852

ABC: 16.5 v. 4 (7)

Schauffler, W. G.
Dwight, H. G. O.
Ms.L.s. to S. L. Pomroy, D. D.
Bebek, 24 October 1854.

THE HOUGHTON LIBRARY

(Copy)

Bebek, Oct. 24, 1854.

Rev. S. L. Pomroy, D.D.
Secy etc. etc. etc.

Very dear Sir,

At our last session for business on Saturday of last week, the undersigned were appointed to address you without delay on the subject of these lines.

We have long contemplated with more than usual concern the return of Mr. Seropian to this country and the difficulties which would result from it; but being unwilling to speak prematurely or to act hastily, the Station never took up the subject. Last week, however, we heard, what is probably a false report, that Mr. Seropian was appointed by the Board as their missionary intended to labor under their patronage, and in connection with the other missionaries of the Board in these parts; and it appears, besides, that his parents and other Armenian friends have the intention of drawing up a petition to the Prudential

Committee requesting them to remove one of the older missionaries stationed at the Capital, into the interior, to make room for their son.

It is entirely needless for us to say to you, that we are fully aware of the religious character and the intellectual qualifications of Mr. S. We not only know him to be a very superior man, but we rejoice greatly in it, and should be delighted with his society and his cooperation, were it not for the reasons we shall immediately enumerate. There is not a particle of personal feeling in what we say, unless it be the deep and sincere regret we feel that we _must_ deprecate the presence of so valuable a fellow-laborer, whom we have known and loved ever since it pleased God to call him, amid much persecution and many self denials, to the knowledge of Christ.

But notwithstanding all this, we must consider the cooperation of Mr. S. with us, as _entirely_ _impracticable_. To take the humbler position of a native Pastor, can, we presume, hardly be proposed to Mr. S. / To labor with him here, as with a regular missionary of the Board, is out of the question. For

(1) The native Pastors' salaries are already as high as we deem not only practicable in an economical sense, but morally safe. To raise them still higher would make them the aristocracy of the Protestant community, would seriously injure the tie of sympathy between them – their poor churches and congregations, and would make the ministerial office the most lucrative employment for a young man to aim at. But let Mr. S. come back as an American missionary with an American salary, and there will be no more reasoning with our brethren. They will claim the same, or nearly the same support, or feel injured, wronged and oppressed. If it has been difficult for them, sometimes, to be reconciled to the difference between them, and the missionaries sent out from the very families and churches of America, born and

bred there: it will be utterly impossible for them to see the propriety of Mr. S's standing above them in influence and income. They will claim the *same support*, and perhaps they will claim *to sit and to vote in our business meetings.*

2) If Mr. S. is appointed a missionary of the Board, he will have a seat in the business meetings of his station, and as Delegate at our Annual Meetings. This will almost entirely cripple our consultations. It will be utterly impossible for us to deliberate in his presence on subjects such as are coming before us almost every session. We cannot expect that either piety or education should destroy our national sympathies, nor ought they to do so. It is on this account, and without any discredit to Mr. S. or to our many excellent Armenian Brethren here, that we say, that until the native Protestant churches can provide for themselves, and guide themselves, we must be permitted to deliberate upon their interests with entire freedom. p.5 | While the churches of America provide for their necessities

to so great an extent, and make us responsible for the administration of their bounties, a mixed body to do that work is entirely out of the question.)

3) We shall hardly be able to retain a decent scholar in the Bebek Seminary. After a year or two of preparation they will make the most desperate efforts, and their brethren here will strain every nerve to assist them by their contributions, so that they may get to America, study there at the expense of the American churches, be naturalized, and appointed full missionaries of the Board, and sent back.

4) After all, when such naturalized Americans come back with their Passports in their pockets, they are no American citizens here. The agreement of the Porte with the foreign Embassies is, that if a subject of the Porte be naturalized abroad, he shall not return, or if he return, be a subject of the Porte again. It is but just a week since Lord Stratford in conversation with Mr. Schauffler,

in reference to another, but parallel case, insisted strongly upon this point adding with an air of subdued humor, Perhaps your Ambassador will be able to manage such a case; the rest of us cannot. Now such foreigners have indeed not been claimed, at least not from the American Embassy, there being but a few cases of the kind all told in their connection. But the fact is, that in proportion as this country is going to be organized and its administration consolidated and rendered regular and efficient (all of which is in prospect); and in proportion as such cases of returning rayahs naturalized abroad increase: in the same proportion the eventuality of their being claimed by the Porte must be expected, and the English Embassy will sustain the Porte to the whole extent of their influence, not to speak of the other powers. The Prudential Committee ought not to lose sight of this consideration. And we would add, in special confidence, that young ladies in America ought to understand it. If they marry a naturalized American formerly subject of the Porte, and return with him to Turkey, they may eventually become Rayah women, and their children subjects of the Porte. There are other considerations which should dissuade persons from such matrimonial connections, but they are foreign to our subject.

Now, all considered, it seems to us, that if the Prudential Committee wish to secure the valuable services of Mr. S. they should appoint to him his field of labor in India, where he might do much good to the Armenians there residing. We should apprehend no bad consequences of such a step, here, but rather, that the influence of it upon the Armenians would be good, and perhaps great too. A member of their community, laboring in India for the good of their nation, and in correspondence with them here would be doing them more good, perhaps, than ten of that number living in their midst. The reasons which should satisfy Mr. S. that India rather than Turkey was his place, are (1) the fact, that his relation here, both to his own brethren in the native ministry, and to the missionaries of the Board, will be an exceedingly delicate, if not an impracticable one, and that (2) in India, or in fact anywhere else, he and his wife will be Americans and can be claimed by no one, while here they can never be safe, and can never have a fair right to the position which they assume. The Prudential Committee might perhaps insist especially upon the latter point as being the least delicate to press. But if the alternative should arise of Mr. S. either coming out to Turkey as your missionary, or staying in America altogether, we should most positively urge the latter, for we are entirely unprepared to receive any native born missionary into our deliberations.

We have been thus particular, because we wished to have the Prudential Committee at once, and fully - and once for all too - understand the case as it stands here. If circumstances should hereafter be changed in this respect, we should rejoice sincerely, for we would ourselves greatly prefer to stand on a perfect equality with our native ministerial brethren whom we love and respect in the Lord, and for their works sake.

In connection with this case was brought up that of Mr. Marcussohn whose application the Prudential Committee has declined, it seems on the ground that he is a foreigner. As there is but one member of the Jewish department residing here, the station did not feel called upon to say anything to the Prudential Committee in reference to this somewhat analogous case, except this, viz. that none of the reasons urged by us against Mr. S's return as a missionary of the Board, exists in Mr. M's case. He was an Austrian subject, and is now an American citizen and can and will be protected as such in Turkey, and in fact anywhere, except in Austria. His case is like that of Mr. Schauffler in every practical point. Nor can his laboring here as a missionary of the Board give umbrage to any body, any more than Mr. Schauffler's. Nor will his presence in our business sessions incommode us, or affect our freedom of speech, whether it concerns Jews or Gentiles. And consequently, if he were appointed and sent out to Turkey, and Mr. S. to India the reasons for the difference of their destinations must appear plain. Or again, if Mr S. declines going to India and insists upon going to Turkey, there would be a plain and intelligible ground for declining his services although Mr. M's offer be accepted. Mr. M. stands on the same ground, not with Mr. S. but with Mr. Schauffler. The rest on the case of Mr. M. we leave to the Jewish missionaries to say, if they feel called upon to make any suggestions to the Board.

After so long a letter, you will doubtless be willing that we should close briefly with best wishes for the divine blessing upon your labors, and kindest regards to the gentlemen at the Missionary House.

(Signed.) W. G. Schauffler }
H. G. O. Dwight" } Committee.

A.

Complete Statement
concerning Appt. of
Mr Seropyan as a
missionary
Why natives sh'd not be app'd miss'ies.
Oct. 24. 1854.

ABC: 16.5 v. 4 (8)

Schauffler, W. G.
Dwight, H. G. O.
Ms.L.s. to S. L. Pomroy, D. D.
Constantinople, 7 December 1854.

THE HOUGHTON LIBRARY

(Copy)

(Private)

Constantinople, Dec. 7. 1854.

Rev. S. L. Pomroy, D. D.
etc. etc. etc.

Dear Sir,

The undersigned addressed you very lately, in behalf of the Station, on the difficult question of Mr. Seropian's appointment as regular missionary of the Board, to this field. We are once more appointed to address you on the same subject, in consequence of information received from America, since our previous letter was forwarded.

We are informed, from a reliable source, that Mr. Seropian has formally offered himself as a missionary of the Board, and that if he is not accepted, there are individuals of property and influence, warm friends and patrons of the Board, and some of them among its corporate members, who will undoubtedly find the means of sending him out here, as an independent missionary.

Now while we still adhere to the principles laid down in the letter above referred to, and regard them as the only sound basis, upon which we can act in regard to native agency in this country, in the present circumstances, we are of the opinion that the case of Mr. Seropian may be made an exceptional one, with perhaps less damage to the missionary cause, than will result from his being sent out here as an independent missionary. If he must come to this field, at any rate, we would say, let him come as a missionary of the American Board. The high character he sustains as a Christian, and a scholar, leads us to hope, that the evils which would certainly flow from adopting as a rule, the appointment of native Armenians, as missionaries in his case, will be very much lessened, and we will even hope entirely avoided. If therefore, the Committee decide to send him out as one of the missionaries of the Board, you may be assured that we shall receive him, with the same respect and kindness, that we would any other missionary brother. There is not a particle of aristocratic feeling among us, on the subject, separating between us and our native brethren in the ministry. But so long as it is the plan and system of the Board, that the native pastors, who receive (in great measure) their support from the Board should be placed under our direction, as to salary, location &c. very much as we ourselves are placed under the direction of the Prudential Committee, we should feel as much embarrassed in admitting them to a free participation in our discussions and decisions, as the Committee would be in admitting us.

We are instructed to say, in regard to Mr. Seropian, that if the Committee decide to give him an appointment to the Armenian field, in Turkey, we think, decidedly, that he should not be located in the Capital. We should prefer to have his particular field assigned to him by you and not by us, and let it be in one of the most promising portions of the interior. The particular place, may be a subject of future correspondence between us, if you like, as there is no necessity, that we are aware of, that it should be decided now. Mr. Seropian and Mr. James H. Dwight were classmates at Yale, and they appear to be strongly attached to each other, and it has occurred to us that possibly it may be the will of providence that they should be located together, somewhere in the interior of this land, as missionaries of the Board.

In behalf of the Constantinople Station
We remain, Most truly yours,
(Signed.) W. G. Schauffler, } Com.
H. G. O. Dwight }

B

ABC: 16.5 v. 4 (9)

Dwight, H. G. O.
Ms. L. s. to R. Anderson, D. D.
Constantinople, 1 October 1855.

THE HOUGHTON LIBRARY

—Copy—

Constantinople Oct. 1, 1855.

Rev. R. Anderson, D.D.

My dear Sir;

I have thought several times during the last few months that it must be that we are soon to witness a great enlargement of the work of the Lord in this land, for Satan is unusually busy, stirring up strife, and instigating the enemy to increased efforts at opposition. Our difficulties with the native brethren are not yet settled, and although we see some encouraging signs, yet, at times, things look very dark indeed. There seems to be a wide spread disaffection here at the Capital, and it is springing up at various points in the interior, and we know not whereunto it will grow.

Mr. Hamlin and myself on the part of the mission, are having meetings with Pastors Hohannes and Simon, to endeavor to arrange some satisfactory plan of coöperation, and hitherto these meetings have been conducted in a good spirit, and we are on the point of constituting a mixed Committee, before which, various questions relating to the welfare of these Churches, and the missionary work in Turkey shall be discussed, and such things settled as come within the province of such a committee. I foresee, however that when we come to the matter of fact of organization, when the limits and boundaries of such a body must be defined, new difficulties will arise.

From all that I can see, the whole question turns upon money. I do not mean by this that the views of our native brethren are mercenary. I see not the slightest evidence of any such thing. These good pastors, for example, I have no doubt, are honestly seeking the best good of the churches here, though in my opinion they are deluding themselves with expectations which can never be realized, and injury rather than benefit would result, if they could.

They would have a general augmentation of the allowance of money made by the Board in aid of churches and schools, and to such a degree, as to put the pastors and teachers above want.

According to their view, the work languishes, because we do not put things on a better footing in this respect, and the brethren are everywhere discouraged.

I do not design to enter upon this subject now, but only wish to show you where the real difficulty lies. Whether considering the increased dearness of everything, we are not called upon to make some advance towards their views in this particular, is becoming, in my mind, a serious question; but that we have got upon the right track in throwing upon the native churches, and not upon the Board, the responsibility of supporting their own pastors and schools, I am more and more convinced.

What we need, and what the pastors and churches all need, is an abundant outpouring of the Holy Spirit, which I hope we are soon to receive.

"Stop here."

In the midst of these difficulties with our native brethren, springs up the difficulty with Mr. Van Lennep. We have learned that he has applied directly to you for an increase of salary, and I am now preparing a communication on this subject for the Missionary House with copies of letters and documents, which I hope to send by the next post. Meanwhile, let me say that we have just voted, recommending Mr. and Mrs Winchester and Mr Pettibone to proceed at once to Tocat, (Mr Van Lennep having kindly invited them.) and that we have also invited Mr. Van Lennep to visit Constantinople to have a personal conference with the Committee ad Interim.

May the Lord dispose all our hearts for peace.

Yrs truly

(Signed) H. G. O. Dwight.

F

Dr Dwight

Oct. 1, 1855.

On Co-operation

& the Arm Semy

ABC: 16.5 v. 4 (10)

Clark, W. M.
A.L.s. to his nephew
Diarbekir, 1 April 1856.

THE HOUGHTON LIBRARY

Diarbekir April 1. 1856.

My dear Nephew

I do not now remember when your last letter was written me though I know a very long time has elapsed. The fact is I get behind with all my correspondence and though I feel ashamed I cannot well remedy the difficulty. I should liked exceedingly to have written occasionally for your Soc. of Inquiry giving some interesting facts relating to my field of labor but I have had a constant pressure upon me of active labor. Little time for my friends can I find while I am at home in Diarbekir. I have now run away from them to get a little rest and consequently I improve a moment in scribbling a line to you. It is not only Diarbekir that I have to superintend but there are five outstations besides. We have five different places where there is preaching on the Sabbath. Some of the congregations are quite small however. At Arabkir the last six months we have averaged 150 at times over 200. At Arabkir and all the out stations we have about 300 regularly at our services on the Sabbath. There are some 80 families of enrolled protestants numbering between 4 and 500 individuals and this in a region where only three years ago not an open protestant was found. The work is great and glorious and is making rapid progress. Teachers, helpers and colporteurs I have nearly 20 in my employ and we have about 300 pupils in our schools. The war in this Eastern country has been an obstacle to our work but we are now hoping for peace though we have not yet heard the result of the Paris deliberations.

Many are confidently expecting there will be great and important changes in Turkey on the establishment of peace. but these changes I do not think will be effected as many suppose by the direct interference of England and other European powers but rather by establishing and sustaining the principles of civil and religious liberty in this Empire England I think will not interfere much more than she has in years past and hence the salvation of this great Empire will depend very much upon the introduction and diffusion of a pure christianity. the morals must be purified from their corruption. Removing the briberies and corruptions of government officials is a slow process and I believe it would be most difficult for England even by direct interference to remove this evil, but direct interference will not be the policy of England I am confident. Hence we are shut up to the Gospel after all. England and other European powers may do much in opening to us Turkey as a field of Evangelical effort in behalf of all classes. England may defend protect those who change their religion for Protestantism. England may gradually by her consuls in the different cities of Asia Minor improve the character of public officers but we must not expect too much from England. Though England has done much for Turkey yet I believe America by her missionaries has done more. or rather that God has done more using the missionaries as his humble instruments - And now as religious liberty is in a measure established and we can preach the everlasting Gospel to all, Turks, Armenians, Greeks, Jews, Koords the wild tribes of the mountains, we may hope for great things. Turkey is a glorious field for missionary labor now. I know of no other like it in the world. But we are very thankful to England for her influence in this country. The ambassador of that Government has ever been a noble defender of the rights of the protestants in this empire & a noble friend of the American missionaries. So is it with all the English consuls they are our firm friends and ever aid us to the extent of their ability. And should such a deplorable event take place as a war between England and America there are no Americans I think who would feel it so sensibly as the American missionaries of Western Asia. We do pray most fervently that God would avert such a direful calami

It is a fact we missionaries in Asia Minor think we have some cause to be ashamed of our country. As much as we love our native land there are many things we should feel very unwilling to have known here. For instance the sympathy that has been manifested for Russia by the religious as well as the secular press — then too Frank Pierce's administration what a disgrace to our country his conduct respecting the troubles in Kansas &c &c. We rejoice however in the last news of the election of Banks as Speaker in the House of Representatives. a signal rebuke to his policy showing too that there are some noble spirits at the North who value the blessings of freedom. It is encouraging that the race of doughfaces is becoming extinct. Right will triumph though the contest may be long and severe. But I find I am running am somewhat at length filling up my letter with general matters which may not interest you. How are you prospering at college? when do you graduate? and what do you intend to do then? I remember you thought once you might be a physician and then perhaps you might become a missionary. Have you still the same purpose? I hope you will write me and tell me all about your plans and yourself.

~~I see that~~ Mr Pease has become the president at Burlington. He was my teacher when I commenced Geometry at Montpelier. Where is his brother who was settled at Waterbury Vt.? And where has Mr Smith the former president gone?

I find I must close as I have no more time. I shall return to Arabkir in a few days & probably from there proceed

to Constantinople. Gennie is
now there and I must see her
and make some arrangements
for her for time to come.
What we shall do with her
we cannot now determine
perhaps we may send her to
America before long.

May the Lord make known
to ~~you~~ you your duty and
guide you in the way of
usefulness righteousness & peace

Your aff. Uncle
N. G. Clark

ABC: 16.5 v.4 (11)

Schauffler, W. G.
A.L.s. to Mr. and Mrs. Hutchison
Bebek, 29 December 1860

THE HOUGHTON LIBRARY

Bebek Dec. 29th 1860.

My dear Mr & Mrs Hutchison,

As the year of 1860, is fast hastening to a close, I wish to write you one more letter, ere its last sun shall set.

Thanks to our heavenly Father we are all in health & comfort, while one of the families of our circle mourn the loss of a beloved head. But they are remarkably comforted & blessed. You will have recd my letter giving you some account of Mrs Dwight's death, & probably about this time a letter from this Station, inviting you to return & occupy the place which you had in view at your first coming out. May the Lord guide you in the important decision. If dear Ferreta has the health for it, how we shall rejoice to see you back again.

Mr. Herrick proves himself well qualified for the department into which he has now been put, (from the necessity of the case) and he is fit for almost any post. May we have many more equally fitted to labour in this great & interesting but difficult work: though not any more so than the Armenian was, at first.

I must give you a few incidents, from the lips of our German Colporter, from Odessa, in the employ of the British B. Soc. He is a most pleasant, prayerful man, & has a wonderful talent for selling his Bibles & N. T. to people of all the many nationalities, in this great City

Kiss the dear baby for us all.

Bebek Dec. 29th 1860.

My dear Mr & Mrs Hutchison,

As the year of 1860, is fast hastening to a close, I wish to write you one more letter, ere its last Sun shall set.

Thanks to our heavenly Father we are all in health & comfort, while one of the families of our circle mourn the loss of a beloved head. But they are remarkably comforted & blessed. You will have recd my letter giving you some account of Mrs Dwights death, & probably about this time a letter from this Station, inviting you to return & occupy the place which you had in view at your first coming out. May the Lord guide you in the important decision. If dear Henrietta has the health for it, how we shall rejoice to see you back again.

Br. Herrick proves himself well qualified for the department into which he has now been put, (from the necessity of the case) and he is fit for almost any post. May we have many more equally fitted to labour in this great & interesting but difficult work: though not any more so than the Armenian was, at first.

I must give you a few incidents, from the lips of our German Colporter, from Odessa; in the employ of the Brit. B. Soc. He is a most devout, prayerful man, & has a wonderful talent for selling his Bibles & N. T. to people of all the many nationalities, in this great City.

kiss the dear baby for us all,

The Greeks & Catholics many of them, hate & abuse him, simply because he has so much to do with the word of God.
On the other hand, the Turks always treat him most kindly.
A short time since, some Maltese, at Tophana, (Catholics) pushed him into the water, with all his Books, but a Turk & an Italian, drew him out, & a large number of Turks were sitting in a Coffee shop near, & they beckoned to him to come there, & placing a stool in the centre of their circle, had him sit down, & ordered Coffee for him twice. A few days since, he was passing some Barracks at the hour of eating, & the Soldiers called him to come & sit in the row with them, gave him a spoon, & told him to eat of their mutton & beans.

One day at the Barracks on the way to Hasskeuy he found the T. soldiers so anxious to purchase a N. T. that they collected all the piastres they had from a number of them, hoping to get enough to buy one, but it was too little, so he gave it for less, accounting from his own small pittance for the balance: as soon as the Soldiers were in possession of the book, one immediately began reading aloud, to an attentive group of listeners.

Two weeks ago yesterday, he went near to the Palace of the Sultan, at the hour when his Majesty was to go out to Mosque, & opening his pack of books among the common soldiers, sold two or three, and they immediately began to read aloud.

The Colporter then made his way up where the higher Officers were standing, & they were interested in his books, & some bought. One Officer took a large Bible & began reading aloud, & all crowded near to hear. and he read still louder, when all at once the Trumpet sounded, & the Sultan approached! all jumped to reach their places, the Officer who was reading handed the book to the Colpr & he had a handsomely bound N.T. in red morocco in one hand & the Bible in the other. Immediately the text "Fear God & honour the King," came into his mind, & standing in the row as he did, he cast his cap on the ground & made a profound bow, with the uplifted books in both hands. This naturally attracted the Sultans attention & he turned to an Officer near, & said something. The Colpr was then told, that he must come into the Palace, & bring his books; so they brought him into a large & splendid room, where were seated two Pashas, and they asked if he spoke English, French or Italian. but none of these languages did he speak; well then what could he speak? Russian & German; so they sent for a German Carriage maker, & he was Interpreter. and they asked what books he had in his pack, he said he had only Gods word. well in what languages Turkish, Greek, French English, Italian, Polish, Bulgarian German & Armenian!! They looked at each other with surprize & pleasure, & told him to leave those two books which he had held in his hands, on the Table, that the Sultan desired it, & that he must come in 15 days to get his answer.

The Sultan probably thought that this man had some great petition to present, & his unusual appearance was the cause of his being called into the Palace.

Yesterday was the day for him to go, & he came to us on Thurs. to get the petition which by Mr Schauffler's advice he was now ready to present, seeing that the Lord has thus opened a door for him to ask for something. And what do you think he was to ask? That the Sultan would permit the word of God to be printed in this City, because it can be done better here than any where else in the world.

Now we wait to see what reception this petition will meet with from the Sultan.

For months past, Ambassadors have tried in vain to get permission from the Minister of Internal affairs to print the ~~4~~ four Gospels here.

We *hope* & pray that this may succeed, & that the poor old man may not be frowned upon in his work of selling the word of God, because he has come too near the Sultans Palace, but that this may be the way in which God will open the door for the greater spread of his Holy word.

The Colporter says that when he is worn & weary with the jeers & abuse of so called Christians, it is his comfort to go among the Turks, who *always* receive him kindly.

Some time recently this same Colporter went to our Book-Depot in Stamboul, & found a Turk there, whom he had not met before, but they could not speak together for want of a common language; so the Turk took a Testament in his language & & gave one to the old man in German, & told him to read John 6th 27th — then Luke 4th 43d — and lastly John 1st 16th. The two thus understanding that both had sought Jesus, & had rec'd of His fulness grace for grace" fell into each others arms & kissed each other, and said the old man (as he told me the story two days ago,) can any thing be more delightful in this world, than to find a Turk who can say, I love the Lord Jesus, & have rec'd of His fulness grace for grace!

So you see what things are going on among us, in the most quiet way possible. Scarcely any body knows any thing about it, but the word of God is winning its silent way, & will it not bring forth fruit in due time! Yea God himself has said, "My word shall not return unto me void, but shall prosper in thing whereto I send it."

This same man spends most of his time among the shipping, & especially among those going to Russian ports, & a great many volumes of the N. T. go there every month. (Do not let this be printed)

Some time ago a Catholic Priest in Pera struck the hand of the Colr & threw a N. T.

which he held, into the mud – but of late he appears friendly & so do some other of the Catholics in Pera.

I am sure you will pray more & more, that the day of mercy for this great City may soon come.

Jan. 1st 1861. May the richest blessings rest upon you my dear friends on the opening of this year.

I must now hasten to bring my letter to a close. Please allow my dear friend Mrs Whitney to read this letter, & give her our united best respects & love. I have long wished to write to her, but soon after her sore affliction I shrunk from intruding upon the sacredness of her grief; & now my daily numerous cares & duties, occupy all my time.

Please give very much love to your Parents, sister & brother, & a kind remembrance to all friends who may ask for us, especially Dr & Mrs Bacon & family. I have many stories to tell you but cannot do it now. May the Lord guide & bless you both, & if it be His will bring you to aid in His work in this great City.

Yours in the strongest of bonds,

M. R. Schauffler.

Bebek. Jany 1. 1861.

My dear friends

Mamma has given you some

stories, very good & very true, above.
There is no result as yet apparent
of the visit of our old Colporteur
at the Sultan's palace. That we shall
print the Word of God here & in Turkish
ere long, I have no doubt; but what
instrumentality the Lord will employ
to bring it about, we do not know,
nor do we know "the times & the seasons".

The motion of calling for you, to
take your original place, was made
by Br. Herrick, seconded by me, & passed
unanimously, without a question, or
a doubt. It was done after a long
& thorough discussion on the Turkish
work. May the Lord direct the
result!

The last year has been a hard &
trying year with us, in our work.
A feebler constitution than mine would
have succumbed, & indeed, so would

I have done without the sustaining grace of God. But the clouds are passing.

There has been mischief brewing at the Sublime Port, & persecution against Turkish converts contemplating. But it seems they see that it is a delicate matter to manage, & that the evil will probably only made worse. Fanaticism is also stirring now & then. Thus today Mr Amameendis coming from Constantinople today says, that some fanatics spoke of killing him, & that his brother (a Mohammedan still) was much afraid. But the leaven keeps working on in the masses, & no human nor infernal power can do more than drive the nail deeper into the wall. But our native brethren, & we all, need the prayers of God's people. Tell them so wherever you go. My love to your parents, & all by name. The Lord bless America this year, — & Turkey! Yours truly

W. G. Schauffler

ABC: 16.5 v. 4 (12)

Farewell Address to Lord Viscount Stratford de Redcliffe, Constantinople, 12 October 1858.

THE HOUGHTON LIBRARY

FAREWELL ADDRESS;

PRESENTED BY THE AMERICAN MISSIONARIES, AT CONSTANTINOPLE

TO

THE LORD VISCOUNT STRATFORD DE REDCLIFFE:

WITH THE REPLY OF HIS EXCELLENCY.

TO THE SECRETARY OF THE TURKISH MISSIONS AID-SOCIETY.

BEBEK, CONSTANTINOPLE,
Oct. 19, 1858.

DEAR SIR—I enclose to you copies of our Address. The interview with Lord Redcliffe took place on the 7th of October. The order of signatures is according to our respective Missionary ages; the dates, of our joining the work. Brother Goodell, senior Missionary, read it at the presentation, and the reference at the close of His Lordship's reply is to him. The Brethren voted to send it to you, for publication. I am also to say, that when we speak of England joining hands in giving the Gospel to Turkey, we not only refer to Lord Redcliffe's invaluable influence in favour of freedom of conscience, but also to the important and timely aid of the Turkish Missions Aid-Society; and we regretted afterwards not having made that point plainer. I am to request you to supply this lack. These papers will be published in America. The good work is going on steadily; but a directly aggressive work among the Mohammedans, in the way of printed controversy and regular Church Services for Turks, seems simply impossible.

Yours, most truly, W. G. SCHAUFFLER,
Missionary.

Rev. G. R. Birch, Secretary of the T. M. A. Society.

THE ADDRESS OF THE MISSIONARIES

TO THE RIGHT HON. VISCOUNT STRATFORD DE REDCLIFFE.

MY LORD—The American Missionaries engaged in their Christian labours at this capital feel it to be a duty and a privilege to address a few words to your Lordship before your return to England.

The welfare of the Turkish empire has been for many years the object of your Lordship's persevering endeavours. If the result has not as yet answered the just expectations so extensively cherished, it is, notwithstanding, undeniable, that great and valuable changes have rewarded your efforts; and it is devoutly to be hoped that the wisely-directed influence of England may still continue to afford that friendly assistance of which this empire stands in obvious need. But the problem of Turkey seems to be too great for one human life to solve; and if, therefore, this should prove a parting word to your Lordship, we cannot but express the hope that the inestimable benefit of your councils and your influence may still be secured to the cause of humanity in this empire, wherever your Lordship's residence may be.

We feel that the present point of time is peculiarly appropriate for a review of what Divine Providence has been pleased to effect through your Lordship's instrumentality on behalf of truth and justice in this land. The wisdom of that policy that you have ever recommended to the Sultan and his Government, and by which you have secured their lasting personal confidence, needs no testimony from us. We may safely leave it to other minds and pens to do it justice. With grateful feelings, we turn to what is more directly connected with our own work, the propagation of pure Christianity in this benighted country. And we love to consider your Lordship's influence as one of the important providential means by which God has been pleased to carry out his work, aside from direct Missionary instrumentalities. The suppression of the Janizzary Militia, in 1826; the abolition, by firman, at a subsequent period, of torture as a means of extorting confession; the Sultan's promise to your Lordship, personally, in 1844, that proselytes to Islamism should be allowed to return to their former religion without forfeiture of life; the permission which was given two years later by the Porte to erect the first Protestant Church in Jerusalem; the recognition, also by firman, of Protestantism as one of the established religions of the country, and entitled to all their privileges; the introduction of sounder principles of procedure in Courts of Justice; the prohibition of the African slave-trade as previously allowed to Mohammedan subjects; the happy results of the late war relative to religious freedom completed by the late Imperial Charter, proclaiming unrestricted liberty of conscience, and a variety of improvements accompanying these prominent stages of progress, are all so many providential interpositions in favour of truth and right. But with all these measures of reform your Lordship has been connected, directly or indirectly, either as their originater or as their efficient promoter. Indeed we can truly say that your influence has been strongly felt in connection with every improvement, while it has ever been tempered by a wise moderation, and a constant appreciation, of the magnitude of the evils to be overcome. But especially has this influence been invaluable, as all the Protestant world knows and acknowledges, in the defence of those who loved and sought Bible truth, and whose right to follow that Divine guide your Lordship has perseveringly and effectually maintained. Their recognition as a Christian denomination in Turkey has raised for your name a monument more lasting than those of granite and of marble. In the maintenance of this most precious right of humanity, we believe you have been guided wisely by Him whose cause you have thus served. For while your Lordship's efforts were always crowned with sufficient success to encourage the oppressed for conscience sake in looking forward with hope, no inducement was ever offered to those who, under the pretext of religious motives, might have sought to secure temporal advantage, or to rid themselves of their allegiance to their Sovereign. The great object in view was nobly accomplished, and the great danger attending it was successfully avoided. Whatever conflicts may still await those in this country who may choose the Word of God for their sole religious guide, we cannot hesitate in designating your Lordship's mission to Turkey as one of the providential instrumentalities appointed to introduce and to establish light and truth, judgment and justice, in this great empire. And the future of this empire cannot but affect, in widening circles of influence, the state of European and even of American society in time to come; the more so, as the different families of the human race are now being united more closely, and their interests identified as quick as thought.

It can hardly be doubted that the everlasting Gospel of Jesus Christ, to which England and America pre-eminently owe their greatness, will have a mighty influence in the solution of the complicated problem of this country. England and America have joined hands in offering this blessing to Turkey; and to your Lordship, Providence has thus far committed the honourable office of guaranteeing to its professors the peaceful enjoyment of their civil rights.

When your Lordship shall leave this country, our grateful remembrance will follow you and your highly-respected partner, Lady Stratford de Redcliffe. We shall remember with lively interest that Lady Stratford's sympathy with our Missionary work first procured for us her acquaintance. Lady Stratford leaves to Constantinople the legacy of an invaluable Young Ladies' Institution, by which English female education of a higher order was first introduced into this empire. The sufferers of the Scutari and Kululi Hospitals during the war will remember her kind visits and her truly touching and praiseworthy efforts for their good—efforts which are the more deserving of publicity the less they sought it. Those natives who were persecuted for conscience sake had always her most tender sympathies. All who were favoured with her acquaintance can bear witness to her rare qualifications for the distinguished position she occupied. The poor neglected children of the outcast Israelites of Kertch, will remember Miss Canning's benign smiles, and her personal efforts to teach and to train them for true happiness; and every member of your family will leave a void after your Lordship's departure from this city.

The American Missionaries have felt it their grateful duty thus to give utterance once more to the high appreciation they will ever cherish of what your Lordship has done for the cause of humanity and truth in this land. If circumstances should call for it, they would be happy to bear testimony in the hearing of all England, and especially in the presence of the great and good Sovereign you have so worthily represented at the Sublime Porte. May the choicest blessings rest upon the Queen of England and her house, and upon the millions of her empire; upon your Lordship, and your whole respected family, your future days, and your latter end! May that end be peace, and your eternity eternal rest!

We remain, with distinguished respect and abiding gratitude,
Your Lordship's most obedient and humble servants,

(Signed)
W. Goodell, D.D.
H. G. O. Dwight, D.D.
W. G. Schauffler, D.D.
E. Riggs, D.D.
B. Schneider, D.D.
C. Hamlin, D.D.
J. Peabody.
E. E. Bliss.
William Clark.
Isaac G. Bliss.
J. T. Pettibone.
H. W. Barnum.
Geo. Washburn.
O. W. Winchester.

Constantinople, Oct. 12, 1858.

LORD STRATFORD DE REDCLIFFE'S REPLY.

Constantinople, October 12, 1858.

Rev. Sirs, and Gentlemen,—Among the testimonies of approving kindness which I have recently received from those with whom my functions in this country have long brought me into frequent and intimate relations, there is none more gratifying than the address which you did me the honour of placing in my hands a few hours ago. The cordial expressions by which you have identified my course of conduct with the progress of your labours in a great and good cause, may well awaken some feelings of gratification, and even pride in my heart. At the same time, I fervently join with you in tracing our mutual endeavours to that higher and surer Source, whence all wise councils and all corresponding results originally proceed. But while I accept with pleasure your kind recognition of my services here, it is only just that I should bear witness to your constancy in seeking to afford to all classes of the population of this vast empire, means and opportunities for approaching more nearly the pure fountains of our common faith. I have noted with deep interest the discretion which, almost without an exception, has invariably tempered your zeal, the happy consequences which in many important respects have attended your exertions, and the still happier prospects which, though slowly, are nevertheless perceptibly opening for your encouragement in a most difficult and, at times, most hazardous field of duty. I would not on my side conceal, that while acting as an instrument for good under the authority of a truly religious Sovereign, and the guidance of an ever-merciful Providence, I have merged all partial considerations suggested by difference of country or of Church discipline in the paramount object of furthering the general progress of Protestantism, and for promoting its ultimate success. Whatever be the degree of personal merit attaching to this policy, I owe it principally to the conviction that I should thereby shew more fitly a due sense of the Sultan's judicious liberality towards that which forms our common ground of exertion, and in some degree contribute to the preservation and increase of kindly feelings between our respective nations for their mutual aid and lasting advantage.

In closing my long official connection with Turkey, I naturally bear in mind those advances towards a better state of things with which my name is so flatteringly connected in your address. I look back to the efforts which accompanied them with a livelier feeling of gratitude, because I consider them no less salutary for this empire, and essential to its very existence, than beneficial to humanity, and consonant with the true interests of Europe. I regret, as you appear to do, that a scheme of improvement so deeply needed and generally approved, has been hitherto so imperfectly carried out. But the sentiment, however well founded, is not unattended with consolation. In all ages, in all countries, the practical application of sound principles in the various departments of social order has been gradual, and at best subject to occasional interruptions; yet experience teaches that its progress, as a whole, is not the less certain on that account; and I need not remind you, that to Him who sustains and directs that progress, even "a thousand years are but as a watch in the night." Here, as in other parts of the civilized world, the great moral powers of truth and necessity are in active operation. Whatever has been already done, and it is not little, whether practically or on paper—whether from within or from without—is the natural effect, under Providence, of convictions engendered by them, and may be reasonably viewed as the forerunner of what remains to be done, which also is not little, for the completion of so gigantic an enterprise.

I cannot take leave of you, gentlemen, without my warmest thanks for the cordial terms with which, in addressing me, you have distinguished my family, and, above all, the nearest object of my affections.

In common with me, they entertain a grateful sense of your kind partiality towards them, and also of your meritorious exertions in the Ottoman Empire. Lady Stratford, in particular, desires that I should convey to you the expression of these sentiments. You have justly appreciated her character in ascribing to any thing but love of display those acts of goodness and useful sympathy on her part, which come so opportunely into notice on the present occasion.

Be assured, wherever we may be in future, our best wishes will remain with you, collectively and individually.

The destinies of this Empire, as you well know, are so closely interwoven with the interests of Europe, and indeed of mankind at large, that no one whose duties, like mine, have been mixed up with them for many years, can, even at a distance, cease to watch their development with anxious and friendly attention. But you need not be told that no degree of vigilance or sympathy on the part of an individual can avail to secure success, or to avoid danger, without the concurrent exertions of those whose welfare and honour are more immediately concerned.

If any thing external to your address could enhance the pleasure I have derived from it, it would be that I received it in your presence, and, no doubt, by your appointment, from the hands of a long-esteemed and much respected friend.

I beg you will continue to believe me your faithful and obliged servant,

(Signed) . . . STRATFORD DE REDCLIFFE.

The *Times* contains a lengthened report of a speech made by Lord Stratford de Redcliffe on laying the foundation stone of the Smyrna terminus of the Smyrna and Aidin railway, the first railway in Turkey, on the 30th ult. In the course of the address he said, Europe had more than ever a deep interest in the regeneration of Turkey. Western civilization is knocking hard at the gates of the Levant, and if it be not allowed to win its way into regions where it has hitherto been admitted so partially, it is but too capable of forcing the passage, and asserting its pretensions, with little regard for any thing but their satisfaction. The ambition of one power and the fear of another may easily give point and direction to this prevailing tendency; and in times of change and enterprise, any incidental circumstance may serve, far sooner than we expect, to bring on, not, indeed, the peaceable solution of what is emphatically styled the "Eastern Question," but that fierce struggle of partition which our ablest statesmen have long endeavoured to avert. A prelude to dangers so pregnant with evil is to be found in the despondency and disparagement which of late have too often characterized the language of diplomacy and of the press, in speculating on the prospects of Turkey. It cannot be denied, that, by reason of successive errors and calamities, Turkey is feeble and embarrassed. But no one, at the same time, can dispute the richness of its resources. Time alone, with all appliances of mind and body, can convert a great conception into a system of fact, or give coherence and stability to an empire disordered in all its parts, and hitherto saved by foreign alliances from the dissolution which threatens it. What Turkey stands most in need of is a vigorous, determined will in high quarters, to awaken the dormant energies of its population, and to carry out, by means of capable agents, the reforms which have been proclaimed with so much appearance of good faith. The Sultan's authority is paramont: a real responsibility weighing on his Ministers would go far to give it effect. At all events, it is due to the honour and welfare of Europe, that promises solemnly promulgated, and recorded in formal treaties, should not remain a dead letter; that the treasure and blood expended in her name for the vindication of Turkish rights, should not be an idle sacrifice; and that the declared admission of Turkey into the great European family should be felt by the Ottoman Government as a reality in its obligations as well as in its benefits. To England, more than any other Power, it is of vital importance that the strength of Turkey should not so decline, as to warrant those evil forebodings which tend inevitably to the adoption of a despairing and encroaching policy in the Levant. It is manifestly our business to deprecate such perverse or interested calculations, and to encourage those fertilizing enterprises which, like your railway, may help to infuse new vigour into the veins and sinews of Turkey. I shall not lightly abandon the hopes which I continue to cherish in favour of this interesting empire. Let the Sultan's enlightened and comprehensive charter of reform be carried into effect in a right spirit, and sustained with due perseverance. Turkey needs, and Europe would demand, no more. Meanwhile, the policy which it has been my endeavour to uphold, possesses at least the merit of being right in its direction, and beneficial in its progress. It is based on the twofold interest of Europe and Turkey. It has already diminished in no slight degree those corrupt and cruel abuses which were injurious alike to the Sultan's Government, and to his subjects of all classes. It promises, even if it should fail in reaching its final aim, to diminish still more those evils which no other proposed course of policy is at all likely to remove. In resigning the Embassy at Constantinople, it was not my intention to retire definitively from all participation in public affairs. While life and health are vouchsafed to me, I shall not be unprepared to sacrifice, on suitable occasions, private ease to public duty.

HALF-YEARLY CASH ACCOUNT
OF
THE NATIVE-CHRISTIAN AGENCY,
SUPPORTED BY
The Turkish Missions Aid-Society.
(UNDER THE SUPERVISION OF THE AMERICAN MISSIONARIES.)

The Turkish Missions Aid-Society in account with the Treasurer of the North Armenian Mission, Constantinople.

	£	s.		£	s.
1858. To Balance of Account, Jan. 1, 1858	530	0	1858. To Mr. — Parsons, Baghchejuk field	10	0
„ Expenses at Bebek Seminary	40	0	„ Erzroom field Colportage	50	0
„ Salary of Mr. Williams, Turkish Preacher,	52	0	„ Native Helpers and Colporteurs, Constantinople Station	122	0
„ Expenses of ("Ferah") Mr. Freeman, Malta College	30	0	„ Ditto, Trebizond Station	18	0
„ Expenses of Colporteur, Marsovan	7	0	„ Colporteur at Yeni Iher	6	0
„ „ Ditto, Biledjuk	16	0	„ Balance due from Turkish Missions, July 1	245	0
„ „ Ditto, Demirdesh	8	0			
„ „ Ditto, Broosa and Vicinity,	26	0		£1287	0
„ Sent to South Armenian Mission	100	0			
„ Mr. Van Lennep, for Colportage (Tocat)	27	0			

Cr.

		£	s.
MAY.	By Remittance, per H. and Co., 1000*l.*, less 1 per-cent.	990	0
JULY.	„ „ 300*l.*, „	297	0
		£1287	0

J. F. PETTIBONE,
Treasurer North Armenian Missions.

Constantinople, July 21, 1858.

Post-office Orders to be made payable (to Rev. GEORGE BIRCH, Secretary, Turkish Missions Aid-Society, 7, Adam Street, W. C.,) at the Charing-Cross Office.

W. M. Watts, Crown Court, Temple Bar.]

ABC: 16.5 v. 4 (13-17)

Goodell, William
A.L.s. to Daniel Temple
13. 4 November 1823
14. 27 December 1823
15. 23 February 1824
16. 24 February 1824
17. 16 March 1824

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Divine Providence Nov. 4. 1823.

My dear brother & sister Temple,

That was a moment of tenderness & sorrow, when you gave us the parting hand, & left us with strangers, to go to a strange land, not knowing the things, that might befal us there - Our hearts almost fainted within us; but we remembered the years of the right hand of the Most High, & were comforted - Though we are now separated, I trust we are serving the same Master, & are engaged in the same glorious cause - And, if it be the will of Providence, I trust we may again be united in labor & suffering for Jesus' sake; but, if not, let us toil & die distant from each other, sure I am, that the glorious morning of the resurrection will bring us together, & we hope, to part no more forever ——

We have been exceedingly anxious to hear of your welfare, & to know if "it is well with the child" - Every time we have been able to pray for ourselves, we have remembered you - We hope, God will be gracious to the lad, & bless him for your sakes, but especially for his own name's sake - Do not fail to write us of your circumstances, & of every thing we want to know —— The circumstances, in which we left Capt. Atchison's family, have often affected our hearts, & sent us to the throne of grace - May all grace abound towards our friends in Malta, whether they be in trouble or in joy!

Of our voyage you will learn something from our journal, should it be sent by way of Malta - The birth for the ladies was found so full of bugs, fleas, & what not, that it was abandoned before 10 o'clock the first night - Mrs. Goodell has since occupied the single birth; Mr & Mrs. Bird, the sofa & chairs tied together; & I the boxes, trunks, & benches - The first Sabbath was the saddest we ever before saw - The wind was violen't & contrary - the Sea tempestuous - & we all exceedingly distressed with sea-sickness. We fell down amidst the dirt & fleas - unable to do any thing for ourselves - refuge failed us - & no one seemed to care for our souls - The cook did not know where to look for our provisions, & we were too sick to look after them ourselves - & thus hunger was added to our distresses - O what would I not have given for a little tea, or a little coffee! -

Poor Toney was far worse than ourselves - The sailors said, they believed he was more dead than alive - I have no doubt, he would have given his trunk, & all it contained, to be on dry land again ——— On Monday we were a little better, but found ourselves driven back within 30 miles of Malta - Monday night we had a distinct view of Valletta.

Since that time the weather has been generally very pleasant, but our progress is slow - our health is very good - & we are within 200 miles of Cyprus —

Almost every day we have had long, & sometimes vehement conversations with those, who sail with us - I have read the Italian Testament almost through with Signor Tagliaferro - Whether any desirable fruits will attend our labors, a future day will determine - In the morning we must sow our seed, & in the evening withhold not our hand ——

The Capt, Director, & Signor Tagliaferro speak Italian very well - It is their native tongue - We have of course availed ourselves of the advantages we enjoy, & have learnt to speak much better, than when we left Malta.

Nov. 12. We arrived in the harbor ~~of~~ of Larnica, the principal seaport town of Cyprus, on the 10th instant - We have been on shore several times - seen the English Consul, who is a Greek; made a visit of ceremony to the Turkish Governor, distribute Tracts - conversed with various persons; looked round the country a little, &c. I wish we had brought several boxes of Tracts for Larnica instead of one; we wanted French, Italian, & German as well as Greek - To have young men run after us in the street, begging for Tracts, & we unable to furnish them - was truly painful to the soul —

The Dairyman's Daughter in Italian has so many mistakes, as greatly to mortify us - One gentleman pointed out to us more or less mistakes on almost every page - in orthography, punctuation, &c. - By all means correct them before you print another edition - By the way, I do not think you feel sufficiently the importance of printing Tracts in Italian - several young men, supercargoes, from Trieste, ~~now~~ in this port, are very anxious for them - I presume, they would gladly take thousands to Trieste, Venice, & Genoa, where they frequently go - but we have none for them - If you have a good opportunity, send more to this island - directed to Signor Vondiziani, the English Consul, and enclose, in the bundle to him, a small one of Italian Tracts, directed to ~~Madam Beati~~, Antonio Palma, at the Locanda of Madam Beatia —

Bairout. Nov. 22.

We arrived safely on the 16 ins - are now in the house of the Eng. Consul, who treats us as if we were his own brothers - Mr. King was at Der el Kamar, expecting us though he had heard nothing of our intention of coming - Mr. Fisk was gone to Jerusalem with Mr. Jowett - As it is too late in the season to go by water to Jaffa, & too tempestuous weather & too few accommodations to go by land, - the ladies will remain here for the present, & one or both of us go with Mr. King to Jerusalem - This place will probably never be abandoned - It is considered by Mr. Fisk the most important station for a Mission next after Jerusalem - The Tracts I mentioned above, - send here instead of Cyprus - We can send frequently to Cyprus - Keep us well furnished with them - Italian & Greek - Mr Lewis is gone to Damascus with Mr. Wolff - Mr. King is a perfect Turk - The ladies came on shore without veils - Mr. Bird shaved himself - As for myself, I have never suffered my beard to grow at all - We as yet have seen no cause to regret coming; on the contrary every reason to be grateful, that the kind hand of our Father has led us here - Pray for us, as we do for you - With affectionate regards to our dear Christian friends, who may enquire for us, I remain with many tender recollections your brother Goodell —

Dec. 10. Our journals we shall send by another opportunity—

Rev. Daniel Temple.
Malta—

Rev. W. Goodell. Nov. 4.
Recd Jan. 22. 1824.

Bairout Dec. 27. 1823.

My dear brother Temple,

Your letters together with the Miss. Herald arrived safely within a month, I think, after they left Malta, as our former letters will testify. The Boston Recorder did not come - I suppose you had not read it - When you next make up a parcel, put in one or two of Henry Martyn, I have given mine away as a present & we have now no copy amongst us - Other things, belonging to me, send also - Mr. Homes mentions, that his little children had made up a parcel, probably for the Sabbath School - Those of course you will ~~kept~~ keep at Malta, as you will need them for premiums, though I should like very well a copy of the most interesting of them - I notice, that I have, among my books, an Italian Grammar, which belongs to you - I brought it by mistake - & will return it by Mr. Jowett - Mr. J. arrived the 22nd inst.; is in our own family, & will probably remain with us, till he finds an opportunity of going to Malta or Alexandria — We feel thankful, that a kind Providence has brought us here - Mr. B. or myself will soon go with Mr. King to Jerusalem - leaving our families here - Tell Mrs. Temple, that we all like the bread of this country better than that of Malta - the honey also is better - milk in abundance - Mr. King has been to us as a Janissary, Interpreter, Dragoman, & brother — In case of danger here, we shall probably either endeavor to escape with the Eng. Consul, or like Lot of old flee to the mountains, which are inhabited by Christians principally - In 4 or 5 hours from this, it is said, one may be safe from the Turks —— But our principal dependance must be on God -

"He is our help, & our shield" — Our journal, which we shall send by Mr. Jowett, we should prefer should remain in quarantine with Mr. Jowett's papers, unless there is an opportunity of sending to America - In that case, by all means, let them be smoked out, & forwarded - However, in any case do as you please - A little smoke is nothing but smoke - I am not afraid of smoke -

We sympathize deeply with Capt. Atchison - but we trust that he will so improve his affliction, that he will have occasion to bless God forever for it - And may the little ones live to be blessings - great blessings! We often think of you & of all our dear friends at Malta *affectionately*, & remember you in our prayers - We hope the little congregation, to which you & Mr. Wilson minister, is constantly blessed with the influence of the Holy Spirit - Our affectionate salutations to Mr. & Mrs. Wilson & little Mary & all enquirers - Tell Daniel (the younger) that his Uncle wishes much to see him - & play boopeep with him - Little William is very fat, & looks as serious as a deacon - And indeed he cries enough to make any child fat ———

Mr. Homes says, that his little children wrote me, but perhaps he mistook - it might not have been sent, or it might have been for you - All letters & papers for Mr. Fisk, or King, or indeed any of us, had better be forwarded here -

Dec. 29. It is pretty much decided, that I go to Jerusalem - we shall probably leave this week - To leave my dear A. behind, is the greatest trial of my life - May the separation be sanctified! ——— And that after all our separations & sorrows here below, we may meet in heaven, - prays your

brother - Goodell

Mrs. Goodell joins me in tender regards to yourself & Mrs. Temple -

Toney is a good boy - appears contented - is Mrs. Bird's boy to attend the

Vabe - Mr. King was disappointed, that we did not bring money for him - We cannot draw here but at great disadvantage, except when we meet with an Eng. Capt. - Signor Saffidferro proposed to let us have 1.000 or 15.00 dolls. in gold, but, when we came to the case - hand, he refused to have it examined at the proper office, & we dared not take it - We shall be drawing upon you from time to time - Upon the whole, as Mr. B. ardently desires to go to Jerusalem, it is concluded, that he go without delay - & I remain with the families - So I had my cry for nothing ——— I have just ascertained, that there are Italian Tracts in the large box, which gives me joy - I shall send some to Cyprus - Forward a parcel to me every now & then -

We wish you to send us by the earliest safe opportunity 2 chests of tea - one of Green - the other of Black - each chest containing from 20 to 40 pounds - send it to us to the care of Consul Abbott - We wish to make a present of part of it to the Consul for his kindness - Keep an accurate account of what you pay for us, your time, &c. & send it with your account to the Board to be there charged against us - We shall, I fear, be continually plaguing you - but it is part of our business to trouble one another -

Mr. Bird has put on his Oriental dress, & looks like an Archbishop - Mr. Jowett appears very well in his - I am as ever a plain Englishman - If you dare tell Miss Pearson, that we wish, she was with us, instructing the Arab women, who call upon us very frequently, you may tell her so -

Jan 2. 1824 Mr. Bird & Mr. King left us this morning - Mr. Bird left Clark's travels with you, & wishes you to forward them - We often speak of your kindness in helping us away from Malta, & sometimes regret, that we left you so naked & bare - Tell us all about your Sabbath School - Do not be discouraged by Mr. Evarts' letter from sending the two Rallis - My love to Mrs Temple, & tell her, that she may use "skip", "tip", & all the old saxon words - I have complained of you to Mr. Jowett, who has kindly promised to take the matter up on his return to Malta -

Jan 23. Your letters of Dec. 26. 1823 & pamphlets came safely the 19th ins. & completely deluged us with news - We have hardly yet recovered from the shock - Many many thanks for your promptness - send us the Nos. of the Religious Intelligencer, which contain the controversy between Mr. Ev. & Dr. Rice -

I have had a good opportunity of drawing money through Mr. Abbott, which I have embraced, & have given him, by virtue of James Bell & Co.'s letter of credit, drafts on Messrs. Harris & Co. at Alexandria to the amount of $878.$\frac{86}{100}$ – Will you have the goodness to arrange it without delay with Messrs Bell & Co.; & thank them in my name for their letter of credit. It exactly answers the purpose, for which it was intended – I think the division of the money may be as follows; $200 – to each of the following viz Fisk, King, & Bird – and $278.$\frac{86}{100}$ to myself —— of which I will notify Mr. Hill –

Send us also 4 doz. of Phosphoric Matches i.e. 4 doz. boxes – charge it to Mr. Bird & myself ——

Rev W. Goodell Dec 13,
Rec March 22, 1824

Dutch quills $1

Rev. Daniel Temple,
Malta.

Fav. by Rev. W. Jowett.

Jan. 26. This letter filled up as you see it, with ideas on various topics, I recommend to your kind notice – & subscribe myself your brother

Goodell.

Beyrout Feb. 23. 1824

My dear brother,

Mr. Jowett left the harbor on the 9th ins., by whom we forwarded many letters & journals- On the 20th ins. we received an express from Jerusalem, informing us, that Messrs Fisk & Bird had been called before the Cadi, then sent before the Governor, then ordered to a place of confinement in the Catholic Convent- But, not being admitted in the convent, they were kept in the Governor's house about 24 hours- As no evil was found in them, they were dismissed- But their books were still under lock & key, & many of their papers seized had not been returned- They are told, however, that the business is settled, & that they shall receive every thing back again -- The whole was by the instigation of the Catholics, who, it is said, bribed the Governor- The complaint was, that they sold books, which were neither Jewish, Mussulman, nor Christian, & which *nobody wanted* —

We entertain no great fears respecting them- The Eng. Consul at Jaffa has written to the Governor, & Mr. Abbott will write to the Pasha of Damascus- The Lord reigneth, let the earth rejoice- - -

If there is no other opportunity of sending on our etters & journals, forward them to Gibraltar care of American sul whose name is Bernard Henry Esq- - -

We are in health, & desire love to you all

your brother
Goodell

A Roman Catholic priest from Philadelphia left us on Sat. for Jerusalem- He sailed from New York to Marseills last Nov —

7.T.4.10.

Frwd by yr. obt. P.L.

three sheets

Rev. Daniel Temple,
Malta –

Care of P. Lee Esq.
Alexandria

Rev W. Goodell Feb. 23.
Rec. April 20. 1824 –

A.

Beyrout Feb. 24. 1824

My dear brother Temple,

— Yesterday the packages, which were forwarded to you from New Haven & New York by way of Gibraltar, together with Miss Pearson's letter..... arrived safely —. This, I think, is the third time you have made remittances to us of this nature — We thank you again & again & again for your punctuality — Do not fail to send the boxes of pamphlets &c. which these letters speak of — P. Lee Esq. will gladly take charge of any thing you send to him & can forward it here almost any week — On account of the tempestuous weather, while Mr. Jowett was with us, there was hardly any intercourse — Now it is otherwise — There are constant arrivals & departures — generally between this & Alexandria —

We have heard of the death of Sir Thom. Maitland —

— Last evening, between the hours of eight & nine, a shock of an earthquake was perceived here — Yesterday I gave you a very brief account of the troubles of our brethren at Jerusalem, & will leave it to them to tell their own story —

By the "Providenza" I wrote to you, Capt. Peterson, a friend in America — By Mr. Jowett, we all wrote abundantly — to most of our friends in Malta &c — If there is no American vessel in port, forward our letters & journals to the care of Bernard Henry Esq. Am. Con. at Gibraltar — Write him a line — We have just received a letter from him, begging us to make use of him as often as we please — We are constantly laying a great tax upon you, but I see not but you must bear it patiently for the present — Tell us all the news - your press - Greek boys - Sabbath School - preaching - &c. &c —

Kind regards to Mr. Wilson & family - May the angel of the covenant ever be with you —

By the way, a gentleman & lady from New Haven, two of our dear friends, who are ready to pluck out their own eyes, & give them to the poor Missionaries, think of coming out to Malta, on purpose to see you - Do receive them with open arms & open hearts - The name of the gentleman is Durand, who gave us our medicine box & all it contained - The name of the lady is Bradley, who is to be married to him - They wrote to us, while we were at Malta, & sent us publications - And now they write, that they have collected much for us in the box, which accompanies the letters to Malta —

Tony is a good boy - bids fair to be made a Cardinal, for he can almost read two words partly by rote & partly by sight - He recites his long ~~letters~~ lessons every day to Mrs. Goodell —

All of us desire much love to you, Mrs. Temple, Daniel, & all friends - We are all in very good spirits; I do not know how we should feel, if we were thrust into the prison, & our feet made fast in the stocks — Remember us affectionately to Mr. & Mrs. Aynard —

Your brother

Goodell —

Rev. D. Temple —

Rev. Daniel Temple,
Malta.

Care J. P. Lee Esq.
Alexandria

Rev W. Goodell Feb 24

Beyrout March 16. 1824

My dear brother,

I have given Mr. Bensamnon a line of introduction to you - He is a Jew - but does not conform to their rules - is rather a free thinker.... He bought an Italian ~~testament~~ Bible of us, & has read some of our Tracts.. Perhaps he will go from Malta to some place, where you may wish to send Tracts - He was in the house of Mr. Abbott in this place, as Mr Jowett may inform you - All you need to do by way of bestowing attentions may simply be to ask him, how he does, & how we all do ———

By the Malta papers, I learn that Capt. Chaddock has been with you again, & am daily expecting letters by him — I received the letters from New Haven & New York — Do not fail to send the box of papers &c. which those letters speak of, to the care of P. Lee Esq. Alexandria — Forward our letters, journals, &c. to the care of the ~~Eng~~ Am. Consul at Gibralter - Bernard Henry Esq. He has written to me to make use of him - i.e. in case there is no immediate opportunity for America ——. Treat our friends from New Haven well, if they call upon you ——. Tell Mr. Jowett, we received his kind letter in due season, & were thankful, that he had a prospect of so speedy a return to Malta ———— We enjoy great peace & quietness here, but I assure you, the Catholics are up in arms from Dan to Beersheba — Not a stone will be left unturned ————

The Lord bless you & us ---

your broth.
Goodell

Rev. Dan. Temple ---

P.S. Mr. Abbott says, Mr. Jowett must insert in his publication the affair of Algiers. Every thing, which shows, that Turks cannot insult Englishmen with impunity, increases our security - Humanly speaking, nothing saves our heads but fear of English prowess - not that the Turks care any thing about us, except when they are bribed... But we must learn not to trust in an arm of flesh but in the living God —— Write to us every opportunity. — Much love to Mrs. Temple, & the dear little one — We are all favored with much health & good spirits - We remember you at the throne of grace - and trust we are remembered - The more Missionaries here the better —— Goodell -

Rev W. Goodell March 16
1824 —

Price 3d.

Containing three
letters }

Rev. Daniel Temple,
Malta

Care of P. Lee esq.
Eng. Con. Alexandria }

APR

ABC: 16.5 v. 4 (18-22)

Goodell, William
A.L.s. to Daniel Temple
18. 16 March 1824
19. 23 March 1824
20. 28 April 1824
21. 4 & 5 July 1824
22. 17 July 1824

THE HOUGHTON LIBRARY

Beyrout March 16. 1824

My dear brother,

By some of the letters, which accompany this, perhaps you will be led to think, that we are great danger; but I assure you we feel otherwise - All the English Consuls exert all their influence in our favor; & the name of an English consul has more weight here, than some governments have in other places - The Catholics, ~~would~~ I mean the Latin fathers, would poison us, burn us, drown us, behead us, &c., if they were not afraid of the Turks; and they could easily bribe the Turks to do all this, if the Turks were not afraid of the English - No matter how many Missionaries come, the more the better - No matter by how many different societies they are sent out - the more the better. It adds great weight to our undertaking in the view of this country. - But perhaps God will teach us, that "not by might, nor by Power, but by his Spirit," he will accomplish his purposes — May we be clothed with humility, & be prepared to be brought before kings & governors for Christ's sake! —

March 16. evening - Toney is now our chief indeed our only cook - We get an Arab to bring our things from the market, & Toney cooks, & I assure you, he is molto bravo - He has now taken hold of the Arabic in good earnest, having learnt almost three words in Italian by rote, being drilled into it every day. I presume you would laugh heartily, as we frequently do, to see him stand up before the learned padres of this country, & talk to them with as much confidence, as if he was chief Secretary to government - As he came from Malta, he supposes himself many degrees higher, than any of the priests of this country - He eats & drinks through all Lent & Saint's days - He is faithful, & honest, & neat ~~&~~ very quick — We had a Greek, named Antonio, but he is now gone on a pilgrimage to Jerusalem -

May we all be prepared for that world, where the servant shall be as the master — your brother Goodell —

Apr. T-18

Rec'd 3 April

containing six sheets.

Rev. Daniel Temple,

Malta

Care of P. Lee Esq.
Eng. Con. at Alexandria

Rev W. Goodell March
16, Rec'd May

Beyrout March 23. 1824 --

My dear brother Temple,

On sabbath morning, the 21st inst, just before our morning service at the Consul's, we embraced the hand of our dear brother Cook -- yesterday his things came on shore, & we received the box of books, papers, letters, &c. -- The other box you spoke of, containing clothes I suppose for Mrs. Bird, did not come - Probably it was not sent on board by mistake. Mrs. Bird is very anxious to receive it -- Our letters from New Haven speak of a box of letters, & papers, & publications, which you have not mentioned - I fear you have not received it ---- We thank you again & again for your punctuality in forwarding our letters &c. ~~Those~~ little books for the Sabbath School would have been useful at Malta - I fear you took none of them - We have been so deluged with news, as not to be able to talk much for a day or two - Our firmans have come -- Mr. Cook has paid us two hundred dolls --- I am sorry you have difficulty about money - I think we have enough now for this year ---- rejoice that you have sent other Greeks, & that so deep an interest in their favor is excited ~~at home~~ in America -- Mr. Cook has told us much of the affairs of Malta, & has filled our hearts with gladness by a recital of the wonderful works of God --

Mr. Jowett has probably arrived ere this, & told you how we do --

March 30. Mr. Cook left yesterday for Jerusalem -- I

Tomorrow we all go to Antura to spend a few days, very much again my will, for I fear it will be all lost time, but Mrs. Bird wishes to go to find a girl, & Mr. Lewis is determined with great determination, that we shall go ——

We must buckle on the harness & fight the pope, the world, & the flesh in this country – All the Catholics & infidels from Dan to Beersheba are up in arms against us – Mr. Abbott does nobly – He understands the subject of controversy much better, than I supposed, & exerts all his influence, as a man, a Consul, & a friend of the British & Foreign Bible Society — If any other Missionary comes this way, send some Italian Bibles – I have Testaments but no Bibles – have had several applications from Sea Captains – ~~Upon~~ The execution of the Spelling books & Greek Tracts is spoken highly of by the Consul & others, who have knowledge of the Modern Greek — Being alone, & without an Instructor, I have made but progress in Armenian – I can speak Arabic better than I can Italian – Our house continues to be frequented by Arabs, who come to read – & I frequently call at their houses to read the Scriptures –

Wolf has gone from Aleppo towards Bagdad – I have heard nothing new from Jerusalem – presume of course, that all is well —

Mrs. Goodell & Bird join me in affectionate regards to yourself, Mrs. Temple, & the good little boy, whom I want to see more than tongue can tell – Has the poor little fellow forgotten how to laugh yet? – Does he remember me? – May he be a great comfort to you both! ——— affectionate regards to all enquirers —

Mr. Wilson, I suppose, is gone, so that you must be quite alone ——— Remember us all to Mrs. Wilson
your brother Goodell

Rev. Dr. Temple — Enclosed are letters to my brother at College & to Mr. Allen in New York —

three sheets

Rev. Daniel Temple
Malta_

care of P. Lee Esq.
Eng. Consul at Alex-
andria -

Rev. W. Goodell March
23, Recd May 15, 1824

Beyrout April 28. 1824

My dear brother Temple,

By Mr. Cook, we received your letters together with the packages you forwarded for us - We have also received ~~the~~ your letter of March 8th, giving us directions about drawing money directly through the house of Bell & Co at Malta; and a few days afterwards, we received Mrs. Bird's box, together with Recorders, Heralds, & letters, but no letter either from yourself or Mr. Lee accompanying them — The box from New Haven containing a great deal, that we want to see, I fear you have never received - also a cheese from Hadley for myself, which Mr. Hill, the Treasurer, writes me, was in a tin box, & which he should forward, if the Capt would take charge of it - I think it would be well for you to break open most or all my letters, because they may contain something it is important for you to know - If they are of a private nature, you can easily seal them again without reading them — Mr. Hill also writes, "I send six copies of the Retrospect, which I beg Capt. Pierce will accept from me" - as these did not come to me, I presume you have them at Malta, & I suspect he meant Capt. Pearson —

He also writes, that the books cost as follows: -

20 Flavel on keeping the heart	12.50
20 do — do — Touchstone	10.00
	22.50
50 per cent discount -	11.25
	$11.25

All these books I conclude you have received or will receive ——

Mrs. Porter at Andover, in a letter ~~from~~ to Mrs Bird, requests, that you will write, to use her own words, "One of your apostolic letters to the Society of Enquiry in the Theological Seminary" – I think you will do well to write – So much for news from America by way of Syria – — The Abundance of postage, which you are obliged to pay for us, I hope you will charge to us in full – I know we must trouble you often & much, but I do not see how we can well avoid it – We thank you for forwarding so punctually our letters, pamphlets, &c. You know how crazy I am, when there is any news – I notice in the Herald, that a box has been prepared at Thetford for the Palestine Mission – This box I hope you will open, & take out what you want for your own use – I suspect flannels & socks are the most wanted here of any thing — With this letter I shall send my journal from the time, that Mr. Bird left, you can open & read it, if you please – We are now in daily expectation of seeing the brethren – And, when we send any thing important, as journals or many letters, I will thank you to mention the receipt of them, & when forwarded for America – My letter to the American Consul at Gibraltar you will seal – also all the letters, which come to you from time to time unsealed for your perusal – And when you send any large & important articles for us, better have them consigned to Mr. Lee of Alexandria or Mr. Abbott of this place – I can arrange the money matters without difficulty ————

By the way, tell the parents of the Greek boys, that Mrs. Hill writes, that she will be the mother of the two Galatis, & Mrs. Porter of the two Rallis, & that, if the boys behave well, they will lack no good thing —

We rejoice to hear of your health & prosperity – hope you enjoy daily what the world can neither give nor take away – I would give a good deal to see little Daniel – ~~He~~ He is now beginning to be just the boy for me to play with – If he will come here, his Uncle Goodell will teach him to speak Arabic like a nightingale —

I think little Henry & his Bearer will do well to translate – The daughter of the Consul has read most of the little books, which were sent from Boston, but no one has made her cry half so much as little Henry —

Besides my journal I now send letters, 1 for Mr. Hill Boston, 1 for Clinton in New York, 1 for Auburn in Do, 1 for Gibraltar, 1 for Dr. Kennedy – & 1 for yourself from Mr. Fisk —— If there is no direct opportunity for America, send them the first opportunity to Gibraltar – care of the American Consul —— Mrs. Goodell & Bird join me in love to yourself, Mrs. T. & the babe ——

Yours affectionately

Rev. D. Temple

W. Goodell

May 11. All the letters except the one to Gibraltar I send by way of Smyrna together with my journal – an unexpected opportunity occurring. – All our brethren have now been with us a week, together with Mr. Cook – Mr. Lewis is also now with us – We have some fears, some troubles, & much opposition – In meekness may we instruct those, that oppose themselves! Mr. King thinks & with much reason, that, when the angels fell from heaven, half of them fell upon *Mecca*, & the other half at *Rome* – I am not certain, but Mr. Lewis will be forced out of Antoora by the beast – His Irish blood will yield to nothing, however, but the bayonet —

May 25 – – In the box for Mr. Jowett containing translations, I put in some books for little Daniel – We have received here two notes from Mr. Jowett, but he was in too much haste to give us information of any sort — We have been long expecting a letter from you – Tell us about Dawson's case &c &c. We are all in health & spirits – Fisk, King, & Cook leave soon for Damascus, Aleppo &c. I go to Sidon to study Armenian – We are furnishing for Recorders, Heralds, &c. ___

Praying, that the Lord would be with you, & bless you, I remain your brother

Goodell

Rev. D. Temple

Rev. Daniel Temple.
Malta.

I send one letter for New Haven

Mr Goodell April
28 Rec. Aug. 1824

Sidon July 4. 1824

My dear brother Temple,

Your letter of May 1st came duly to hand a few days since; and, when I tell you it was the first I have received since the one dated March 8th, you will believe it was very acceptable. I presume you have written others, as in this you make no mention of the numerous parcels we sent by Mr. Jowett — All our brethren with Mr. Cook arrived about the first of May, & spent a month with us at Beyroot - We thought of you often; & especially on our days for fasting & prayer, we implored the blessing of God upon yourself, Mrs. Temple, & the dear babe, & upon your labors - We feel, that you are engaged in a great work, & are indeed accomplishing more than all the rest of us; & we think it important, that you should have a brother associated with you, that, in case you should be laid aside, the work may not cease - We rejoice greatly, that Bambas is to be with you, & that the publication is to commence - Do not fail to write to the Board for a helper - ~~to~~ We have written for a printer for you & for ourselves - We hope sometime to print in Armenian - possibly the press may be at Malta, possibly at Smyrna - more probable at Beyroot — I am now at this place, studying Armenian, or rather ~~Armenian~~ Turkish with Armenian characters, with two Armenian ~~[illegible]~~ Bishops -

I read the scriptures every day with them, & have some interesting discussions - To day I have been engaged five hours without intermission, & sweat my clothes through in recollecting Arabic & Turkish words enough to answer their objections & to express my own views, of the cross of Christ, of the virgin, of prayer, of images, of holy places, of the Bible &c. &c. O I wanted the gift of tongues — I have turned the Bible over from beginning to end to point out passages to them — And they begin to call me [illegible] (a satan), I know so much of the Bible — I have tried to tell them of the manner, in which we spend the sabbath in America, of our family prayers, reading the scriptures, preaching, conference meetings, &c — and would give a great deal to tell them fully of our revivals of ~~religy~~ religion — I have been here now three weeks — have had two interviews with the Turkish Governor, which were pleasant & interesting — expect in the course of a fortnight to return to Beyroot to experience a little interruption in my studies — Mr. & Mrs. Bird with Mrs. Goodell are now at Beyroot — The rest are gone down to Damascus to confound the Jews, who dwell there — and I hope the Gentiles also —

Most of our journals & letters we have recently sent by way of Smyrna to America — Tell Mr. Jowett, if he would print the Alfabet, the Lord's prayer, & the ten commandments in Arabic for us, we should be very glad — Strike off 50 or 100 sheets — Mrs. Goodell & Bird have had scholars constantly, since March, & greatly need such a sheet to put into their hands ——— If the Arabic numbers were also on the same sheet, it might be well —

I shall send this unsealed to Beyroot, that Mrs. Goodell may add a few lines — I do not think many days have passed, but I have thought of you with lively interest — God has been gracious to you & to ~~us~~ me — If we could labor together, I should rejoice; but the will of the Lord be done — Very sincere regards to Mrs. Temple & to the child of your prayers — May he become a man, & one after God's own heart! —

Affectionately your brother
Goodell

Rev. D. Temple —

Beyroot July 5, 1824

Dear Brother & Sister Temple,

This letter has fortunately just arrived in season to be put up with some others, which Mr. & Mrs. B. are now closing for M. I have only time to say, that I often think of you, & our other dear friends at Malta, & pray, that you may experience every blessing. Will you give much love to them all, & accept a lo[illegible]re yourselves. My dear companion has bee[illegible] only a little time, but yet it seems a great while, and I am constantly hoping that he may soon return. I am not so[illegible] to stay without a husband, as our sister Bird is, but I cannot help it, so I hope I shall be forgiven. Mrs. T. do write us often, if it is only a line.

Very affectionately Yours
A. L. Goodell

Mr. & Mrs. Temple

Kiss little Daniel many, many times for his aunt & uncle Goodell.

Rev. Daniel Temple,
Malta

W. Goodell July
4, Rec^d Oct 22, 1824

Beyroot, July 17. 1824

My dear brother Temple,

I wrote you from Sidon about three weeks since in answer to yours, which gave us intelligence of the boxes of tea &c. These have since all arrived in good order, together with other letters from yourself, Mrs. Temple, Capt. Pearson, &c - We all feel under great obligations for your prompt attention to our wants - We know you have many interruptions, & many pressing duties, and I hope we shall not make ourselves more burdensome to you, than is necessary —

Mr. Cook arrive this morning from Damascus - He left our brethren there in good health - They were on the point of going to Aleppo. Mr. Cook thinks of returning immediately to England by way of Smyrna. Mr. Lewis will probably follow him within a year - Thus, when our numbers ought to be increased, there is a prospect of their being diminished - May we learn to trust more & more in God, & to say "our expectation is from him" — A large reinforcement has just arrived to oppose our efforts; 24 Spanish friars with sixty thousand Spanish dollars!! "We have no might against this great company, that cometh against us"; but, if the Lord be for us, who can be against us? —

We were much pleased with Mrs. Temple's account of your little Daniel - "God Almighty bless the lad"! And long preserve him to comfort your hearts in life, & to labor in the cause of Christ, when you are no more! — We are also much rejoiced to hear, that Mrs. Temple was able to do so much in benevolent deeds without that fatigue she formerly felt - Through the goodness of our Heavenly Father, we are all comfortable except Mr. & Mrs. Bird's little boy - He is now cut off, most cruelly he thinks, from his former mode of living.

is suffering from his teeth, & looks very much as poor little Daniel did, just before we left —— It continues very healthy here - The Thermometer is generally 80 in the morning; 82 at nine A.M., & 84 at three P.M. And constantly a good fresh air — I have never felt less fear & greater encouragement in regard to our mission, than at the present moment - I hope it is not presumption — Mrs. Goodell, since the middle of April, has given daily instruction to four or five children, besides some others, who come occasionally, especially on the Lord's day - And Mr. Bird has now four, two of whom are adults, who come every day to receive instruction - Some of them learn very well - Two Arab girls, sisters, have greatly exceeded ~~my~~ our expectations - It would do your heart good to hear them repeat the Lord's prayer in Arabic, & some of the commandments so appropriately ——

We hope Mr. Jowett will print for us the ten commandments, & the Lord's prayer on one sheet for our use - I wish we had 50 copies at least without delay - Some of the parables would be good also. or Christ's sermon on the mount Toney does remarkably well - is at present our cook, Janissary, & all - He speaks I do not know how many languages; but "reading come hard, like stone". He however improves —— I wish I could refresh your heart, as you have refreshed ours, by telling you of souls converted to God - I do not perceive any movement upon the waters - I fear our faith & patience will be greatly tried - But this is just what we expected - And we must rejoice, that with God all things are possible ——

20 July. A vessel I am just told sails this evening —— Mrs. Bird has just charged me to request you without fail to send with the medicine Mr. Bird has already written for - a pair of scales & weights to weigh medicine - It is necessary sometimes for us to be separated, & we have but one set - Do not fail to send them - Also send a copy

of Thomas' Practice, if you can find a copy – Remember we are our own physicians —— We know of no better than ourselves ——

We have said so much to Mr. Cook, that he has concluded to stay awhile longer — By the Malta Gazette, I see Mr. Wilson has returned – Remember us affectionately to him & Mrs. Wilson – to Capt. ~~[illegible]~~ Pearson's family, & indeed to all enquirers – Our very kind regards to Mr. Jowett's family – We sympathize with them in the loss of their brother Deininger, whom we all loved – If Mr. Jowett could send us regularly the "Missionary Register", & draw on our banker, Mr. Temple, for the pay, we should like it much –

We doubt not, but you often think of us & pray for us, as we do for you — All that are with me salute you – & all join me in salutations to our dear sister Temple & to your little boy —

Your brother
Goodell

Rev. D. Temple –

I send a letter for Mr. Evarts together with my journal, which you may read & forward the first opportunity –
The journal contains 4 sheets

Rev. W. Goodell July 17
Recd Sept. 21, 1824

Rev. Daniel Temple,
Malta

ABC: 16.5 v. 4 (23-26)

Goodell, William
A.L.s. to Daniel Temple
23. 30 August 1824
24. 20 September 1824
25. 18 November 1824
26. 29 November 1824

THE HOUGHTON LIBRARY

Beyroot Aug. 30. 1824

My dear brother & sister Temple,

I have the happiness to inform you, that our dear Savior, in his infinite kindness, has given us a fine little daughter. It was born on the 20th inst., after only an hour & a half of suffering on the part of the mother. And, when I tell you, that the only physician of this place is a poor drunken Frenchman, in whose skill, or sobriety, or punctuality we could place but little confidence, — you will be better prepared to unite with us in thankfulness, that both Mrs. Goodell & the babe appear to be doing remarkably well. Every thing has been ordered in great mercy, far beyond our expectations, & infinitely beyond our deservings. We ask your prayers, that we may prove faithful parents, & this child may be lent to the Lord, as long as it liveth. May those eyes, which have now been opened upon the light of this world, gaze forever, with inexpressible delight, on the glories of the Redeemer! —

Mrs. Bird comes in to wash & dress the sweet one every morning; a poor Maltese woman, whose ~~hand~~ husband we are trying to teach to read, came in for a week, & spent the day with us; ~~& I ha~~ to attend upon Mrs. Goodell & the babe; and I have had the sole charge of them every night, & now both day & night. Last night was the first, that I have had my clothes off. But I have abundant more cause to utter praises than complaints. Missionaries must calculate to get along "some on boards & some on broken pieces of the ship" —

The child appears to be very healthy - is very quiet - & seems to have all the sweetness of its mother's temper - We think it decidedly the most precious child, that has been born in Syria since the captivity, - though I suppose we are the only persons, who think so ——
We have a little Arab girl, whom Mrs. Goodell has taught to read, who I think will do very well to take care of the little one by & by - We rejoice to hear, that a good physician is already on his way from England to this country - His profession will give him great influence. And he will relieve us of many anxieties ——

Mrs. Temple's letter to Abigail & Mr. Temple's two to myself & Mr. Bird were gratefully received - By your letter to Mr. Cook, we learnt that God had graciously given you another son; & by Dr. Dalton's to Mr. Lewis, that a similar event was expected in his [illegible] family - The promise seems truly verified in respect to all the Missionaries in the Mediterranean, "The Lord shall increase you more & more, you & your children." O that we might all be blessed of the Lord, who made heaven & earth! - We pray, that both your sons may live, & be a blessing to their parents, an ornament to Society, & the honored instruments of doing much to extend the kingdom of Christ ——

We were very glad, you sent the box containing papers, pamphlets, &c. from New Haven - The ten cases of Scripture were landed the day before the Firman from Constantinople arrived, requiring, that every Bible distributed be seized & burnt, & that all cases, which may arrive hereafter, be immediately returned, & not be suffered to land - The Governor told Mr. Abbott's Dragoman, that he was glad those ten cases were safe in the magazine, as it would have been an unpleasant business to have sent them back ——

As Mr. Bird is appointed to draw up a statement to the Malta Bible Society, I will not anticipate --- You will learn by that statement, that we need your prayers —

Our school now contains about forty regular scholars, & is increasing - We have many hopes & many fears about it, & recommend it to your prayers —

We were sorry to learn, that Mr. Jowett's printer is laid by, as we need Tracts & books exceedingly -

I wish you or Mr. Fisk could make the tour of Greece - I think it would do much good - If we are banished from this country, perhaps we shall all go there - We are all exceedingly gratified with your prospects of usefulness by means of the press -

When you write, tell us all about your congregation - & our friends at Malta - & send us all the news from America - We thank you for your punctuality hitherto —

All send love - Abigail adds her best wishes to mine for the health, happiness & usefulness of you both, together with your little ones - Remember us to all enquirers — And a good kiss to Daniel the younger, & his still younger brother —

Your affectionate brother

Goodell

Mr. & Mrs. Temple

Of letters, I send one for New York, one for New Haven, one for Cambria, one for Champion, also for Andover, Princeton, Lyme, for Mr. Evarts, Mr. Homes, & Mrs Dodd of Boston - I send them sealed, for I expected to send them by way of Smyrna - Have you received my journal while at Sidon? —

Sept. 1. I was sorry to hear Mr. Temple say, that he had suffered from the heat this summer — I never suffered less in my life, though the thermometer has generally been about 87 this month — When it is 87 in the house, it is about 120 in the street — —

Our school contains more than 40 regular scholars — & we are endeavoring to establish another in the city, & have much hopes of succeeding ——

Rev. Daniel Temple,
Malta —

Sept. 2. The school contains 50 regular scholars —

Rev W. Goodell Aug
30, Rec^d Oct 22. 1824

Beyroot Sept. 20. 1824

My dear brother Temple,

Your very acceptable letter of the 4th ult. came duly to hand this morning. We thank you for cheering us so frequently by your letters. They generally come safe & quick by way of Alexandria, & we hope you will often embrace the opportunities of sending that way ——

Mr. Cook left us about a fortnight since for Alexandria. We forwarded letters by him for Malta, & a large parcel for America to be sent by way of Malta or Smyrna. We gave him an order on you for one hundred dollars ——

We congratulate you & Mrs. Temple on the birth of your second son. And we rejoice, that, though for the first few weeks he gave alarming evidence of becoming a disciple of the Soophie Doctors, who always sit wrapt up in contemplation without uttering a syllable, yet that he has since appeared to renounce the idea, & now freely declares his sentiments & feelings. May he be an ornament to the works of his Maker, & be an addition not only to the world of creatures, but to the blessed company above.

In my last, I informed you of the kindness of our heavenly Father in giving us a daughter. It was born on the 20 ult. after only an hour & a half of suffering on the part of the mother — about two o'clock in the morning — & a few minutes before the arrival of our drunken doctor — Mrs. Goodell is very comfortable, & the babe is the healthiest

& sweetest one I have seen these many years — you will tell your sons of their cousins in this part of the world — remembering that the parents in Syria always make the marriage contract for their children, & that the parents of the boy always give the parents of the girl a good many hundred, sometimes thousand piastres —

& Our school goes on prosperously, but it excites a great deal of remark — There have been above seventy in the whole — about fifty regular ones — Several children have been offered to us to bring up, but we are not yet in circumstances to take any — Our house is so small, that, with our own family, we can hardly turn round without elbowing somebody — We have great cause for thankfulness, that we are permitted to do any thing in this blessed work — and we hope, that our opportunities will be multiplied —— The Firmans & oppositions increase the number of those, who come to see how the ten commandments read, for these commandments seem to be the cause of more disturbance, than all the rest of the Bible — Committees of men & companies of women come to see the school, & we have more frequent opportunities of talking & reading, & preaching, than ever before — Indeed, if we tried, I believe we might daily "dispute in the school of one Tyrannus" — Mr. Bird has a class in Italian, part of whom belong to the school ——

And strange, as it may seem, we have had more opportunities of selling the scriptures during the last month, than during the whole previous time, since we came to Beyroot — The Bible Depot in the city is open almost every day, & the scriptures are sold in the open face of day in spite of bulls & firmans! — As you would naturally suppose, we are sometimes elated & sometimes depressed, often corroded by cares, & frequently in the situation of the boy behind his mother, who was not afraid of the gun —

We are all in comfortable health - Mrs. Bird & little William suffered each a week from sore eyes, & so also did Toney, our faithful Toney, who deserves to be made Cardinal, if any body does - I have acquired so much credit in the nursing line, that I should not be at all surprized, if I should be applied to on future occasions - All our company send love to yourself, Mrs. Temple, & the little ones - Mrs. Goodell hopes, that Mrs. Temple will reserve at least one quiver for ink -

Fisk & King are at Aleppo. We feel very anxious about the former - His health has been & still is feeble - We hope, that his constitution is not yet broken - His removal would be a greater loss to this mission, than can be well imagined -

We all rejoice in all your joys, & sorrow in all your sorrows - The death of Mr. Parsons must be felt in your congregation - May others be raised up to fill his place, & may the Lord count, when he writeth up the people, that this & that man were born there!

Remember us affectionately to all our friends - I send with this a letter to Mr. Allen of N. York, & one to Asa Cummings of N. Yarmouth - I do want to get hold of the cheese - & still ~~[illegible]~~ more of Missionary Heralds ———

Your brother

Goodell -

I send my letters open, that you may read them - One is enclosed for Mrs. Hill of Boston —

Rev. Daniel Temple,

Malta.

W. Goodell Sept 21
Rec'd Nov. 1824

Beyroot Nov. 18. 1824

My dear brother,

It is one year ago yesterday, since we left the "divine Providence" & committed ourselves to the care of our Heavenly Father in this wilderness — Hitherto we have been graciously provided for, & kindly dealt with — We now occupy two houses - Mr. Bird the old mansion, & I another - so that our circumstances are much more comfortable than before — We have a pleasant little Arab girl to play with Eliza Dodd - We have taken her for three years - Mrs. Goodell taught her to read last spring - I have with me for a teacher, in Turco Armeno, the Most Reverend Father in God, his Lordship Archbishop Dr. Dionysius - He is an Armenian - is very learned - has spent thirty seven years of his life at Jerusalem - He wishes to be permanently with me during his life time, & to marry a wife - But I tell him, it is doubtful whether he gets a good one, if he tries - and that it will be very bad for me, if he brings one into the house, who will steal the scissors, & the thread, &c. &c; and that moreover I may want him to go with me to some other part of the world — He lives with me, & I give him, besides his board, 2½ dolls. a month - He is very pleasant - is convinced of many of the errors of his church - always attends divine service with us on the Sabbath - and we converse morning, noon, & night on religion — We daily pray for him, & daily hope, that he may be converted, & become as a little child —

I wrote you by Mr. Cook — we have received nothing from you for a long long time — We are daily looking for letters, Heralds, Recorders, Reports &c — Where is Dr. Dalton? We begin to be anxious to see him —

Our brethren Fisk & King arrived on Sat. evening in good health — Mr. Fisk is with me, & desires me to send from him a great deal of love for yourself, Mrs. Temple, & all your sons how many ~~[illegible]~~ soever they may be —

The school has received a check in consequence of a firman from the Grand Signor, forbidding the Greeks to receive our books, or to send their children to us for instruction — There are now about ~~25~~ twenty five regular scholars — We commend the school to your prayers ——

We have just received Heralds by way of Smyrna to June inclusive — but no letters except two to Mr. King ——

Much love from Mrs. Goodell & myself to Mrs. Temple & yourself — Write us often — Kiss the little boys for us —

I sent my journal, kept while I was at Sidon in June & July, by way of Malta — Have you ever received it? I have heard nothing from it ever ——

It is dark, & I must close in haste — a vessel sails to night, & I am in haste —

yours truly
W Goodell

Rev. D. Temple —

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OCT 10

Rev. Daniel Temple

Malta

~~Care of Mr Gliddon~~
~~[illegible]~~

Mr Goodell
Nov 10 Rec Feb 22
1825

Feb

Beyroot Nov 29. 1824

My dear brother & sister Temple,

I write you a line by Mr. Brown of the man of war, Capt. York – He knows you, & the rest of the good people at Malta – As he is the first man we have seen, who made any pretence to serious piety, since we have been in the country, you may be sure we were glad to see him – He spent last night with us, & can tell you how he slept on our sofa, & how we all are — Mr. Fisk is with us, & Mr. King with Mr. Bird – We are about a mile apart ———

Dr. Dalton's goods all came a day or two since, but he himself & family were left behind, because they did not get on board in season – It must have been a great disappointment to them, especially as they had laid in their provisions, & as their beds & other necessary things were on board – We hope to see them soon, & hope to be cheered by many letters & publications forwarded by your kind hand ———

We are exceedingly anxious to hear from you – we daily remember you all in our supplications at the throne of grace – Mrs. Goodell joins me in affectionate remembrances – Our little girl is in very good health, & salutes both her cousins in Malta – Your brother Goodell

Mr & Mrs. Temple —

Mr. Fisk, I presume, would send a great deal of love, but he is still in bed —

Rev W. Goodell Nov
29, Recd Jan. 29, 1825

Rev. Daniel Temple
Malta

By politeness of
Mr. Brown

ABC: 16.5 v. 4 (27-31)

Goodell, William
A.L.s. to Daniel Temple
27. 17 January 1825
28. 2 February 1825
29. 29 March 1825
30. 28 April 1825
31. 23 May 1825

THE HOUGHTON LIBRARY

Beyroot Jan. 17. 1825

My dear brother & sister Temple,

your letters by Dr. Dalton have been received, & read again & again - We cannot sufficiently thank you for your punctuality in writing & in forwarding letters for us - We rejoice in every joy, that crowns your days, & sympathise with you in all your trials & sorrows — Our heavenly Father has dealt very kindly with us - My dear A's health was never better in her life, nor was my own - Our Eliza Dodd has also excellent health, & in as good spirits generally as her parents - And our prospects as Missionaries were certainly never so bright as at present - But our fairest prospects may be suddenly cut off - May we never lose sight of our dependance upon God —— Mrs. Bird is very comfortable indeed - Their little girl appears rather feeble, & there are fears, that she will be like William - Little William too is at present suffering from his teeth again, & requires much attention —— Mrs. Dalton & their little babe are suffering in consequence of sore eyes - They brought the evil from Egypt with them -

Mr. King is at ~~[illegible]~~ Tyre - Mr. Fisk is still with us - It is at present very dangerous travelling - our district is involved in war - The Shekh Beshire with the Pasha of Damascus is endeavoring to destroy the Emire Beshire, who is assisted by the Pasha of Acre - This last is fortifying himself at Sidon - The Emire lives only one day from us, so that the war is in our own neighborhood - & all on the mountain is confusion ——

Last sabbath we commenced a Sabbath School at my house - Eleven came - we have hope, that it will succeed - All the articles you sent to us arrived & only a few broken —

you pay something monthly for us to Tony's mother - I have forgotten how much - If you have sent up your account to Mr. Evarts what you have paid on, his account, very well; if you have not, charge the whole to Mr. Bird since the first of July 1824 - He has been entirely in their service by mutual consent since then - He is a capital boy & worth his weight in gold, & Mr. & Mrs. Bird required & wished him & needed him, more than ourselves - Let him know the account how it stands, & in future charge all to him ——————

Tell me, whether you have received my letter for Mr. ~~Evarts~~ Hill I recently sent; & whether you receive this for Mr. Evarts & also one for Judge Cook, which I now send - We have always many fears about our letters, until we hear of their safe arrival both on account of the Greek war, & on account of the war we are carrying on with the Papists ——

Mr. Fisk fears, that it will not do to bring a press here; & thinks, that I shall have to go back to Malta, or to send my Bishop, when the press arrives - Every thing is dark as to the state of things in this country - But the Lord reigns - I have a prospect of obtaining several writers to copy tracts for me - One is expected from Jerusalem - I hope I shall get all the Bishops from all the Armenian Convents into my College at Beyroot, & get them all well married - Tell Mr. Jowett we are heartily tired of the monks —— Every Missionary, who has come here without a wife, has proved sooner or later, that he cannot be depended on ——

I hope you have had some good cakes out of the American flour - Remember us affectionately to all our friends - accept our best wishes for the health & happiness of yourselves & family - Tell Mr. Jowett, we are anxious to receive the ten Commandments, the alphabet, &c the Sermon on the Mount will be capital for the Sabbath school —

[illegible]
Jan 11 [illegible]
[illegible]

wishing you the presence & blessing of Almighty God, I remain
your brother
Goodell —

P.S. Mr Dalton has paid us the three hundred dolls — We have no
great use at present for more tracts, unless a tour is made in Cyp
It appears very providential, that I did not go to Sidon with m
family, as I was on the point of doing, when I heard of Dionysi
for the English Agent there has left Sidon during this seaso
of war, & the Pasha himself is now in the house itself ——

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Wishing you the presence & blessing of Almighty God, I remain
your brother
Goodell —

P.S. Mr Dalton has paid us the three hundred dolls — We have no great use at present for more tracts, unless a tour is made in Cyprus — It appears very providential, that I did not go to Sidon with my family, as I was on the point of doing, when I heard of Dionysius; for the English Agent there has left Sidon during this season of war, & the Pasha himself is now in the house itself ——

Rev. Daniel Temple,
Malta

Mr Goodell
Jan 17 Recd March
1825

Beyroot Feb. 2. 1825

My dear brother,

This is the second time I have written you, since I received your letters by Dr. Dalton — Will you inform me, whether you received my communication for Mr. Evarts & letter for Mr. Hill? — Accompanying this are letters for Mr. Evarts 2, Mr. Anderson, Dr Greene, Dr. Burton, Gotham Sawyer, William Goodell, Nathan Goodell, Joel Goodell, Mrs. Read, Mrs. Mills, & Ben Dodd one each —

The package for Mr. Evarts is to be opened by you, as you will find all the letters left unsealed — Please to forward them unsealed under cover to Mr. Evarts — The letter for Dr. Burton you will read, & seal, & forward —

Your letters informed us of your trials, & Dr. Dalton described them more particularly — We sympathize with you — We pray for you — Do not be cast down, nor discouraged — Trust in the Lord, & he will bring forth your judgment as the light, & your righteousness as the noonday — I am thankful, that I was not in your place, for I have too little confidence in my prudence — We have been happily exempted from trials of that nature in this country — and deprecate them as the worst of evils —

Although the enemy is coming in like a flood, yet we are more & more encouraged in our work — Without are fightings, within are fears; but we build & prosper —— Mr. Fisk left us a fortnight since — reached ~~Ty~~ Tyre in safety — and was about starting with Mr. ~~Fisk~~ King for Acre & Jerusalem —

Have you sent us any letters or publications, since Dr. Dalton left? A large Austrian vessel has just arrived from Alexandria, but threw all the letters overboard under pretence of being afraid of the Greeks — We fear, that we had letters on board ——

When you write to your father's family, present me respectfully to them all - Abigail also wishes a remembrance to them — I have recently received the grateful intelligence, that two of my brothers & two of my sisters had become hopefully pious - Previously my brothers were profane & wicked - But Almighty grace can subdue the most rebellious ——

As you will learn so fully of our circumstances in the package for Mr. Evarts, I need not multiply words —

Abigail unites with me in love to yourself, Mrs. Temple, & your little ones - Eliza Dodd wishes to be remembered to her cousins - She is very well — Mrs. Bird & little ones are well —

Remember us to the families of Mr. Jowett, Capt. Pearson - & indeed to all inquirers - Dr. Dalton brought us a good report of Dr. Naudi - remember us to him ——

In almost every prayer, we make mention of you — praying that the God of grace would be with you, & bless you, & your efforts —

This from your brother
Goodell

Rev. D. Temple —

Rev. Daniel Temple

Malta

Rev W. Goodell Feb 2
Rec May 13. 1825.

~~My dear Sir, [illegible]~~

Rev. Daniel Temple
Malta.

Rev W. Goodell
Feb 2 Rec
May 13. 1825—

Beyroot March 29. 1825

My dear brother,

Mrs. Temple's letter to Mrs. Bird, Henry Martyn for Mr. King, a short letter from Mr. Temple, together with one number of the Missionary Register Eng. & two nos. of the North American Review, — recently came to hand; but the several large packages you speak of having sent previously we have not received, & begin to feel somewhat anxious about their fate —

We wrote largely by Capt. Bell, who left this place for Alexandria & Malta about a month since - I have since written to Mr. Jowett — We all enjoy good health - Mrs. Abbott has a little daughter - our Eliza Dodd has two teeth, & is like her father exceedingly playful - I have now in my family not only the Armenian Arc [illegible] & his wife, but also an Armenian Missionary, who has rece [illegible] left his church - He is twenty five years old - is learnin [illegible] English of Mrs. Goodell - is a very good writer - is multi [illegible] plying Tracts for me - Signor Carabet has completed Matthew's Gospel, & I am reviewing it with him very care [illegible] fully to make it accord with the Greek — I preach twice a week to about 120 beggars - in which I am much assisted by the Archbishop - Abigail joins me in kind regards to yourself, Mrs. Temple, & the little ones - & to all enquirers — Excuse this hasty scrawl from

Your brother
W. Goodell

Rev. D. Temple —

I inclose a letter for Dr. Naudi & for Alvan Bond, jus received from Mr. Fisk —

Rev. Daniel Temple,

Malta

~~Care of J. Liddell Esq~~
~~Alexandria~~

recd 6th May & forwd. 7th by "Jupiter"

May 2 T 9

Rev. W. Goodell
March 20 Recd May 26.

Beyroot April 28. 1825

My dear brother Temple,

We have just received yours of March — together with the Missionary Register, & letters from New York - Those letters speak of a box, which was to accompany them; but, from your silence, presume it had not reached Malta — We are all in excellent health & spirits. are now daily looking for our brethren & friends from Jerusalem - your account against us also came to hand, but I have not had time to look at the items - The Pantaloons you procured for me some time ago, exactly fit me. I have just begun to wear them. We forwarded I think in Jan. large parcels for America. Have they come to hand? We are very anxious to receive Mr. Jowett's Arabic Tracts. If we succeed, as we hope, in establishing several schools, we shall want a good deal of one thing & another from Mr. Jowett's press — I believe there are now about seventy boys in one of our ~~I enclose~~ schools —

I have had two Armenians with me for some time past, and am likely to have quite a colony of Armenian Monks about me - They all like our religion, as it encourages rather than condemns matrimony -

I send with this a letter for Mr. Anderson - I do not intend to trouble you as I have done with tea & other matters - It is now more than two months, since we have taken tea in my family, & we never enjoyed better health in our life - We eat only twice a day, & work hard ——

When you send us letters, if you put them up with two or three Missionary Registers or other publications in one bundle, they will not be so likely to be thrown overboard for fear of the Greeks!!!

a package is more likely to come safely in the present state of affairs in these parts, than single letters -

Abigail joins me in love to yourself, Mrs. Temple, & Daniel & Charles; & Eliza Dodd is ~~reach~~ reaching forth both her hands, as though she requested a remembrance also —— I forgot to say, that your two or three large packages of books, &c. &c. came to hand a few days ago — I am exceedingly attached to my Arch Bishop - He is exceedingly friendly & useful -

May the God of peace be with you -

Your brother Goodell

Rev. D. Temple -

A vessel sails immediately, & I cannot read over what I have written ——————————

Rev. W. Goodell. Ap 28
Rec'd May 26. 1825

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ful-recd 6th May & forwd on the 7th by "Jupiter"

Rev. Daniel Temple,
Malta

~~Care of J. G. [illegible] Esq~~
~~at Alexandria~~

Rev. Daniel Temple,

Malta

~~Care of J. Gliddon Esq~~
~~at Alexandria~~

recd 6th May & forwd on the 7th by "Jupiter"

Beyroot May 23. 1825

My dear brother,

Two days ago, the dictionary, which you had the goodness to procure for me, arrived in good order, accompanied by two letters from yourself — one for "Mr. W. Goodell", & the other for "I. Bird Esqr." The dictionary is properly an Italian & Armenian dictionary, but as the Turkish words are also inserted, whenever the Author happened to know them, it will be of much use to me — Mr. Fisk has found me an Italian & Turkish dictionary in three Volumes, which also contains many Persian & Arabic words, but this is with the Arabic character; it is also very ancient, & if the Italian or Turkish has undergone any change within two hundred years, it must of course be defective — I have also a very small ~~Turkish~~ Italian & Turkish Vocabulary, containing a few hundred words, but this is with the Roman character — As to a Grammar, the very best I have is of my own making, & this is sufficiently crude & contradictory — If you can hear of a Turkish & Italian, or of a Turkish & English dictionary, i.e. the Turkish words arranged in Alphabetical order, by all means secure it for me — I have no one of that description, and, of course when I meet with a Turkish word, & wish to know the meaning, I have to look & look & look, & then can't find it — We have completed the Gospel of Matthew, & I have made use of all the words to form a dictionary — The remaining three Gospels will be comparatively easy — When I say completed Matthew, I mean, that we have made it as perfect as we were able with what helps & knowledge we had — In translating, Signor Carabet has had before him the Arabic Testament, the Turkish, the Turkish Armenian, & two different translations of Armenian, and I have had before me, on the same table, the English Testament, the Hebrew, the Greek, two different translations of Italian, & Griesback — Our endeavor is to make it conform exactly with the Greek, adopting very few, if any, of Griesback's improvements — I trust we shall be prepared by & by to give Matthew *another* revision, for we have already been over with it several times —

It gives me pleasure to state, that we continue to enjoy health & great quietness at Beyroot; that our schools prosper; & that we have opportunities occasionally of distributing the good word of God – within three months, I have sold an Arabic Bible, a Hebrew Old Testament, several Psalters, & near twenty Turkish Armenian Testaments. Mr. Bird has also sold a few copies, & we have both occasionally given away a copy –

Our brethren all arrived (except Mr. Lewis) on the 18th ins. from Jerusalem – You say, that a letter had been received at Malta from Mr. Abbott – He wrote, I think, by Capt Bell – We wrote largely by the same opportunity, & are concerned, that our letters had not arrived – Mr. Bird says, he wrote about his drawing money by that opportunity – Whenever a good opportunity occurs, send us a good quantity of money – We are now out of money, & cannot draw, for nobody here at present has any – The packages of books, papers, &c. arrived, as I think we have before told you, several weeks since – Our letters from New-York speak of a box they had sent for us to your care – We congratulate you on the visit you have had from your brother, & rejoice to hear of the health of Mrs. Temple & of the family – The past winter has been to me a season of greater comfort & enjoyment, than I have known before for a long time, for which I ought to be grateful – Our little Eliza Dodd enjoys excellent health: And, when I tell you, that we have not had to get up with her or for her a single night, since she was two days old, you will believe, that I say true – She spends her days in pleasure, & her nights in sleep – She has now four great teeth & two little ones, & all the ado she makes about this sad business is to be a little cross – My dear Abigail, I suspect, never enjoyed better health in her life, than since the birth of this babe – The good Archbishop & his lady are exceedingly quiet & accommodating – And our evenings are spent very pleasantly in all reading together (including the servants) the Arabic Scriptures –

Our reply to the Maronite Patriarch has been distributed, & the celebrated Giarve, who got so much money in England, has answered our reply: this I suppose will call for something more from us – But, as all this business is pretty much in Mr. Bird's hands, he can give you a better account of it, than I can — My opinion decidedly is, that our prospects brighten! —

We sympathize with Mr. Keeling in his tribulations, but trust all will work for good. Why do the Heathen rage? — We also feel deeply for Dr. Naudi, but hope he will wax bold as a lion, nothing troubled by adversaries —

Remember us kindly to our friends — to the families of Mr. Jowett, Capt. Pearson, Mr. Wilson &c. &c — I wrote Mr. Jowett by Capt. Bell about 4 months ago — All are well at Mr. Bird's & at Dr. Dalton's — The venerable Archbishop & his lady to the Rev. Mr. & Mrs. Temple send, "Peace" —

Mrs. Goodell unites with me in kind regards to yourself, Mrs. Temple, & the little ones — May the Lord bless & keep you!

yours affectionately

W. Goodell

Rev. D. Temple

In the paper, which enclosed the Dictionary, was [illegible] thing for Abigail, we presumed ~~for~~ from Mrs. Temple.

Re [illegible] by y M.C. Seal

W. Browne

~~Al Sigr John Gliddon~~

~~[illegible]~~

Rev. Daniel Temple,

Malta.

Mr Goodell May 1835

Re[illegible] by Y. M. C. Seal

W. Brown

~~Al Sig.r John [illegible]~~

~~[illegible]~~

Rev. Daniel Temple,

Malta.

~~[illegible]~~

Mr Goodell May 1825

ABC: 16.5 v. 4 (32-35)

Goodell, William
A.L.s. to Daniel Temple
32. 4 August 1825
33. 5 September 1825
34. 17 November 1825
35. 3 December 1825

THE HOUGHTON LIBRARY

Beyroot Aug. 4 1825

My dear brother Temple,

I enclose for your perusal & care two letters, one for Mr. Anderson, & one for Capt Pearson — It is now ever so long, since we have had one line from you, or any intelligence from Malta, England, or America — We presume you have written, & trust we shall, in due time receive your good letters — We know not, that any of our letters have reached you, since Jan. 1. 1825 —

We are now in a great strait for money — I fear we shall not get any here, & for the plain reason, there is none to be got — We are ready to give any discount, but we cannot get, what is not — The trade of Beyroot is greatly injured through the policy of the various Pashas — Whenever you have a good opportunity, send us Spanish dollars — If we do not succeed in any other way, we shall have to write to Alexandria for money to be sent to us —

Tell Mr. Jowett, that Col. Pashetti is dead — He left this place with his family to return to Italy — The vessel sprung a leak, & he put into Malta; & finally returned here — He touched at Cyprus, took the fever there, & died with it here a few days after he arrived. We were disappointed, on learning, that he was at Malta, that he brought us no letters —

Mr. Fisk is still with us — Mr. King returned yesterday from Deir El Kamr, having suffered there either from the climate, or his intense application, or the Arab manner of ~~living~~ living — He will go before long to America by way of Smyrna —

All our families are in comfortable health — you are often remembered by us all — all send love — affectionate salutations to Mrs. & Mr. Jowett, to Doct. Naudi, & indeed to all our friends —

That you & Mrs. Temple may have health of body, & vigor of mind, & fervor of spirit in your Master's service; & may see your little ones growing up in knowledge, goodness & every thing lovely & praise worthy — prays your brother

W. Goodell

Rev. Dan. Temple —

Oct 11

recd. in Alexa. 5th Septr.

Rev. Daniel Temple,
Malta.

~~Care of J. Gliddon Esqr~~
~~of Alexandria~~

10

Revd Wm Goodell
Aug 4, 1825 Recd Oct. 11.

Beyroot Sept. 5. 1825

My dear brother,

Yours of June 10th came duly to hand on the 16th ult., together with the Heralds, & the tea &c. you sent to Mr. Bird - We had become exceedingly anxious, not having heard from you for a long time - You inform us of your troubles, vexations, & afflictions. This is not our rest - It is good for us to be afflicted - While in the furnace, we are too often refractory, like a bullock unaccustomed to the yoke; but afterwards, our afflictions, if sanctified, yield the peaceable fruits of righteousness - There is something sweet in the reflection, that our heavenly Father condescends to correct us for our profit, that we may be partakers of his holiness. We rejoice to hear, that, though chastened, none of your number was given over to death; but that your little one was spared to you through the tender mercies of God -

To my own family, since I have been in Syria, God has dealt very *tenderly* - But I sometimes say, "shall the earth be forsaken for us, or the rock removed out of his place"? If the Lord loveth us, he will correct us; if we are his children, he will scourge us - Mr. Bird's family are seldom all in health at the same time - During the summer, Mr. Bird & both his children have been ill, & Mrs. Bird is now ill - Both his children & one of their servants have also had the Ophthalmia -

Dr. Dalton removed his family last week to Tyre with the hope of establishing himself at Safet among the Jews - However, as Mrs. Dalton expects to be confined next month, it is very probable, that Tyre will be their winter quarters - We greatly esteem that family - Both Mr. & Mrs. Dalton are exceedingly conscientious, & devoted, & self denying - Their little boy thrives well - We trust they will be useful -

Mr. King has long been on the point of going, but is necessarily detained a few days longer. The Greek youth, who accompanies him to America, has been in my family several months, & has greatly endeared himself to us all - He renounces all the superstitions of his people, & appears thoughtful & considerate - Last evening, I said to him, "If you had died ten years ago, do you think you should have gone to heaven"? - "No" - "If you should die now, do you think you should go to heaven?" - "I think I should" - "The Bible says, we must be born again, do you think you have been born again?" - "If," said he, "to repent of sin, is to be born again, I think I have been born again, for I think I have repented of sin, since I began to live with the Missionaries; but my heart is sometimes very bad" -

This you will perceive is his own opinion of himself - That he thinks much & prays often about these things, we have no doubt, but more than this we dare not hope - O what an encouragement it would be to see him melted under the influence of God's Spirit! —— Mr. King goes free of expense to ~~f~~ Smyrna with Lord St Asaph, who has been here most of the summer - His Lordship also very politely gave his vessel to Dr. Dalton to remove his family to Tyre - We have had several English travellers to hear us on the sabbath through the greater part of the summer ——

We have now two schools in addition to those heretofore reported, & believe they are doing well - One of our schools contains no less than 80 scholars, & another nearly as many —— Mr. Jowett's Tracts were truly acceptable ——

Just before the receipt of your letter, I wrote you, & enclosed in the letter one for Capt Pearson - If he has left Malta with his ~~fam~~ family, you will probably know his address, & will forward the letter to him —

It is about three weeks, since Eliza Dodd was weaned, when like Abraham we made a feast - She takes nothing in the night; sleeps exceedingly well from sun down to sun rise; but in the day time she kicks & storms a little, just to let us know, from what sort of a rock she was hewn -

Mrs. Goodell joins me in affectionate regards to Mrs. Temple, yourself, & family - Brother Fisk is still with us, & desires a remembrance - He is preparing a Dictionary in English & Arabic —

Remember us kindly to our friends - That you, dear brother, may enjoy an abundance of divine consolations, be blessed in your family, & be encouraged in your Mission,
prays your brother,

W. Goodell —

Sept 19. I intended writing to Mr. Jowett, to acknowledge his goodness, but must defer it till another opportunity — ~~Mr. Bir~~ Mrs. Bird & family are now well - I am now daily expecting sickness in my family in the Archbishop's quarters, or rather his wife's ——

Rev W. Goodell Sept.
~~#~~ 5. Rec^d Oct. 19 1825.

Rev. Daniel Temple,
Malta,

Care of J. Glidden Esq.
at Alexandria

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Beyroot Nov. 17. 1825

My dear brother,

I wrote a few days since, informing you, that we had drawn on you for $505 Spanish dolls, ~~th~~ in favor of Mr. Thomas Bell, who is now at Beyroot - As that letter may miscarry, I write again —

I enclose also for you a letter to my father, which you will seal & forward.

Before this reaches you, you will probably have learnt the history of our sorrows by our former communications - You will not cease to pray, that all the righteous dealings of our heavenly Father may be sanctified to us & to all about us — It is a very long time, since we received any thing from you. We remember you & yours in our intercessions at the throne of grace; praying, that you may be in health & prosper, & that the blessing of God may attend all your labors —

We are all at present in the enjoyment of usual health, & trust, that you all are as highly favored as ourselves - Mrs. Goodell desires an abundance of love to you all — I believe I have never told you, that my second Armenian, Signor Wortabet, has violated his vows, & set at defiance all the canons of his church, by becoming "the husband of one wife". It is about three weeks, since he took to himself a wife of the daughters of Ishmael. Signor Carabet, who with his wife continue to please us as well as ever, expects not to be many hours more without posterity.

Our school in the city has exceeded all our expectations - It has contained for several months past Ninety regular Scholars - We have four other schools upon the mountain —

Nov. 18. Signor Carabet has now a posterity in the earth - a son born this morning at sun rise, before we had time to turn round

Your brother, Goodell

Rev. D. Temple -

Jan

Rev W. Goodell
Nov 17, 1825 Rec
Jan 5, 1826.

Rev: Daniel Temple,
Malta,

~~Care of [illegible] Esq~~
~~Alexandria~~

5 8 P

Beyroot Dec. 3. 1825

My dear brother Temple,

The box of Tracts, together with the children's socks, & your letters all came safely yesterday - We thank you for once more writing us - We had become exceedingly anxious, not having heard a word from you for a long time.

We were all tenderly affected on hearing of sister Temple's weak & dangerous state, & prayed, that she might not die, but live, to be a comfort to her family, & a blessing to many - We in Syria have recently been made to feel on what a slender thread our life hangs - If our former communications, which left Alexandria about the 10th of November, have reached you, you have already learnt how deeply we have been afflicted; & have already wept with us - I do not know, that I ever felt so much like weeping with those that weep, & sympathising with the afflicted, as at present - May "the God of all comfort comfort us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God"!

If Mrs. Temple has a relapse, we all think she had better come here, if it be possible - Dr. Dalton thinks this a good climate for those, whose lungs are affected - Who knows but it is the design of Providence to bring you to Syria? If possible, let us have a little notice, & we will make such preparations, that you shall have lack of nothing - Though, if you come upon us suddenly, you will not incommode us, as Mr. Bird possesses the largest & best house in the place, & can without difficulty give you a lodging - I have room in my heart, but hardly enough in my house, except for a week or two — We hope & pray, however, that no such necessity, as that, to which I have alluded, will bring you here; but that our heavenly Father will be graciously pleased to restore our dear sister, & to preserve her useful life yet for many years —

Beyroot Dec. 3. 1825

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We are all at present in the enjoyment of health - Our little girl has suffered from teething, not having had a moment's respite from irritation, till within a few days, for three months - She has now only three more to come, & those appear nearly through; viz. one eye tooth, & the two under the eye teeth —— I, not long since, gave Mr. Bell my drafts on you for $ 509 Spanish, of which I advised you in a former letter; but as it may miscarry, I mention it again — Mr. Bird has, I believe, taken since 500 more —

Let us know, if you receive our joint letter to the Board acquainting them with the death of brother Fisk ? - Mr. Glidden of Alexandria writes, that it went by rather a crazy vessel, & might perhaps be lost. - Several letters were for you, & one for Mr. Jowett —— We have not received the "Friend of man" - How is Mr. Andrews? —————— We congratulate your fellow laborer on the erection of the house dedicated to God. May the Lord come unto you & bless you! ————

Abigail joins me in every kind regard to you & yours - A kind remembrance to all enquirers ——— Pray for us, that we may be built up in the most holy faith —

Yours affectionately

W. Goodell —

Rev. D. Temple -

Dec. 4. I learn, that the British Government are likely to furnish all the Consuls in the Levant with Chaplains - Will you hint to Mr. Jowett to hint to his society to provide all the men? ——— We hear nothing of Wolf. I enclose a double letter for my brother - and a letter for Mr. Anderson -
I baptised to day at our Thursday prayer meeting Dr. Dalton's little Henry.

Rev. Daniel Temple,
Malta.

Care of J. Glidden
Alexandria

Rev W. Goodell
Dec 3. Recd Jan 26,
1826.

ABC: 16.5 v. 4 (36-39)

Goodell, William
A.L.s. to Daniel Temple
36. 14 March 1826
37. 17 June 1826
38. 18 October 1826
39. 29 November 1826

THE HOUGHTON LIBRARY

Beyroot March 14. 1826

My dear brother Temple,

Enclosed are two letters for Mr. Anderson, & one for Mr. Cummings — As we have been buying house & lands, we have drawn largely on you of late — I hope you will be able to dispose of the Bills in some way, at Gibraltar or England — If it had not been very necessary, we should not have involved you so deeply — Perhaps for this once you can arrange, if necessary, with Mr. Jowett or the Wesleyan brother, giving their societies bills on ours, & indemnifying them for all losses — But few houses here are habitable, & those were mostly in the hands of the Maronites, who appear to be entirely under the direction of Him, who has come down here in great wrath, knowing, that his time is short — We therefore began to fear, that we should be without a shelter — We have great reason to be thankful for what God has done for us — We believe he is on our side — The state of Asaad's mind & his conversation appears to produce a much greater effect, than the united labors of all, that have ever been connected with the Missions in this country — The Lord killeth & maketh alive, he woundeth & healeth — & blessed be his holy name —
If possible, I shall write to Mr. Jowett by this opportunity, & send him translations — I wrote you on the 8th ins. inclosing a letter for Mr. Anderson —— The house purchased has a room for a printing press. Shall we ever see you here? If printing is commenced in this country, it had better be in Turkish Armenian, & after a while in Arabic, as it will not excite so much attention — I cannot say, how happy we shall all be to see you here — The Lord direct you — A kind remembrance to dear sister Temple, who~~m~~ we trust, has been preserved to you through the tender mercies of our heavenly Father —

Yours truly W. Goodell

Rev. D. Temple

But very few of all the Tracts in Italian & Greek you have sent us remain on hand, we have scattered them to the four winds — So do not fear to send us more ——

Brother King lost every thing in going to Smyrna by pirates — We have heard nothing from you, since Mr. Nicolayson arrived. We want Hebrew Scriptures & Arabic Tracts —

March 14. Evening - We shall be able I believe to get money without drawing on you, which I am much rejoiced at —— I have just heard, & there is no doubt of the fact, that the Armenian Patriarch at Constantinople went to the Grand Vizier with a long complaint against my Archbishops & priests for marrying wives, saying it was against their sacred books, &c. - Before he had half finished his story, the Vizier smiled, & said, "If your books are opposed to the marriage of the clergy, your books are not sacred, they are false - Our books are sacred & true, the Koran is from God, & commends marriage". With this he dismissed the Patriarch - The present Pasha of Damascus was present at the time, & a few days since related the whole in the presence of the Cadi, the Moolla, the Mufti, & all his courtiers at Damascus - Several Armenians were present - The Pasha asked one, if he was a Monk; he replied in the affirmative. The Pasha advised him as a friend not to follow his false books, but to marry a wife - The Monk came immediately to Sidon, & married, & to day has come here to tell us the news - My Armenians are so overjoyed, I suppose they will hardly sleep to night —— But in all that is taking place here, I think we see plainly the hand of God overturning & overturning - The Lord is doing great things for us, whereof we are glad ——

... 16 - In addition to the letters beforementioned, I send also one to Josiah Bissell, one to Alonzo Phillips, & one to my father - After you have perused them, you will seal them, & if there is no direct opportunity for America, send them by some safe conveyance to our Consul at Gibraltar - A kind remembrance to Mr. Wilson & family, to Dr. Naudi, & to all our friends - By Mr. Scoles, with whom Mr. Wilson is acquainted, we sent a large packet of letters about the first of Jan — I have written to Mr. Jowett, & send him translations —

May 15 - By our communications to Mr. Evarts, you will learn, that we have had wars & rumours of wars & troubles - We are at present in more comfortable circumstances, than we have ever been in before — I send a painting of the Bedowins cutting down my door, which I have got executed - It is not to be smoked - When it is out of quarantine, you will look at it as much as you please, then do it up carefully & send it to Boston for Mr. Evarts, for whom it is designed —

Our second daughter, born on the 3d. ult. & baptised yesterday by the name of Abigail Davis, is very quiet & healthy - We had no assistance at the time of her birth, but that of heaven - Great has been the goodness of God to us -

We have sold many Scriptures lately, & are destitute of Heb. Old Tes; Heb. Old Tes. bound up with the new; Arm. Old Tes; Arm. & Turk. Proverbs; Ancient & Modern Armenian Testaments; (these last came very recently from Malta, & are now all gone;) and Arabic Psalters ——

Amidst all the disturbances here, we have had some fine opportunities for doing good; for the people had so much to think of, that they entirely forgot, that we heretics were among them —

The letters &c. to your care are as follows.

Evarts Esq.	1 letter of three sheets & the painting
Anderson	3 letters
Cummings	1
Phillips	1
Bissell	1
~~Davis~~	~~1 of two sheets~~
Dodd	1 of three sheets.
Goodell	1

The two boxes of books, tracts, letters, &c. we received about one month ago - We bless God for his goodness to you & yours — Our letters hereafter you need not put within the box, as they can be sent from Alexandria by land, & the Greeks now take box & every thing — Do not forget this —

My dear Abigail, who is in exceedingly fine health & spirits, joins me in every kind regard to yourself, sister Temple, & your little ones - There are horses enough for you now, if you come to Beyroot. And I am sure the Turks will not touch a hair of your head —

June 16 – I send my letters by way of Smyrna – We are all well – your boxes & letters arrived one week ago –

You say nothing about sending tea, or the History, or Canons of the Council of Trent, or Martini's Bible with his commentary for all which we long since wrote. Send no Arabic Bibles, Testas or Psalters at present.

ep 26 4.d:

Rev. Daniel Temple,
Malta.

~~Care of J. [illegible] Esq~~
~~[illegible]~~

Rev W. Goodell
March 14, 1826.

Beyroot, June 17, 1826

My dear brother Temple,

Your boxes &c. sent in April, all came safe about a week ago; but Mr. Jowett's Arabic Tracts still lie in the custom house, though I presume we shall be able to get them. But I doubt, whether it will be best to send at present Arabic scriptures of any kind, not even Psalters. We have still on hand a good supply of Arabic Bibles & Testaments—

I regret on some accounts, that our last long communications did not go by Malta, as you would have rejoiced with us. "The Lord hath done great things for us, whereof we are glad." Little did we think, when our dear brother was taken from us, that we should so soon witness the mighty & transforming efficacy of divine grace. Asaad Shidiak, Mr. Bird's teacher, appears to be a subdued, penitent, regenerated man. But he is still in prison, for Christ's sake suffering wrongfully. And not only suffers "bonds & imprisonments," but "trials of cruel mockings & scourgings." We are not without serious apprehensions, that he will be taken off by poison, or in some other short way, by the Patriarch & Bishops—these monsters in wickedness— Still we rejoice, that one is counted worthy to suffer for the sake of Christ— Several around us appear to have become changed in their heads, but we fear for their hearts—

At the time, we were visited by the Greeks at Beyroot, (of which you have probably heard, & of which I cannot give you a particular account,) the Bedowins cut down my door, finding I would not open it for them, & plundered or rather commenced plundering my house - I talked to them very firm & loud, & they left me - I have since recovered from the Pasha to the full amount of damages, which I claimed - A French merchant, who lived near, was stripped of every thing, & he has as yet obtained nothing, though it is said he is now promised a redress — The poor Christians suffered unspeakable distresses from these miscreants, whom the Pasha sent to protect us from the Greeks — All is now quiet, & as for ourselves we were never before in so comfortable houses & circumstances — The flight of the Christians has given us our choice of houses - Had it not been for these troubles, I should have been obliged to build - Now I have taken a good house for two years — We were daily among robbers - the ladies walked out daily among robbers, but the Lord preserved us even in a high degree from fear - We had an unaccountable tranquillity of mind —

We have much hope, that Mrs. Abbott, who was a Roman Catholic, is now truly one of God's dear children - We have also the same hope of another English lady, who came gay from England about a year & half ago —

Since I commenced this letter, such a request has come to me from two individuals, the one an Armenian, the other an Arab of the Greek church, as has never come before - The request is this, "Pray for us. Pray that God would send his Holy Spirit to make us new hearts - We fear that he will not hear our prayers - we think he will hear yours" — Brother Temple, it does really seem, as though we had come to the borders of the province of the Holy Spirit, - as though we had almost done with the outposts, & were now entering into the citadel itself —

I sent a letter for you a few days ago, which has long been on hand, also one for Mr. Jowett together with his translations - No opportunity has occurred for a long time of sending to Alexandria, till a few days ago, & that not very direct —

Do Not put the letters for us into ~~boxes~~ hereafter, as they now stand a better chance ~~the~~ out of the boxes - The Greeks now take boxes & all - but letters can now be sent occasionally from Alexandria by land, or by a man of war, &c —

June 26. We have written to the Malta Bible Society - You will see, that we have sold of that Society's books to the amount of ~~Eighty two~~ Seventy three Spanish dollars, & this sum you will ~~owe to~~ pay over to the said Society, & place it to our account — We have heard, that Wolf is at Constantinople — We hope soon to see him —

Tell Mr. Jowett, that his tracts were very acceptable, particularly the new one for the schools - the long one - he will know which I mean — They tried hard at the custom house to stop them, but could not make them out to be the Bible & so permitted them to pass - The first number of his publication in Greek we also received, & a Greek Arab lad in my family was highly entertained with it —

Mr Bird will tell you, that the boxes all came safe - your letters &c. Hereafter let all the letters & the lists of the articles be without the box —

I send a letter for Mr Evarts & one for Auburn Seminary - & two for yourself - You can send ~~them~~ to Gibralter, if there is no other opportunity —

Our united love to dear sister Temple & the little ones —

Your brother,
W. Goodell —

Rev. Daniel Temple,
Malta.

Rev W. Goodell
June 17, 1825

26: 4;d:

Sep

Beyroot Oct. 18. 1826

Dear brethren,

I wrote to Mr. Smith on the 26th ult, & to you both on the 5th ins. I forwarded to you also letters for Mr. Evarts, & I now forward another – If there is no direct opportunity for America, you had better forward them to our Consul at Gibraltar – I should have sent them all by way of Smyrna, but that I thought you ought to know something of our affairs, & I could not get time to write one account to you & one to the Board —

We are all in the enjoyment of excellent health – Mrs. Bird was never so spry after confinement – The little son also is quiet & healthy – You will see, that we are greatly opposed, & greatly encouraged in our labors, & that we need your prayers – We were never so happy in our work as now – God is in the midst of us – and the devil does really seem to have come down in great wrath against us –

Our kind love to dear sister Temple, whose life & health may it please the Great Head of the church long to preserve – And may the children all of them be blessed & become a blessing! —

The Reis Effendi has written in the name of the Sultan to our Pasha to take care of his soldiers, & ~~let~~ not let them come to plunder William Goodell, the great English Divine's house at Beyroot again – Indeed he has given him a good reprimand – I am heartily glad, they plundered me; but to tell the truth, I should rather prefer not to have them come nigh me again –

Let us hear from you every opportunity, & put not the letters in the boxes any more –

Mr. Consul Barker is now here with his family on his way to Alexandria —

Remember us kindly to all friends in Malta — We are much gratified, & find our means of usefulness enlarged, by Mr. Jowett's Arabic Tracts —

Your brother
W. Goodell

I have just seen our old Italian teacher, Lombardo, who is in as good spirits as ever —

Rev. Daniel Temple,
or Rev. Eli Smith,
Malta.

Care of J. Gliddon
Esq. Alexandria

Revd W. ~~[illegible]~~ Goodell
Oct. 18. 1826. Recd
Nov. 19. —

Beyroot Nov. 29. 1826

Dear brethren,

We have had no intelligence from Malta for several months - nothing since the letters &c. forwarded soon after the arrival of Mr. Smith - But we trust, that God has been gracious to you & yours, as he has to us & ours, & that you are all in life & health, & an abounding in the work of the Lord with evident tokens of the Lord's presence & blessing -

I wrote to you the 5th & 18th ult. & to Mr. Jowett the 13th ins - Mr. Bird has also written you, I believe, several times, since we received any thing from you - By those communications you will learn something of the Lord's dealings with us - We send to you Phares Shediak - We wish him by all means to learn English, that he may be useful as a translator - Perhaps too he may be useful to Mr. Jowett in correcting proof sheets - He & all his father's house possess intelligence & learning far superior to most of their countrymen - He is the youngest of five brothers - It was once a happy & respected family, but the house is now a desolation - The aged mother is full of grief & trouble - Asaad is not - Phares is not - Galeb has fled to escape oppression, not because he is a Christian, but because he is known to have attempted to rescue Asaad - the other two are full of fear, & full of wrath, & full of opposition to the truth - We dare not say, that Phares knows truly what it is to be born again; but I think we may truly say, that divine truth has a great influence upon him, & that we have seen nothing in him inconsistent with the Christian character, & that he has deliberately gone forward in the path of duty in the face of persecution - I wish you to talk much with him, but do not know how you will do it at present except by an interpreter - Take him with you at church, that he may see the stillness, & solemnity, & decorum of your worship —

The greater part of those, whom God has been pleased to bring under the subjection of truth in this place, are much above mediocrity. And this fact has awakened so much the greater indignation. Some bite their lips, some gnash with their teeth, many are in a perfect rage, while the Emires, the priests, the bishops, & the Patriarchs send forth fearful denunciations - We sometimes tremble & sometimes rejoice at the prospect before us - The Lord reigneth, let the earth rejoice —

Mr. Abbott's daughter (whom Mr. Jowett will recollect) is now in an anxious inquiring state - She attends all our prayer meetings, and appears to be in earnest in seeking the salvation of her soul - The Lord reveal himself to her, & give her those comforting views, which spring from faith in Christ!! It is now almost a year, that we have constantly had some one inquiring, "What shall I do to be saved" There has been nothing like the day of Pentecost, but there has been the still small voice - We have had no showers, but we have constant droppings - Praised be the name of the Lord for his blessing upon our poor, imperfect, sinful labors —

Mrs. Goodell unites with me in kind regards to our dear sister Temple, & to all the children - We trust her life & health are continued - Remember us affectionately to all our good friends - You will not cease to pray, that the work of reformation & regeneration may go on amongst us, & especially that many of the priests may become obedient to the faith — We often think of you, & pray for you —

I send by Phares an Armenian charm, which is not to be smoked, but to be delivered into your hands, to be sent to Mr. Anderson - I enclose in this a letter to Mr. Evarts - When there is no other opportunity, send them to Gibraltar ~~to our~~ Consul there —

[illegible] Your brother W Goodell

يرسل الى مالطا ويعطى على يد جناب حضرة الاخ الاعز الاكرم الامجد المستر تمبل الانكليزي المحترم الكرم بخير

Rev. D. Temple or E. Smith

Malta.

فارس اعطوه حينما تصلوا الى مالطا حالا يطلبوا المكاتيب منك من المركب اعطيهم الى المكتب

By Phares Shediak

Rev. W. Goodell
Nov 29. Rec'd Feb 28, 1847
~~With~~ Phares Shidiak

ABC: 16.5 v. 4 (40-43)

Goodell, William
A.L.s. to Daniel Temple
40. 8 March 1827
41. 29 June 1827
42. 12 July 1827
43. 21 April 1829

THE HOUGHTON LIBRARY

ABC: 16.5 v. 4 (40-43)

Goodell, William
A.L.s. to Daniel Temple
40. 8 March 1827
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THE HOUGHTON LIBRARY

Beyroot March. 8. 1827

My dear brother Temple,

By a letter received last evening by Mr. Smith from Mr. Jowett, we were informed briefly of the affliction, with which it has pleased our heavenly Father to visit you- We feel deeply for you & your little ones; and, in our weekly prayer meeting to day, you & your children were the principal subject of our prayers- Mr. Muller & Mrs. Dalton were with us, who both know by experience how to sympathize with you- We trust you will not be left a prey to grief & despondency; but that you will find in God's blessed word such precious supports & consolations, as you never before conceived- God is able to comfort, & strengthen, & sustain you- His consolations are as abundant as our woes- Our prayer is, that your feelings & that your conduct may be such, as become a Christian & a Christian Missionary; & that friends may be raised up for your children, who shall give them proper instruction & counsel, & assist you in training them up in the nurture & admonition of the Lord- Should you ever be directed by Providence to Syria, we shall feel a pleasure in doing as much for your children as for our own- Your beloved partner was a dear sister to us all, & we doubt not was dear also to our Redeemer, & that her death was precious in his sight- We hope soon to learn from your own hand something more of her last days & hours-

My dear brother, this separation of the tenderest ties is no new thing under the sun- Your own case is not singular- It is the lot of mortals- And all, who have not yet drank of this bitter cup, are yet to drink of it — But all such suggestions are doubtless familiar to your own mind; and it only remains for us to pray, that God would make use of those same considerations & promises for your own comfort, by which you yourself have been the means of conveying comfort to others in their afflictions-

Our troubles in Syria continue to increase, but, as we have increasing success, we have increasing consolations - All ~~our~~ English & American papers & publications you may put up in good wrapping paper, & direct as usual to Beyroot- But all Bibles & Tracts in Greek, Hebrew, Arabic, & probably Armenian & Turkish Armenian we can no longer get through the custom house in Beyroot- We get them passed at Sour (Tyre) & doubtless can get them passed at Tripoli & other places - All our letters (tell Phares of this) you had better put under cover to Peter Abbott Esq. H. B. M. Consul - Beyroot - When the storm will blow over, it is impossible to tell - There must of course be eternal war between the Kingdom of light & the Kingdom of darkness - Our kind love to Phares - tell him, that Nammy, a son of Shekh Latoof, has embraced Protestant principles, & that the priest, who has now the charge of Assaad in the Convent, ~~is almost~~ has secretly become almost as great a heretic as any of us - We hope all three will escape together - Tell Phares too, that his former partner in business was long since obliged to leave his wife & home, & probably will not soon be able to return - He is anxious to go to Malta - He has been at Safet for some time, & will perhaps go to Alexandria - We have some hope, that the Spirit of God has touched his heart - His name is Yooseph-

Mr. Nicolayson, Gobat, Kugler, & Carabet recently left for Damascus, Safet, & Jerusalem - Mr. Muller will join them at Safet - The Abyssinian will leave us with Mr. Muller —

Mr. Nicolayson has paid me twelve piastres, i.e. an adley, i.e. about a Spanish Dollar, which you are to pay the Rev. Mr. Leeves of Constantinople -

Assaad wrote you, I think, the 2nd of Jan. & I wrote you the 20th of Feb.

I also sent letters for America, I think, both times -

Our love to Mr. Hallock - He will doubtless be a great assistant in your work - Mr. Smith is in good health - It gave us much joy to see him - He is now studying Arabic, & we hope will ere long take hold of the Turkish -

As I have given Mr. Gliddon a hint respecting our letters, it is immaterial, whether you put them under cover to Mr. Abbott or not - But put all Phares' under cover to one of us ——

I send with this a letter for Mr. Evarts - Forward us the Missionary Heralds, & Boston Recorders, as they arrive —

Praying the Great Head of the church, the merciful & good Shepherd of his people, to comfort & bless you -

I remain your sympathizing friend
& faithful brother
W Goodell

Rev. Daniel Temple,
Malta

Care of J. Gliddon Esq
Alexandria.

Revd W. Goodell
March 8. 1827.

Beyroot June 29. 1827

My dear brother,

A few days since we received a box from Malta, containing Greek & Italian Tracts, shoes for Mr. & Mrs. Bird, a tin case of camomile flowers, &c. with the Herald for March - But we did not receive a single letter either from Malta, Alexandria, or Cyprus. (for the box came here from Cyprus -) We have received no~~thing~~ ~~from~~ letter from Malta, since yours giving an account of Mrs. Temple's death - We have not even heard of the arrival of Phares - We have not received the Heralds for January & February - We therefore presume, that you must have written previously, & your letters may yet come to hand -

I wrote you a long letter on the 20th of April - This I send to Smyrna. We join the other English residents here in sending a messenger to Smyrna & Constantinople to make known our defenceless situation, & to request, that an English man of war be sent to our relief, ~~and~~ ~~that~~ in case of a rupture between ~~the~~ European powers & the Porte, which we learn by a letter from Constantinople is seriously threatened -

We are all in good health & spirits - the plague has much abated - & will probably cease entirely in a few days - The spirit of inquiry seems to be reviving again - & with it the violence of lawless priests - But Christ has power over all flesh -

We remember you & your little ones in our prayers - May you constantly enjoy the divine presence & blessing! Love to Mr. Hallock - In case of war, we may all yet be driven back to your shores - But all events are in the hands of God -

Mrs. Goodell joins me in love -

Yours affectionately

W Goodell.

A battle has been recently fought between the Grecians & Egyptians off Alexandria - the result not yet known -

Rev. Daniel Temple,
Malta

Care of J. Lee Esq.
Smyrna.

Rev W. Goodell
June 29 Rec.d Sept.
12, 1827.

rec.d 27. August
f. 29 ... u. G. H. pr. 13 Parthian.
by Y. d. S
p Lee & Sons.

Sep 12: 1.d.

Beyroot July 12. 1827

My dear brother Temple,

I wrote you the 20th of April, & again the 29th of June by Smyrna. The former by way of Alexandria with packages for America - We recently received a box, I suppose, from Malta - It contained shoes, Tracts in Italian & Greek, the Herald for March, one number of the Christian Almanac, & a bottle of Cammomile flowers; - but not a single letter - Indeed we have not had a single line from Malta, since your letter containing an account of Mrs. Temple's death - We have not even heard of the arrival of Phares at Malta - We have received no Herald for 1827 except the no. for March - We hear little in this quarter but wars & rumors of wars, pestilences, & famines, & earthquakes in divers places - We indeed have almost or quite every sign of the coming on of *the End* - Our Pasha is making all poſsible preparation to sustain a seige, expecting continually to be declared a rebel by the Ottomon Porte - And we have heard such accounts of the probably serious iſsue of the negotiations in favor of the Greeks, that we have united with other English residents here in making known our situation to the Ambaſsador, requesting, that, in case of war, a man of war be sent seasonably to our relief - We cannot, however, believe, that the Porte will be so infatuated as to be at war with all Europe -

The Plague is almost entirely ceased here, though we still keep ourselves in a sort of quarrantine - Indeed we have been out every day through the whole, only taking

Beyroot July 12. 1827

My dear brother Temple,

I wrote you the 20th of April, & again the 29th of June by Smyrna - The former by way of Alexandria with packages for America - We recently received a box, I suppose, from Malta - It contained shoes, Tracts in Italian & Greek, the Herald for March, one number of the Christian Almanac, & a bottle of Cammomile flowers; - but not a single letter - Indeed we have not had a single line from Malta, since your letter containing an account of Mrs. Temple's death - We have not even heard of the arrival of Phares at Malta - We have received no Herald for 1827 except the no. for March - We hear little in this quarter but wars & rumors of wars, pestilences, & famines, & earthquakes in divers places - We indeed have almost or quite every sign of the coming on of the End - Our Pasha is making all possible preparation to sustain a seige, expecting continually to be declared a rebel by the Ottoman Porte - And we have heard such accounts of the probably serious issue of the negotiations in favor of the Greeks, that we have united with other English residents here in making known our situation to the Ambassador, requesting, that, in case of war, a man of war be sent seasonably to our relief - We cannot, however, believe, that the Porte will be so infatuated as to be at war with all Europe -

The Plague is almost entirely ceased here, though we still keep ourselves in a sort of quarrantine - Indeed we have been out every day through the whole, only taking care not to come in actual contact with any thing likely to be infected —

I enclose a letter for Mr. Hill, which you will forward — We often think of you in your lonely situation, & pray the God of all mercies to comfort & bless you, & to be the God of your little ones —

All our number join in affectionate salutations to you & Mr. Hallock, & all friends —

Your ever affectionate brother

W. Goodell

I wrote to Dr. Naudi by way Smyrna — enclosing a letter for Capt. or rather Admiral Pearson — I conclude not to send the letter for Mr. Hill, as we hear strange things of Alexandria — The Missionaries of Syria have recently written a joint letter to Mr. Jowett, as he is connected by being Secretary, Vice President, honorary member, &c. &c. with our own board, with the Jews Society, Church Miss. Society, Bible Society, &c — The contents of the letter he will doubtless communicate to you — This goes by Mr. Muller to Alexandria, who is a precious brother, as indeed all the German Missionaries are, whom we have seen —

Nov

Rev. Daniel Temple,
or Mr. Hallock,
Malta

~~Care of J. Abbott Esq~~
~~Alexandria~~

2: 4,d:

Rev. W. Goodell July 12
Rec'd Nov. 2, 1827.

Malta April 21. 1829

My dear brother,

Many thanks for your kind letter by Mr. Anderson. The visit of that brother was, as you may well suppose, exceedingly refreshing to us, & we have great cause to be thankful for it. Mr. Smith accompanied him & Mr. Robertson to Greece. Mr. Bird has gone to Tripoli & Tunis. Mr. Nicolayson & family have gone to the Continent. It is his intention to receive ordination. So, you see, I am quite alone. I occupy the house, where the press is, & Mr. Hallock another in Strada Zecca. Giuseppe is with me, & will be no less glad than the rest of us at your return. The press is kept in constant operation in the three languages, and as the whole, you know, has been newly oiled, there is no grating or screaking, but the hum, buz, & music are delightful. Since the commencement of this year, our tracts in the three languages have been called for faster than we have been able to manufacture them. So the sooner you come to our aid the better, & especially considering into what poor hands the whole establishment has fallen —

I think some of our number have already informed you of Mr. Keeling's success with Government relative to his charity boarding school. For the object of his school he has obtained in Malta subscriptions to the amount of more than three hundred Spanish dollars. He consulted us at every step, & we devoted considerable time in assisting to make the rules & regulations, & preparing suitable books, all which met the entire approbation of Government — Mr. Wilson has also obtained permission to open a school, & to print, for the use of it, in Italian, Watt's Catechism, Scripture Extracts, Sabbath School Spelling books, &c. We look upon these as tokens for good, & we hope & pray, that spiritual blessings may yet descend upon the poor Maltese. As none "of the rulers or pharisees" in Malta ever come nigh that "sect, which is every where spoken against", we seem not to be regarded with so much jealousy as in former years, & are permitted to enlarge our borders. Indeed I suppose nobody cares how much good we do, if we do not convert any body, especially those in the higher walks of life -

Your friends here (& you have many) often very often enquire after you - Mr. Keeling has a son, called John - Mrs. Wilson's health is very feeble, & has been for many months, & I have many fears, that she will never be better - Miss Rowlston is married to a Mr. Jones, a seriously disposed man - and Miss Hurter is married to a Mr. FitzWilliam at very short notice. Capt Walker of the Ocean was here 2 months ago, & desired much love to you - Admiral Pearson has charged us in his letters to give you their kind love - Mr. Croggan is in quarantine on his way from Alexandria to Zante, & sends love - Mr. & Mrs. Hallock have a fine little son added to their family - All our number & all your friends, except Mrs. Wilson, are in the enjoyment of health - Mrs. Bird & family are still at Florian ——

My dear brother, we often think of you & your little ones, & try to pray for you - We go occasionally to the grave of our dear sister Temple, & endeavor to remember, that we must all ere long lie down in the grave - I love to take the children there for the sake of directing their minds to another world -

Your letter respecting the revivals & the state of religion in America, which you wrote to Mr. Bird, was truly reviving, & made us almost wish, that we had the wings of a dove, that we might fly over there, & "see the goodness of the Lord in the land of the living" - May times of refreshing be continued & multiplied!

I need not tell you how happy we shall all be at your return amongst us, nor with what readiness we shall give back the keys of the house to you & seek another residence - May you be guided & blessed every step of your way, & in every thing you undertake! You know where to look for wisdom & for direction & for comfort - Mrs. Goodell unites with me in affectionate regards for yourself & your dear boys - It is cause of joy & thanksgiving, that they are in so good a situation - Tell them, that Eliza Dodd & Abigail Davis live in their house, & that we have a Sabbath School in the house, attended by the families, old & young, of Messrs Bird, Hallock, Abbott, and, before they went away, Nicolayson -

Your very affectionate brother

W. Goodell

Assaad Jacob always sends his love to you -

BOSTON
JUL
11

The Rev. Daniel Temple,
~~Care of H. Hill Esq~~ Wells,
~~Boston~~ Maine.
Care of Rev. W. Clark
U. S. A.

Rev Wm Goodell
Ap. 29. 1829.

ABC: 16.5 v. 4 (44-48)

Goodell, William
A.L.s. to Daniel Temple
44. 31 May 1831
45. 5 July 1831
46. 23 July 1831
47. 17 September 1831
48. 20 October 1831

THE HOUGHTON LIBRARY

Rev W Goodell Smyrna May 31. 1831
May 31. R. July 4/31

Dear brother,

We arrived at Smyrna on the evening of the 29th just eight days from Malta - The first three days brought us this side of Cerigo into the Archipelago - The last five days we had calms & head winds - But our voyage was upon the whole a speedy & prosperous one - Capt. Smith was very attentive to our comfort; & by the way he was much less boisterous & much more mild, than we have usually seen him amidst the excitements & provocations of Malta - The Jesuits we landed at Tenos in the night - I went on shore & brought Mrs. Hill on board at mid-night; but in so doing, I with the padres unwittingly broke all the laws & regulations of the Island in regard to quarantine & to strangers - We set all the dogs a barking, roused the police & half the city, & like to have got into prison - However, they were satisfied, that I had no bad intentions, & they gave me a cup of coffee, & permitted me to return to the vessel, & Mrs. Hill to accompany me - She staid half an hour on board, & then returned to finish her night's rest; & before morning we were out of sight of the place - We delivered to her all the things for them - The brethren were all at Athens - daily expected to return - Mr. King has opened one or two large schools there - Mrs. King & Mrs. Robertson probably knew neither of our arrival nor departure till informed by Mrs. Hill the next day - It was truly

Messrs. Hill & Robertson have put up their press - Mrs Hill told me that government had begun to shoot their arrows at them - The Rev. Mr Jetter is now here, but I have not yet seen him -

a midnight excursion — & probably seemed to Mrs. Hill herself more like a dream, than a reality — But the trunk, sofa, & letters, would be a witness to the reality of the thing —

We all suffered a few of the first days from sea sickness — The day after we left (Sabbath) we were hardly "able even to look up"; but Capt. Smith sat down & read us several chapters from the Bible — Eliza took cold, & her cough has been truly distressing — her eyes much swollen — ~~She has~~ her stomach very irritable — She has lost I believe every meal she has eaten, since we left Malta — But the worst seems to be over — William coughs a good deal, but nothing so bad as Eliza —

We spoke the Tenedos — she will not touch at Malta — We spoke another American vessel bound to Constantinople, & sent Mrs. Dwight's letter for Mr. Dwight — The Capt. was full of passengers from Smyrna, or he would have taken us — On our arrival here learnt, that Messrs. Smith & Dwight had just arrived at Constantinople — The Rev. Mr. Leaves had left Smyrna for Athens the day before I arrived — found much alarm here on account of several cases of the plague, which have just occurred — I have, however, been ashore, & called on several families — Miss Reynolds is very low indeed — Her liver is affected — If she gets strength enough, I think she will go with us to Constantinople for change of air — We go to tomorrow night in the — Good Banian — A vessel has just arrived here in 42 days from Boston — no one I believe is bound to Malta from this on her way to America — Two American vessels have just gone up to Constantinople ——— Mr. Brewer's schools are all suspended on account of the plague — All his family as well as Mr. Van Lennep & Mr. Langdon have enquired after you & yours — Messrs. Lewis & Barker I have not yet seen — We have been kindly received by all, on whom we have called ———

Thus far the Lord hath led us on, & hath dealt with us very kindly — We have felt at every step, ~~that~~ our friends were remembering us in their prayers, as I doubt not they have — We also remember you all — With the Jesuits I had but very little conversation, scarcely any of a disputatious nature — With the ship's company I have had repeated conversations, & on the Sabbath preached to them — I have also read two of my sermons to Mr. & Mrs. Smith, which happened to treat of subjects, on which we had been previously ~~conversation~~ conversing — But I always feel very dull & stupid on ship board, & can never accomplish any thing of consequence — In another week & even less, if the Lord will, I hope to be at Constantinople — Vessels sometimes go in 48 hours —— Remember us very kindly to the families of Messrs. Hallock, Nicolayson, Keeling, Wilson, Wise, Lyman, &c. &c. every one by name & thank them all for their kindnesses to us —— We think of Mrs. Dwight often, & trust her health is improved — The letter from her husband, which goes with this, will give her more information, than we possess —— How is your own & Mrs. Temple's health! I trust better – But we know not what is best for us – Mrs. Goodell sends her very kind love to you both, & to your children – & to the children of the Sabbath School – in which all our children & myself most heartily join – Love to Carabet's family every one of them from every one of us —

Mrs. Smith, who has continued to be very friendly & kind, sends love – She has mentioned the subject of the socks of her own accord – says she entirely forgot the payment for them —

all this is written before breakfast, & therefore in haste, & with about as many thoughts about the coffee, as any thing else –

The Lord bless you all with health, & with the light of his countenance – Eliza & Abigail wish me to say, that they have been very good girls – The day after we sailed, Eliza said, "yesterday was the crying day, today is the vomiting day" – They have been very much concerned about Charles tears, & hope they are now dried up – Abigail wonders, how the vessel knew which way to come to get to Smyrna —

Your very affectionate brother W. Goodell

Evening – The Pedang has just arrived, did not touch at Malta, & does not expect to go to Constantinople – I have not yet seen Mr. Barker, but am to see him ~~on~~ tomorrow. I shall have much to tell you about our publications hereafter, I mean criticisms on them – They seem determined, that our presses must come here —

The Rev. Daniel Temple,

Malta.

she's health! I trust better – But we know not what is best for us – Mrs. Goodell sends her very kind love to you both, & to your children – & to the children of the Sabbath School – in which all our children especially most heartily join – Love to Caroline's family every one of them from every one of us –

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All this is written before breakfast, & therefore in haste, & with about as many thoughts about the coffee, as any thing else –

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The Rev. Daniel Temple,
Malta.

Rev W Goodell July 5. 1831
July 18. Rec 28/31

Dear brother,

I wrote you on the 31st of May from Smyrna, & on the 20th of June I wrote Mr. Dwight from this place— One of the two boxes of Armeno-Turkish Testaments put up for me to take was by some mistake left behind— probably at Pasquali's— Be so good as to enquire after it, & forward it to this place— The other box I left with Mr. Barker at Smyrna— The box of Tracts for Lazarides I have delivered over to him— He is much pleased with them, & pronounces them all to be intelligible, & in good style— I have recently visited a Greek school, which he superintends, supported by Messrs. Brewer, Barker, & Lewis at Smyrna, & was pleased to see your Spelling book, Grammar, Geography, Arithmetic, Anna Ross, &c. in the school— also Mr. Wilson's Catechism, & the prayers in it used at the opening & close of the school— I have as yet scarcely mentioned the subject of schools, both on account of the plague, of which we hear many rumours every day, some of which are doubtless without foundation, & on account of my having been very much engaged in getting comfortably settled; but from what I have seen & heard I think there will not be much difficulty in having a Lancasterian school for the Greeks & another for the Armenians— The great difficulty will be, good teachers, I mean the want of them— There is wanted here very much a school for English children— I think seriously of writing to America for some one to come & open a school on his own responsibility—

Servants here are very scarce, very dear, & very bad – We have many times wished we had brought Michael with us – I think, however, we shall now be able to get on — House rent is so dear, that a Miſsionary can hardly afford to live in one – It will be more expensive for a family to live here, than it is in Malta; but after we become a little acquainted we shall probably be able to live at a somewhat cheaper rate, than we do at present – In negotiating bills of exchange, we suffer a loſs of from 6 to 10 per cent; therefore let Mr. Dwight bring on a good supply of cash with him — We have heard of Meſsrs. Smith & Dwight's arrival at Syra on their way to Malta in a little Greek Brig chartered by them & Mr. Brewer for the purpose – Mrs. Brewer & child were in the company, and before this they are I trust at Malta – Miſs Reynolds, who with Capt. & Mrs. Smith live with us, is quite recovered except her arm, which is still lame – Yesterday was Independence – Eight Americans besides my children sat down to our table to dinner – Our ladies are the first, who are said to have visited the Capital — Dr. Walsh preaches right on – without notes – in a very plain & (I should judge) generally correct manner – But there is scarcely any thing here, that looks like pure religion, & undefiled before God – We feel alone, though surrounded by hundreds of thousands of inhabitants – May the Lord show us his marvellous loving kindneſs in a strong city! Last Sabbath was communion at the Eng. church – Besides ourselves & one other stranger present, there were but two communicants, viz. the Ambaſsador & one of the servants –

I had considerable conversation at Smyrna with Mr. Lewis respecting the Malta publications – He said more against them, than any other person – I mentioned some things, which I told him I thought he & other agents ought to do, whenever he or they discovered any thing, which ought to be corrected, viz. Inform those, who printed them, marking the passages, & pointing out the defects – He complained much, that the manuscripts he forwarded to Malta, were not printed – I told him, that I had no concern at ~~##~~ all in the business, & therefore no blame could attach to me; and that, as nearly as I could recollect, no blame could attach to Mr. Smith; for he told Dr. Naudi the terms, on which he would print them, which the Dr. was to submit to Mr. Lewis, & an answer received; but no answer ever came – As to the other presses at Malta, I tried to make him understand, that they were independent of us, & of each other, & that we were also independent of them, & that therefore I had no knowledge whatever of what the superintendents of those presses had said & done about his manuscripts – He pretended not to comprehend it perfectly, but thought all the presses at Malta should be considered as one, & responsible for each other —— He did not however use the word responsible, but language, which seemed to imply it –

He told me some very fearful things about the Armeno-Turkish Testament, which Mr. Brewer also in part corroborated – Mr. Barker conversed very reasonably, both about the Testament & about all our Tracts – I finally got a sight of a sheet of the Testament, which had been put into the hands of some persons for their criticism – There were only four or five marks, & those of very trivial consequence – I told them I should have made more marks & more important ones myself I have preserved them all as well as every hint, in order to profit from them — I ought to say, that Mr. Lewis, though he talked hard on this subject, treated me very kindly indeed in all other respects — I am very glad, I visited Smyrna - I hope I received ~~som~~ some good, & did no harm — Every person, with whom I had any thing to do, was attentive & kind —

Lazarides gives me the same account of my Tracts, which he previously did by letter, viz that they are unintelligible - I asked him, whether they could not understand Anna Ross - He said, they could, but the story was strange to them, it was what they had not been accustomed to — He & some Armenians I have seen here say the Testament ~~is~~ can be understood, but some words appear strange on account of the closeness to the original - I have desired them to mark all such words for my benefit — May the Lord bless all our labors - Much love from us all to you all & to all our friends about you —

your brother W. Goodell —

Mr. Barker says, the Armenians are very fond of colored paper for binding books - He says also, that Kutayah & Tocat are the standard places for an edition of the New Testament —

The Rev. Daniel Temple,
Malta.

Rev W. Goodell Pera, July 23. 1831
July 23. R. Sept. 1/31

Dear brother,

I wrote you on the 5th & 11th ins. by Capt. Smith, who sailed on the 14th. for Smyrna, & who will touch at Malta on his way to Boston — I have made partial arrangements with an intelligent Greek to open a large school on the Lancasterian system for boys ~~& girls~~ by promising to assist him to a certain extent in defraying the expences — I think there will be no serious difficulty in establishing several schools among the Greeks by affording them a little assistance & encouragement — Such schools are interesting, because you thereby gain access both to children & their parents, & can say a great deal on religious subjects without seeming to be meddling — I wish you were here to superintend such schools — You might also commence preaching immediately in Greek — Two Greeks have repeatedly spoken to me on that subject — They wish to hear Protestant preaching, & indeed never attend the ceremonies of their own church — Several persons have recently been to Dr. Walsh, requesting to be admitted to the Communion, one of whom was an ~~Abyssinian~~, Abyssinian, one a Latin, one an Armenian, & one a Greek, viz. Mr. Lazarides — These Greeks however understand Turkish, & after I have got some schools under way, I intend to commence reading the Scriptures with them & any others, who may choose to attend, on the Sabbath —

I have not yet ~~got~~ become acquainted with the Armenians — I have been twice to see the Patriarch,

If Mr. & Mrs. Nicolayson ~~are~~ at Malta, tell them with our love, that some large bundle of documents have recently reached ~~at~~ this place for the English Ambassador from Marseilles in behalf of Isaac Abrahams, the Jew, who has found or thinks he has found some clue to his paternal inheritance, which is in the hands of a Rabbi at Safet, & concerning which he wishes the interference of the powers that be but he was absent both times – The Greeks tell me, that the Armenians are less superstitious than themselves, but I know not how it will prove – In the schools I have visited only Armenian is taught; this will be a hindrance to me as they have no good school books; this is another serious obstacle – Your Spelling Books, Grammars, &c. – Greek are just the thing; but in Armenian & Turkish, we have nothing of the kind to begin with – I would give more for a few such things, than for all the religious Tracts we have published – We began at the wrong end in Turkish, as you in fact did in Greek, i.e. we gave them hard doctrines, when they in fact wanted the A. B. C. –

~~With~~ the Armeno-Turkish New Testament I hardly yet know what to think – Every body is disposed to make criticisms enough to keep me from being very proud, but their criticisms do not always agree together – I do not now recollect, that any person here has made the same criticisms, which were made at Smyrna, although the same portion of Scripture has come under review – If it exactly suited the people here, or at Smyrna, I suppose it would not exactly suit the people in the interior; the fact, however, that it is found fault with here, is of itself no certain evidence, that it will not be found fault with in the interior – I think myself, that I should be disposed to make as many corrections, as almost any judicious critic – We certainly need a great deal of wisdom to manage the weighty concerns of our Mediterranean Mission – May the Lord impart it to us all, as we severally need! –

Almost every thing in these countries is, as it should not be – I sometimes feel almost ready to sink, & look round but look in vain for some advice & counsel from a Christian brother — We need a family to be ~~n~~ connected with us very much – Indeed I most heartily wish, that both your own & Mr. Dwight's family could come on together – There appears to be room enough here, & in these regions for us all — At any rate, I hope we shall soon welcome one of you & of your families here to take part in this ministry – Do not fail to remember us in your prayers – I have been greatly edified & encouraged by reading Swan's letters on Missions —

Send to Constantinople one or two boxes of Armeno Turkish Testaments, as soon as convenient; also some copies of Anna Ross in the same language — If you have no use for the Bethel Flag at Malta, have the goodness to send it here; I ~~tw~~ shall probably be able to make considerable use of it – I have engaged to preach on board an American vessel next Sabbath morning –

I received letters from Mr. & Mrs. Bird & Yacob aga this morning, which gave me great encouragement – It seems that both the Bishop & his wife begin to be serious, *much* so — May fruit more & more abound there!

Let the boxes of Testaments &c. be directed to Laraides – Our Tracts I hope will come in use hereafter, when the people are better prepared, & a second edition is printed with corrections – Our European customs & habits &c. are more unlike those of the Armenians, than ~~tot~~ unlike those of the Greeks, & therefore translations from the English will I suppose always be more unsatisfactory — The Possessor of the Armenian press here is, I am told, rather unfriendly, as he looks upon us rather as rivals — I have as yet had no intercourse with the Jews

Give our very hearty & most Christian love to dear sister Temple, as well as to all our dear brethren & sisters in Malta; & much love to your & their little ones — Our little girls with William also often repeat the names of Daniel, Charles, Mary Ann, Moses, Homan, Harrison, George, Bessy, Susan & all her brothers & sisters, Domaris & her sister, Melita, &c. together with the names of all their uncles, & aunts — Remember us kindly to Miss Beverly & her father, to Mrs. Brown with her sister & their husbands, Messrs. Wilson & Keeling with their families, Mr. Lewis, Mrs. Anderson, &c &c
The children have nearly recovered from the whooping ~~cold~~ cough, & the rest of us are enjoying usual health —

we have had various alarms about the plague & cholera — some deaths from both, but not much I think to be apprehended from either —

If Mr. Smith is not yet gone to America, (may his return to these countries be speedy!) remember both of us very kindly to him —

The Rev. Daniel Temple,
or Rev. H. G. O. Dwight,
Malta

4.

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I believe I wrote to Mrs. Dwight that there were robins here — It ~~was~~ is I believe a mistake — I thought I heard them — the morning, before I got up, but I have not been able to find any, or hear any, or hear of any since — With Mrs. Goodell's & my love,
your brother, W. Goodell
Not a word heard from you yet —

unsatisfactory — The Possessor of the Armenian press here is, I am told, rather unfriendly, as he looks upon us rather as rivals — I have as yet had no intercourse with the Jews

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your brother, W. Goodell
Not a word heard from you yet —

The Rev. Daniel Temple,
or Rev. H. G. O. Dwight,
Malta

4.

Rev Wm Goodell Buyukdere Sept 17. 1831
Sept. 17 Recd Oct. 11/31

Dear brother,

Your letter of Aug. 2nd with the books & keg of apple came to hand the 6th ins — Whenever you send books, you had much better send them direct to Mr. Lazarides, as it thereby saves considerable expence for boat hire in my going down from Buyukdere — it saves also the time of a whole day — & it saves besides considerable trouble. Every thing, however, which is for me, should be sent directly to me — The books will be very acceptable to the Greeks, particularly in schools — I was very glad to see the spelling book & the Little Philosopher —

Yours of Aug. 6th & Mr. Dwight's of Aug. the 4th were both received yesterday — Mr. Ralli, who it seems however was not the bearer of them, I accidentally met with a week ago, & had a moment's conversation with him — By the first opportunity send, if you please, to Mr. Lazarides a few Italian Tracts, say from 10 to 20 of almost or quite every sort — Do not fail to send Anna Ross — I also wish for a few, say 20 or 40 of Anna Ross in Armeno-Turkish sent to Mr. Lazarides — I cannot get a single copy here for my own use — If you have any French or English Tracts, please to send a few — also a few small English Bibles say 6 or 10 to Mr. Lazarides —

We are visited almost every day by some young Catholic Armenians — I have seen also Christopher W. Hoscon, recommended by Mr. Dwight — He is now at his father's, in Constantinople — His youthful & modest appearance, is very interesting, but I have had no religious conversation with him — I find, that the great difficulty with the Armeno-Turkish Tracts is not that people do not understand them, but the difficulty is, they understand them too well — The style, however, is of course not very pleasing, being too literal; & the subject matter is in many cases very displeasing — The Catholic Armenians for the most part oppose them vehemently — the other Armenians manifest a great apathy — I have not seen or known much about the Testament, since the great burning, — but I have received corrections made with a pencil on the same portions both here & at Smyrna, & it is a very curious fact, that no two corrections are alike — Only one passage has been brought to me as ~~incapable of~~ not being understood, & that was, "Jesus spake to them in parables", whereas in Turkish, it was said, it should be by or with parables — I think there will be no ~~additional~~ difficulty in making ~~that~~ the next edition quite unobjectionable in point of style, I mean so far as the different dialects will allow — I have not heard a word of complaint against any of the later Greek Tracts from any of the presses, & I cannot but feel, that you are doing a great & good work in furnishing school & religious books in such numbers for the people of these countries — The influence is gradual, but cannot fail of being considerable —

The account you sent of money paid for me &c is ~~coor~~ correct, except the item for Agata — I see you paid 10 piastres for her the 15th of June; it should not have been paid till the 15th of July; for on the 15th of May at Malta I paid her a month in advance, her whole wages, & ~~she was~~ neither she nor her children were to receive any more, till the 15th of July ——— She by the way does quite as well as we expected, & wishes to know, whether her children & friends are all well, & whether her husband has sent any letter for her from Corfu — Be so good as to mention them in your next — You need not, unless you receive further orders, pay her children any thing after her year is expired, [illegible] will be likely to return or be returned —

I wrote you & the other brethren jointly on the 24th of Aug. informing of the dreadful conflagration on the 2nd, by whi we lost every thing or nearly so, & informing you also in a note, that our losses were in some measure made up by the birth of a fine boy on the 30th. Mrs. Goodell has done remarkably well, & is now about house as formerly — Our friends at Smyrna have sent us a box of clothing, which was very timely — I must have informed you before, that Miss Reynolds left us in the Banian, having nearly or quite recovered her health — There have been some terrible fires of late — the work of incendiaries — But the police have been very ~~at~~ vigilant, & this work of destruction seems now in some measure checked ———

Mr. Dwight in his letter makes mention of one from Mr. Smith - This, I regret to say, has not yet come to hand - We are ~~are~~ very sorry to hear, that he is not yet strong - also that Mr. Keeling is suffering from want of sight - Remember us kindly to them & all other friends - I have just dismissed two schoolmasters off to their work, one to Yeni Keui & the other to Constantinople - Houses are now so scarce, that I could not find a room in all Galata for a school -

Sept. 19. I heard yesterday of the death of Mr. Bird's youngest son - We heard from Mr. Brewer of Mr. Evarts' death a short time since - We have had nothing from America since we left Malta - The Cholera & Plague are still here - I have just been praying with a man dying with the former disease on board the United States - a frigate made for the Sultan - Have you no Heralds for me! Much love to Mrs. Temple & all your dear children from every one of us - also to Carabet & family - I will write him hereafter -

W. Goodell

The Rev. Daniel Temple,
or Rev. Messrs. Smith & Dwight,
Malta

Care of Messrs. Stith & Co.
Smyrna

Smyrna 27th Sept. 1831.
Ansd. [illegible] by
W. Goodell
[illegible]

Buyuk-Dere Oct. 20. 1831

Rev W. Goodell
oct. 20. R. Ap. 22/32

My dear brother,

I wrote you on the 10th inst. & to Mr. Dwight on the 13th. Day before yesterday I procured for you, at Mr. Antony Stampa's, a Russian Summavar, for which I paid him 200 piastres, the dollar at 18.5. Mr. Stampa is to pack it up well, & put it on board some vessel for Malta, & write you a letter of advice, without any extra charge. Let me know, if it arrives in good order; as, if it does not, I am to be in his hair, i.e. come upon him for ~~danges~~ damages, dangers of seas of course excepted. Your servant must be cautioned, or he may do what ours has done twice, viz. let the fire continue, after the water is exhausted, the consequence of which in our case was the unsodering of part of the concern, which in the last instance cost 30 piastres to repair it.

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I have received, or rather Mrs. Goodell has received, a very kind letter from Mr. Hemmenway, in which he says the two dollars you paid me were for your children, & the five dollars he now gives are for mine. So much for your mistake. I hope you will make many more, if they are all to be equally as profitable. Please then to pay to Daniel & Charles two dollars, & charge the same to me. Perhaps they will feel, that they ought to have some interest on their money, especially as it has been so productive to me – But, if they are not already informed, please to let them know, that the taking of interest is considered unlawful in the Grand Signor's Dominions by all good Mussulmans; and, since I am now here, I must conform to the existing ~~laws~~ laws & customs – I think Charles as well as Daniel will feel the force of this argument ——

In a former letter I requested you to prepare a work on Trigonometry or Geometry; but the fact is, neither is exactly what is wanted, though the former comes nighest to it – ἰχνογραφία, or drawing, seems to come still nigher – There is a work called, "An introduction to Linear Drawing &c. &c. with the elements of Linear Perspective, by William B. Fowle, Instructor of the Monitorial School, Boston" — That perhaps is about the thing; only put it as much as possible in the shape of what you find in the first page or two of the Little Philosopher about angles, &c. – If I say right, you were formerly very fond of Euclid with all its angles & segments; and of course such a work, as is now proposed, will be just suited to your turn of mind, Silas Blaisdell's representations notwithstanding – If I see Mr. Lazarides, before I send this, I will get him to express in Greek the very thing, which till I better understand I cannot better express –

We are now very comfortable at the Commodore's, having removed here yesterday – Last Sunday I preached on board the United States, & had not only several Greeks, but also 8 Turks, some of them the immediate attendants of the Sultan, to hear me – I have heard of no new cases of Cholera or Plague, since I last wrote – We understand, that both are raging at Smyrna & Alexandria —

I think I did not mention it in my letter to Mr. Dwight, that an American gentleman now here, formerly a member of an Universalist, & now a member of a Unitarian, congregation in the ~~state~~ city of New York, is going to give me a hundred dollars a year, & perhaps more, for Schools – If I ~~thought~~ should think it best to build a dwelling house, school house, a room for preaching, a Sabbath School, & so on, with several acres of land attached to the concern, all surrounded by a wall, I have no doubt he would bear, or see born, about the whole expence – Indeed he hinted it to me himself – But *my* opinion is, that such a concern would at present make us too prominent – I am greatly in want of the advice of some person capable of giving it – I am carried round & round in the eddy of circumstances, & fear I shall never fasten hold of *any* thing – May the Lord give wisdom & resolution!

I wrote to Mr. Dwight about Armeno-Turkish Dictionaries & Grammars – I have since learned, that they are for sale at Galata – I found the place a few days since, but the ~~door~~ shop was shut. I am, however, so well assured, that I can obtain all that you have at Malta, that you need not send *any* till further orders –

Mrs. Goodell unites with me in *very* kind regard to Mrs. Temple, & hope the number of her knitters will increase – Eliza & Abigail send love with ourselves to Daniel & Charles – Remember us also to Mr. Smith, Mr. & Mrs. Dwight, & all our friends at Malta – Mrs. Bethune writes me, that she sent two copies of her work for Infant Schools – Perhaps they are with you at Malta, & you will forward them with *Henry's Commentary* of the Bible – Our friend, Thomas Smith, who married Dr. Woods' daughter, is settled at Catskill – There is a revival there, also at Durham, also in Mr. Phillips Society – Princeton, & Mr. Mann's in Westminster, & Mr. Mitchell's in Norwich, &c. &c. Judge Cook says, that almost every individual in their society between 12 & 30 years of age has become pious — It seems as though such blessings could not be expected here for a great while to come; but the things which are impossible with men are possible with God. I hope Mr. & Mrs. Dwight will bring on Lancaster or Bell's system, with as much knowledge of the system as possible, & that they will come in the same state as "Balaam, when he 'fell into a trance', but having his eyes open" —

Send me, if possible, a Modern Greek Grammar — 1.

Pray for us — The Lord bless you & yours! —

Your brother W. Goodell

The Rev. Daniel Temple,

Malta

W.G.

[illegible] 28: 8ber 1835 —

ABC: 16.5 v. 4 (49-53)

Goodell, William
A.L.s. to Daniel Temple
49. 5 November 1831
50. 27 November 1831
51. 29 November 1831
52. 25 January 1832
53. 8 March 1832

THE HOUGHTON LIBRARY

Buyuk-Déré Nov. 5. 1831

My dear brother,

I wrote you on the 20th ult., & Mr. Dwight the 13th – The dollar here I find to be only 18 piastres, & not 18 piastres & 5 paras, as I informed you in my last, when giving you the account of your Summavar – Mr. Stampa has, I presume, ~~given~~ forwarded the vessel long before this; but I will make inquiry the first time I go to Galata – I paid him for it sometime ago — The pound sterling here is 82 piastres; so you will do well I think to send us bills to negotiate on London – Indeed Mr. Cunningham strongly advises it — The school at Constantinople & the one in this village are going on well – I am exceedingly anxious to have a large, grand, model one at Galata, but on account of the conflagrations I have not been able to find a house ~~as~~ yet — I hope Mr. & Mrs. Dwight will become as familiar as possible with the Lancasterian system – If you can send on any lessons in Greek to be hung up round the rooms, I pray you do it —

Our schools were reported by the good Catholics to the Turkish authorities, & the Seraskier Pasha inquired into them; & the consequence is much to our advantage, we now having permission from the highest authority to establish as many as we please – The Lord be praised for this interposition in our favor! I was exceedingly anxious about the result for two or three weeks ———

I now think of nothing more I need or have time to say – Mrs. Goodell's letter to Mrs. Temple, which I herewith inclose, will make you acquainted with our circumstances & affairs ———

The Lord God of the holy ~~pat~~ prophets bless you & all our dear friends at Malta – Remember us to them all – & remember us in your prayers ———

Your brother
W. Goodell

A kind remembrance to Mr. & Mrs. Corabet ———
Agatha sends a deal of love to all her children & friends, & wants to kiss them, she says, very much – I have written to our Missionary brethren in Greece for female teachers, educated at some of their schools, to come & take the charge, or assist in taking the charge, of similar schools here –

Buyukdere Nov. 4, 1831

My dear [illegible] Temple

The Rev. Daniel Temple,

Malta

W. G.

Rev W. Goodell
Nov 5, Rec Jan. 1832.

Buyuk-Déré, Constantinople, Nov. 27. 1831

My dear brother,

I have not time to ~~answer your~~ write you; but I will D.V. in a few days— I now request the following things: —

1. An Italian & English Dictionary, & an Eng. & Italian one —
2. An Italian Grammar —
3. If you have any letter paper from America remaining, will you send me some of it— I am accustomed to use it in all my communications to the Rooms, & prefer it to any other; but mine except a few sheets was burnt at Pera —
4. Several thousand cards with a short text of Scripture in Greek printed on each one, for our schools— The handsomer they are executed, the better— When a good boy has received a certain number of them, they will be exchanged perhaps for a book— You & Mr. Hallock (who is running over with such kind of devices) will understand the best way of preparing them— We want them this very moment for 4 schools, & perhaps next week for six schools —
5. We shall want, long before you will get them ready, books of a much higher grade than your excellent little grammar & Arithmetic— "Of making of books there is no end"— The schools excite a desire also for tracts

& for the New Testament — I must try & inform you in my next of the character of the higher order of School books, that will soon be wanted — Mr. Jowett's press was I think to furnish these, but since his return to England, the design I presume has fallen through —

I send by Mr. Nicolayson the Summavar, as Stampa I find had not sent it — And I shall send also by him, if he has not already gone, two Almanacs for Carabet, directed to your care, & two rugs, one for Mr. Hallock, & one for Mr. Carabet — I will try to thank you in my next for all the things you & others sent us, which came to hand a week ago — & ~~Mr. Goodell~~ will answer Mr. Smith's letter — Ms. Goodell is also writing, but cannot be in readiness now — We are much grieved at not having seen Mr. Nicolayson but once, & had not the least expectation of his going so soon — Indeed I have scarcely any hope of getting this into his hands before he goes ~~if he~~ be not in fact already gone —

My dear brother, do tell me why you have not sent me a single publication? I earnestly besought you to do it, before leaving Malta; & believe I have mentioned it since in my letters — But not a single Recorder or Herald have I received from Malta, although you have frequently made mention of arrivals from America & of the wonderful things going on there — I have just received the

Sept. Herald from Boston, & expect hereafter to obtain future numbers in the same way; but as I told you, when I left Malta, I must depend on you for them till Sept. or October, for they could not at Boston know till near that time, that I had gone to Constantinople — Not a religious publication of any sort or kind have I seen since I left Malta, till I received the Sept. Herald — All the previous numbers I of course shall not see, unless you can furnish them — I had seen Jan. & Feb. & March before I left Malta, though they are of course now burnt — But all between March & Sept. I have not seen — I do not ask for the Recorders, because I suppose you have now none to spare — Is it proper to leave a b famishing in the wilderness, when you have enough & spare! Indeed when I was at Malta, more Heralds generally came, than we knew well how to dispose of ———— I have been ~~perfectl~~ perfectly unable to account for the fact, that you have observed such a silence on the subject of sending publications — You have neither said, that you had put up some for me, or were going to do it —— But, as I said, I have not time to write any thing, else I would have thanked you & the other friends for their kindnesses; but I hope to do it in the course of the week, & to inform you of our circumstances & of our schools, &c — I feel that the wheels have now gone so far forward, that it is very unlikely they will be rolled back – Indeed I am much encouraged – But may we ever depend on the Lord, & not on our own wisdom, or prudence, or strength – Love to every body, especially your own dear family –

W. Goodell

The Rev. Daniel Temple,
Malta –

Rev. W. Goodell
Nov. 27. R. Jan. 16/32.

Rev W. Goodell. Nov 29
R. Jan 16/32

Buyuk-Deré (Constantinople) Nov. 29. 1831

Rev W. Goodell
Nov 29. R. Jan 16/32

My dear brother,

Yours of Oct. the 13th was received the 19th ins.; & two days afterwards we had the pleasure of opening the bureau, & looking over the memorials of your kindness – Mrs. Goodell says, that the things were in almost every instance those, of which we stood in most need – He, who put it into your hearts to send _something_, seems also to have directed you _what_ to send – We thank Him for his mercies; & we desire also to express to all of you, his almoners, our grateful acknowledgments for your so bountiful remembrance of us – Will you then convey to all those, who contributed for our relief & comfort, whether money or articles of clothing, those sentiments of kindness & good will, which we ever feel towards our benefactors? May they never be thus reduced to want! And should they, in the righteous Providence of God, be so, may they find friends & helpers equally kind & bountiful, as those, whom God has in various places raised up to assist us! May the Lord bless them & their families, & bestow upon them the richest blessings of his grace!

It gives me much pleasure to say, that our schools appear to be going on better & better every day; & that they are also exciting a desire & creating a market for the Holy Scriptures & for Religious Tracts – There are now four Lancasterian schools at the four following places: viz. Constantinople, Tavola, Yeni Keui, & Buyuk-Deré – I have not been under the necessity of rendering scarcely any assistance to the school at Tavola, & it is only a *trifle* I have given to those at Constantinople & Yeni Keui – The one in this village is mostly dependant on me for support – But the influence, which I & my agents are permitted to exert in modeling & regulating all of them, is of mighty consequence – I think I informed you before, that the Seraskier Pasha has given his sanction to them – More or less of the books, prayers, & catechisms, used in them, are from *your* & the *other* presses at Malta; & the Greek Patriarch has, in a written instrument under his own hand & seal, appointed one of my right hand men (& knowing him to be such & to be entirely in my views) *sole inspector & director of all the Lancasterian schools, which have been, or may be, established in this quarter* – This is matter of the most devout thankfulness, as it gives me ready access to every such school, as well as to those under my own more immediate direction –

I have just obtained a house at Galata for a school, which I intend to make a *model one* for all others, & in which I intend, that all future masters shall be instructed in the system, and thus be prepared, under our direction, to extend its advantages – We want a female teacher to take charge, or to assist in taking charge, of a school for girls; but such an one can no where be found – ~~Go~~ Gold cannot purchase such a gift – Mrs. Temple or Mrs. Dwight would find ample scope here for all her talents – A Greek master could teach the girls reading, writing, &c; but it is necessary in these countries, that a *mistress* also be present, as well for their character, as for teaching them needle work, &c. —

By the fire at Pera, & the other terrible dispensations of heaven, with which we have been visited, I was thrown quite out of the influence of the Armenians; & it was not till recently, that I found any among them, in whom I dared place much confidence, or whom I was disposed to employ in relation to schools – Boghus, whom Mr. Smith saw at Smyrna, & who afterwards had a large school at Brusa, is now here for the recovery of his health; & should it be restored, he will I think be useful to me in the good cause – He will learn the system in our school at Galata – The modest young man, whom Messrs. Smith & Dwight saw at Stampa's, we are also endeavoring to secure ~ He had made preparations to leave the country, but will I think be induced to stay, & try to benefit his countrymen here ~

One of the papal Armenian youth of this village, whom I think I have mentioned on a former occasion, attends the school here daily in order to learn the Lancasterian system, & he seems quite disposed to do good ~ He is now translating too, under my direction, the little Arithmetic (Emmerson's) into Armeno-Turkish, which I shall send to you soon to print ~ I wish Carabet would send here the Spelling Book, which he has commenced, that we may finish it, & prepare it for the press ~ We need too the Grammar, which Boghus prepared & sent to us at Malta two or more years since to publish; but I believe we returned it to Smyrna, though Boghus says he never received it, & is anxious about it ~ If it be still at Malta, my advice is, "by all means put it to press immediately under Carabet's supervision" ~ The various books I have from time to time mentioned in Greek, I hope you will take hold of in earnest, & with Peter Parley's Geography let us have the benefit of them forthwith ~

You will rejoice to hear, that with the two papal Armenian youth, mentioned in former letters, our Greek School master here comes every evening to read with me the New Testament in Armeno-Turkish ~ I believe him to be truly a man, who "fears God & works righteousness", & have more comfort in conversing with him on serious & practical piety, than with any other individual I have seen ~ He has a much better understanding of the Gospel, than most others; & what is still more to the purpose, he seems to love it, & to practise it ~

But I have not time to say all I wish ~ The resolution of the Committee about our purchasing real estate, &c., I think very proper, & altogether reasonable — If you will pay over to Mr. Petrokokino 50 or 100 dollars a month or every two months, & send me his receipts, his father here will count the money over to me ~ I have now to give from 6 to 10 or 15 percent in negotiating all my bills ~

I have written once to Mr. Carabet, & shall write him by this opportunity, if I can ~ Much love to him & family ~ And Christian salutation & hearty thanks to all our benefactors & friends, not overlooking even the poor soldier, who gave his mite ~ The Lord reward them all an hundred fold!

Your brother,
W. Goodell

The Rev. Daniel Temple,
Malta ~

the rugs for Messrs. Hallock & Carabet I shall send by another opportunity, when I will write them — I hastened to Galata yesterday with a faint hope of being able to send them by Mr. Nicolayson, but he sailed the preceding day ~ The Almanacs go with this —

2.

Buyuk-Déré Jan. 25. 1832

Rev W. Goodell
Jan 25 R. March
2/32

My dear brother,

Yours of Dec. the 3d 1831 enclosing one from Bishop Dionysius came to hand on the 23d ins. & at the same time Mr. Smith's of July the 25th. It came with yours by the Post from Smyrna, which comes twice a month, & where it can have lain all this while, I have no idea, probably at Smyrna — I am much obliged to him for it, & will answer it as well as the Bishop's at another time. My whole time is so employed & cut up in various ways, that I seem to have no time for any thing —

I have received of Mr. Lazarides 1158 piastres & 12 paras, the avails of Tracts sold for all the Mission presses at Malta, which you will see by his accounts how you are to parcel out, & the whole of which you will charge to me. You will also place to my *credit* *240 piastres* (the dollar at eighteen) which Mr. Gliddon of Alexandria will pay you on my account. Mr. Gliddon is now *American Consular Agent* for Alexandria, Mr. J. Chasseaud for Beyroot, & the Rev. J. Hill for Athens, i.e. if he will accept the situation, which has through me been tendered to him by the Commodore this morning.

You need not pay any money for me at present to Mr. Petrokokino's son at Malta, as I will give the father my dft on you, whenever he advances any money— As to your Tracts, I believe I have not said what I ought to have said, viz. that the schoolmasters desire an approximation to ancient Greek, while the common people generally, when they find such approximation, complain that it is not Greek, i.e. such Greek, as they are accustomed to. This is certainly a very strange world; I am almost discouraged about ever doing much myself to get it into a good state —

I wrote you Nov. 27 & 29th; to Mr. Smith with abundant criticism Dec. the 17th; to Mr. Hallock Dec. 18th, & to Damaris Carabet the 19, & to yourself the 27th, & to Mr Dwight the same date. I have absolutely not time to finish this, & must leave it for Mrs. Goodell to finish by writing to Mrs. Temple, to whom & to your sons & to all friends please present our very kind regards, with our tenderest sympathies for Mr. & Mrs. Weiss, & hearty congratulations for Mr. & Mrs. Nicolayson. Mr. Farman is here in good health. I need not say, Remember us in your prayers, as I doubt not you always do, as we do you—

Your brother, W. Goodell

Buyuk-dérè (Constantinople) March 8. 1832

My dear brother,

To Messrs Smith, Hallock, Keeling, Dwight, & yourself, & to Damaris Carabet, we wrote in December; to Mr. & Mrs. Wilson the 5th of Jan.; & to yourself & Mrs. Temple Jan. the 25th — The only letter I have received from you during the present year was the one acknowledged in my last, dated Dec. 3d, & reaching me Jan. 23d — That letter made mention of your having received one letter & but one from me, viz. of the date of Sept. the 17th — From our other friends at Malta we have received nothing for many months, excepting a letter from Mrs. Nicolayson at the commencement of the year —

A few days since, Mr. Lazarides, by mere chance, as we may say, found a box directed to him, which had been here a month, & which the Capt., being on the point of sailing, was about to carry away with him, he having no instructions about it, & it being consigned to no one. We suppose you had not time to get the letter on Board, before the vessel sailed. Mr. Lazarides says, that every thing for him should be sent as formerly, viz. with a letter containing invoice & bill of lading, & directed to the care of S. Barker Esq., Merchant — Every thing for me, letters & all, send to the care Messrs. Churchill, Barker, & Co. — The teacher of the school in this village, to whom I gave one of each sort of the Greek books found in the box, speaks very highly of the Story of Greece, (the only one he has yet read) both as to the language & to its usefulness as a school book. There are still however, he says, barbarisms, i.e. foreign phrases, i.e. too literally translated, though less than heretofore. All are anxious to see the Geography with Peter Parley's cuts. I hope you will be able to send us some hundreds of copies soon. We want a Grammar for the Schools exceedingly, of a larger kind, than your little one, which is good so far as it goes, but which does not, as you know, contain any examples of the conjugation of verbs. Can you not considerably enlarge that, especially by examples of conjugation?

There is one idea, which I think I did not make sufficiently prominent in my long letter to Mr. Smith, viz. that the teachers in the schools insist upon a certain style in the Tracts, while the common people require another. The former demand, that there be a great approximation to the Ancient language; the latter in reading say, "This is not Greek; we do'nt ~~the~~ know this; this must be the ancient classic Greek." I would recommend, therefore, that the religious Tracts, which are designed more especially for the common people, should be much less classical, (you will understand what I mean,) than those books, which are intended more particularly for the schools & for education.— We shall want more copies of the Story of Greece, as soon as you can spare them. The Arabic Tracts I received sometime since, by what opportunity I know not, as no letter accompanied them— If I recollect right, you have at Malta a spare copy of Scott's Bible; if so, & you think best to send it me, I shall be much obliged to you; but do not send it, unless the copy can be spared about as well as not. I can, if desired, send to the library at Malta a copy of Henry's Commentary in return, as of this I seem likely to have two copies — Judge Cooke having already sent me a copy, & the Board I see from the Invoice having purchased another; but of Scott I have not a single copy.

In the box for Mr. Lazarides was a parcel for me, which I have just got hold of, & which I find contains Miss. Heralds, & other publications; for these you will accept my sincere thanks, as they were what I had not before seen. The translation of the letter from Calcutta with a few lines accompanying it from Corabet I received between four & five weeks since. If I send with this a letter for Mr. Leeves, I will thank you to seal it, & forward it by the first _very first_ packet or other good opportunity for Corfu, paying if necessary the postage, & charging it to me.

I think if Mr. Paspati comes on with Mr. & Mrs. Dwight, he may in ~~a~~ varieties of ways be exceedingly useful here. There are several English-men here, who have married Greek or Armenian wives, who are very anxious to have their children instructed. Miss Walsh is teaching a few of them at Therapia, & Mrs. Goodell a few more here. They speak both Greek & Turkish. Their parents want we should establish a _boarding_ school, so that they can _all_ send. If Mrs. Dwight or Mrs. Goodell would board them, Mr.

Paspati could do all the work of instruction, & understanding Greek, as he does, could instruct them to better advantage. The school would consist of Anglo-Armenian, Anglo-Greek, & all-Greek or Armenian, boys & girls; & besides the school's being in itself of vast importance, we should in this way secure for the Mission the kind feelings of the parents, & get a good deal of money from them in carrying on our objects. I think, that Mr. Brewer has in this respect been very wise in his plans at Smyrna — Again, after a little while, we shall want such a man, as I hope Mr. Paspati is, to go round to the Lancasterian Schools, & deliver instruction, or lectures, on the higher branches — Chemistry, astronomy, globes, &c. &c., & from his knowledge of Greek, & of course ability to explain, he will be the very man — I, however, do not like to form plans alone, when I am to be joined by another. I wish, therefore, Mr. & Mrs. Dwight to be consulted in all this concern; &, if they think it best to bring Mr. Paspati with them, I would recommend, that there be some understanding about the wages he is to expect or receive — A female assistant has been found for a girl's school at Galata, & I think we shall find another for a girl's school here —

Mr. Scauffler has left Boston, you probably know, ~~from~~ for France, & is expected here in May. When do Mr. & Mrs. Dwight expect to be here? It is desirable I should know a few weeks beforehand in order to make arrangements for them.

I am glad you find a wider door open among the English of the higher classes, & hope it will never be closed. Do not be soon discouraged, but go & expound as long, as you have hearers. I did not envy your situation by the side of the poor criminal at the place of execution, but it is I think matter of devout thankfulness, that you were allowed to be there; & that the Government of the Island are disposed to acknowledge you, & such as you, as in any sense ministers of the Gospel.

"Though ye have lien the pots among," &c &c
See the old ~~Scott~~ Scotch version of Ps. 68: 13 ——

I wish Mr. Hallock would send me four or five copies of the Armeno-Turkish Testament, bound up with blank leaves between the pages.

To all our brethren & sisters at Malta, give our kind love; & remember us respectfully to all inquiring friends. Tell your children & the children of our other friends, that we remember them frequently & affectionately, particularly on Sabbath days, when we think they are going to the Sabbath School. We sympathise very deeply with Mr. & Mrs. Wise, & pray the Lord to comfort their hearts, & sanctify their afflictions ——

Vessels have been detained at the Dardanelles about a month by the contrary winds, which have latterly prevailed. As soon as the wind will allow them to come up, we shall doubtless have letters from Malta as well as from other parts.

With much love,

your ever affectionate brother

W. Goodell

I recently received a very friendly letter from Wortabet— Did the ruggs for Mr. Hallock & Signor Carabet ever arrive? Mr. Farnam is well at Constantinople.

I inclose a letter
for Carabet — & one
for Mrs. Dwight —

I have heard nothing yet of what you think of the various things for schools, which I recommended you to print. Some of them we shall get done here, if you conclude not to do them there. You have as yet, unless your letters have miscarried, given us no official notice of your baptisms, & of course I cannot record them —

The Rev. Daniel Temple,
or Rev. Mr. Dwight,
Malta.

Rev W. Goodell
March 8. R. Ap. 11/32

ABC: 16.5 v. 4 (54-58)

Goodell, William
A.L.s. to Daniel Temple
54. 8 April 1832
55. 13 June 1832
56. 25 June 1832
57. 18 August 1832
58. 15 October 1832

THE HOUGHTON LIBRARY

Buyuk-Deré April 8. 1832

My dear brother Temple,

Mr. Smith's letter of Feb. the 26th did not reach me, till the 5th inst. I happened to be in Galata at the time, & immediately went in search of the Capt. of the Flora. I did not find him, though I went on board twice, & called at other places but without success. I left word with the mate, & with Mr. Perkins, according to the tenor of the request in Mr. Smith's letter. He was all ready to sail, & was waiting only for his firman; but his cabin was full of wool, & I was told, that he would not be able to take any passengers — I have just written Mr. Smith, & shall send the letter for him to Boston. I fear he is not the only one of my friends, who will complain of my remissness in writing. I have been alone, & have had much to do, & no time for correspondence except on business. Moreover I have seldom supposed, that my letters to Malta would find either him or Mr. Dwight there, & therefore I have generally directed them to you, when I have not addressed them to you all jointly. Mr. Smith says, that even you had not received any thing from me since the last of Nov.— The following are the letters I have written to Malta since that time:— Dec. 17 to Mr. Smith a letter of seven—

al sheets together with his journal; & if these should not come to hand till after his departure, I think you had better send ~~both~~ the letter as well as journal to him to Boston. Dec. 18 to Mr. Hallock & Mr. Keeling. Dec. 19 to Damaris. Dec. 27 to yourself & to Mr. Dwight. Jan. 25 to yourself, & Mrs. Goodell to Mrs. Temple. March 8 to yourself, & Mrs. Goodell (then or before) to Mrs. Dwight —— We also wrote to Mr. & Mrs. Wilson Jan. 5 — ~~And~~ March 9 I wrote to Carabet - My last from you was I think dated Dec. 3d — We have recently received letters from Mr. Wilson, Mr. & Mrs. Nicolayson, & Mrs. Hallock, dated in Feb. We have also received Bishop Dionysius' letters, for which he & all the others will accept our sincere thanks, & will receive answers as soon as we can prepare them -

We are now living in a house by ourselves, & the good Commodore has removed to Kady Keui — all this within the last two weeks, & so as you may well suppose we have had much to do — None of you have written, whether Mr. Dwight was coming soon, or whether indeed he is coming at all; & of course we know not what regulations to make or expectations to form in reference to him and his family. We are very anxious indeed to welcome them here ——

You must have had a very pleasant time with Mr. Green's society. If still with you, give him our cordial & Christian salutations. If still with you, I know he will say, "come let us have a prayer meeting for Mr. Goodell & his family & schools" — We have scarcely seen a Christian face, since Miss Raynolds left us. As the Capt. of the Flora brought no line of introduction to us from ~~us~~ any person, & we were at Buyuk Dere, & engaged in moving. I did not know of his being a religious man, till just before he left. This I regretted very much ——

Mr. Farman starts for Beyroot in a fortnight. By him we shall probably answer Mr. & Mrs. Nicolayson's kind letters —

Do you recollect brother Mead at Dartmouth College, & afterwards at Andover? He is dead, & his son is dead; but I have been reading the memoir of the latter with the children today with much interest. The Lord bless our dear children! Charles is I trust before this fully restored, & made much better by his sickness. Our love to him & ~~Charles~~ Daniel. — Our Christian regards to Mrs. Temple — to Mr. & Mrs. Dwight — Mr. & Mrs. Hallock — Mr. & Mrs. Corbet — & all friends.

If Mr. Smith should be still with you, do assure him I have not forgotten him, as my letters, should he ever receive them, will abundantly testify —

I pray you excuse this scrawl, for I have not time to mend my pen, or collect my thoughts. In a former letter, I rather advised, that Mr. Dwight bring on the young Greek you write about, who had returned from America — I am still of the same opinion, the reasons of which you will find in that letter, should it ever come to hand ——

I was going to say, Pray for us; but this I know you always do. We are "poor & needy", but still I hope the Lord thinketh upon us. Time invariably seems to me to be very short; & it really seems as though I should be crowded out of the world to make room for others, before I had time to do any good here. May my heart be right with God! This, this is the most important.

As ever your brother

W. Goodell

The Rev. Daniel Temple,

Malta.

Rev W. Goodell Apr 8.

R. May 7, 1832.

Buyuk-Dere June 13. 1832

My dear brother Temple,

Have you ever received the letter for Mr. Leeves, which I inclosed to your care under date of March the 8th? If that has not come to hand, I must write another. My last to you was May the 9th. Yours of Dec. 5. 1831, which it seems went back to Malta & then returned here again, was received the 10th ult., of March 28th the 11th ult., & of May the 7th the 6th inst. This last was by our beloved friends, Mr. & Mrs. Dwight, who arrived on the 5th, & came up to Buyuk Dere early on the 6th. They are still with us & also Mr. Paspati, but intending to take a house at Pera. Mr. Paspati's labors I think we can turn to good account in this quarter, but we need wisdom to direct us in our plans. Mr. Roth & Mr. & Mrs. Breidenbach left us for the Black Sea on their way to Tiflis & Shusha the very day Mr. & Mrs. Dwight arrived. Our house is never empty—

In one of your letters, you mention the baptism of some child or children, but as you gave no dates & other particulars, I have not been able of course to record them— And Mr. Dwight can only inform me with certainty as to his own child—

The case of Mathematical instruments you sent some time ago answers the purpose well; & I wish you to send as soon as possible two cases more of very much the same kind. I wish also Mr. Hallock to make at least *one* Orrery for our schools *immediately*. Others he can make, after he arrives on the spot; for we shall, I believe, *agree* to *decide* to *recommend* to bring the presses, all of them, here; our reasons for which hereafter at large—

The texts of scripture were very acceptable. I recently gave some of them as presents in the large Lancasterian school of boys & girls at Brusa; the rush of boys, girls, priests, & people, to see what I was distributing, was great; they were extremely delighted; & one priest told me, that a present of 1000 piastres would not have pleased them so much. All, who have seen them, however, make a motion, which I heartily second, viz. *that they be printed if possible on much thicker paper*—

There has been at times such a cry of heresy about the books used in the schools, that it was thought best finally to submit them to the inspection of the Patriarch. The result was, that the Patriarch gave a written permission to use *all* the books sent up from our press, & *nearly* all sent up from the other presses in Malta— A few days since, however, some one pointed out to him two objectionable places in the Spelling book, one of which he crossed out with a pen, & the other he altered. The former is in the second part, 10th page, beginning with "Let no man judge you in meats" &c. to the bottom of the page. The latter is in the Second Part, 16th page, about the shipwreck of two brothers. Instead of promising candles to St. Nicolas," *he resorted to other* measures", is the alteration.

Mr. Dwight thinks, that one orrery is not enough, especially as Mr. Hallock can probably make them better there than here. Let him then at least make & send on two—

We have now a girl's school in our own house under Mrs. Goodell's direction, containing 28, & which, had we room, would probably contain 60— The people of the village are building a house for the boy's school, for we have been much straitened for want of room; and this house, when finis[illegible] will I think be large enough for both boys & girls—

We are much rejoiced to hear, that you have service on the Sabbath in your own house. The Lord bless your labors abundantly!

More than twenty Lancasterian schools have been established in this quarter, since our arrival here one year ago— The Armenians have now taken hold in earnest— Mrs. Goodell unites in very kind love to yourself & Mrs. Temple, Mr. & Mrs. Hallock, Carabet & wife, & all friends— I hope Daniel & Charles & all the little ones at the Sabbath School are becoming wise unto salvation— Our children send love to them all. I hope to write Carabet soon ——

In haste, your brother

W. Goodell

Rev. W. Goodell Smyr
13 R. July 24/32.

Jul 4 1

The Rev. Daniel Temple,
or Mr. Homan Hallock,
Malta.

Rev W. Goodell
June 25. R. Aug. 4/32

Buyuk-Dere June 25. 1832

My dear brother,

I wrote you the 13th ins. Did I request you in that letter to send immediately three or four cases of Mathematical instruments, like those you formerly sent? If I did not, I request it now; they are *immediately* & *much* wanted.

The Agent of the Bible Society, Mr. Larandes, wishes me to order of the Bible Society in Malta to be *forwarded without delay* the following Scriptures, viz.

One box of Armeno-Turkish Testaments
One box of Servian Testaments
One box of Greek Psalters (Mr. Leeves edition)

Have you ever received the letter I enclosed to you for Mr. Leeves? — St John d'Acre is taken. Of this there is no doubt. It is reported, that Ibraheem Pasha, after having taken possession, sent word to the General of the Sultan's army to the following effect: — "I have taken Acre; What shall I do with it? I am the slave of the Sultan; I am at his orders." The General, Hussein Pasha, was not at all prepared for this, & sent to advise the Porte, & ask counsel. The Porte have sent off Negeeb Effendi to Egypt to arrange the matter with Mohammed Ali ——

Mr. Anderson has written to me for ~~ten~~ twelve copies of the Armeno-Turkish Testament to be sent to Calcutta, where they have been requested by the Rev. ~~Mr.~~ C. C. Aratoon. We have not copies enough remaining in the Depository here, & therefore request, that you will forward them from Malta, as I have already written to Mr. Anderson, that you will -

~~Ten~~ Twelve copies of the Armeno-Turkish Testament for
the Rev. C. C. Aratoon, Calcutta, care of Miss. Rooms,
Boston ——

Poor Mrs. Whiting has met with a third disappointment, & I fear, that neither her society nor that of her husband's will be long enjoyed by our friends at Beyroot. This I infer from a letter recently received from Mr. Bird.

President Kirkland & lady are now here. They visited Jerusalem, but the plague prevented them visiting Beyroot.

Mr. Dwight is likely to obtain a house at Orta Keui, about half an hour up the Bosphorus from the Capital, where I shall probably join him after the summer months, as the house is large enough for both our families to live separately under its roof, & perhaps the press into bargain. The inhabitants are almost entirely Armenians & Jews. Mr. Schauffler will probably reside in the same house ——

We feel under very great obligations to Mr. Lewis' family, Mr. & Miſs Beverly, & all our other friends for the kind tokens they sent us of ~~our~~ their remembrance. Please to present, to them all, our most hearty thanks, with aſsurances of our affectionate regards. And if you cannot trust your memory with all this, entrust it to one near you in the other room, who will be to you instead of memory; & to whom also Mrs. Goodell wish to add a line.

My dear Mrs. Temple,

I thank you for your two last kind letters, & intend to answer them another opportunity. I am rejoiced, that you ~~you~~ have so many *opportunities* of doing good in Malta, and especially that your doors are open for *preaching*. Much love to all our kind friends in Malta, and many thanks to your good self for the parcel brought me by Mrs. Dwight.

Will you have the kindneſs to procure for me *two measures* of white canvaſs for marking — one of *coarse*, which may be yellow, if there is no white to be obtained, and the other *fine canvaſs white* for our girls school, which is in our house.

Tell Charles, Eliza was very sick a week ago and her parents were very anxious about her three or four days. She is now nearly recovered & together with Abigail sends much love to him & his brother Daniel.

Yours affectionately A. P. Goodell

Our very kind regards to Mr. Carabet & family. I have bought a phez (Fez) for her, which I will send, whenever I have an opportunity. Agatha will stay a few months longer - sends love & lots of kisses to her children. By the way, how much did I direct you in one of my last letters to pay her children according to the new arrangement, commencing with June the 15th? I have had so much to think of & attend to, I have entirely forgotten what I wrote you. I wish to know also how much I am to give her, when she leaves me, to pay her passage home. My contract with her is burnt, & I do not remember the particulars—

4, August, 44

The Rev. Daniel Temple,
Malta

Our Christian love to Mr. & Mrs. Hallock, & congratulations on the prosperous beginning of their Infant school — Mrs. Goodell joins in much affection to yourself & Mrs. Temple —

Your brother W. Goodell

Our very kind regards to Mr. Carabet & family. I have bought a phez (Fez) for her, which I will send, whenever I have an opportunity. Agatha will stay a few months longer — sends love & lots of kisses to her children. By the way, how much did I direct you in one of my last letters to pay her children according to the new arrangement, commencing with June the 15th ? I have had so much to think of & attend to, I have entirely forgotten what I wrote you. I wish to know also how much I am to give her, when she leaves me, to pay her passage home. My contract with her is burnt, & I do not remember the particulars —

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your brother W. Goodell

Rev W. Goodell
Aug. 18, R Sept 14/32

Buyukdere Aug. 18. 1832

My dear brother Temple,

I have received nothing from you since yours of June the 1st. I have, however, received Mr. Smith's, which you subsequently forwarded — I wrote you July the 1st & July the 12th, & will repeat nothing now I said in those letters.

The Rev. William G. Schauffler arrived here the 1st ins., & joined the Constantinople branch of ~~the~~ Mediterranean church on the 6th ins. You will therefore record his name on the catalogue of members, agreeably to one of the articles. Please to inform me also the date of Messrs. Dwight & Whiting with their wives joining your branch of the church, with the Christian name of Mrs. Whiting —

Mr. & Mrs. Dwight with Mr. Schauffler are now at Orta Keui, where we propose in a few days to join them. We shall then be much nearer Constantinople, than we are at present, & shall be directly among the Armenians & Jews.

Agatha left us in July, & ran off with a Maltese man. They are now living together in this village, but, as they both have been previously married, they probably think it unnecessary to go through the ceremony again, especially so long as each has a partner still tions. We felt very sad indeed on the subject, as she has dependent children in Malta, & has in general conducted herself to our satisfaction, & was as we supposed making preparations to return to ~~Malta~~ her family. But alas! what better can we expect of the poor & ignorant, who are destitute of principle, & without any good examples before their eyes even from their spiritual guides? — Pray do not pay any thing more to the family on my account, & inform me speedily of every thing you have paid this year. We shall try & get her to her family, but do not know, whether we shall succeed. We sent for her to come & see us, & she sent word, *she would not*, since then modifying it a little by sending word she was *ashamed to come* — But I can make no settlement with her now, till I hear from you, as she left my service about a month sooner than I had advised you, & I know not indeed what you have been paying of late *for me to* her family ——

Near 30 Lancasterian schools have been put in operation in this vicinity since our arrival. The papists here, even some of the Ambassadors — those potent magnates, have become enraged even to desperation on the subject. And influenced in part by them some of the Greek Bishops have risen up in great alarm for the safety of the church, & interfered with our two schools in this village. The business went before the Synod; some of the Bishops opposed this new system in toto; the Patriarch manfully & warmly defended it; they then turned their whole rage on those foreigners, who have anything to do with aiding or superintending them; the Patriarch would not of course be supposed to say much in their favor. But our teacher of the boys' school afterwards went to him, & he gave directions for him to re commence the school here. The girls' school continued, till we thought it best ourselves to close it, as we had already made arrangements to remove from the village to Ortakeui. Some of the people, & especially the women, are very indignant against the Despot, as their bishops are rightly named, & invoke curses on his head, if half of which should take effect, they would be quite suf ficient.

We learn from Beyroot, that sometime in June Mrs. & Mr. Bird's family was increased by a son — an event not unexpected, judging from our brother & sister's well known punctuality in this (if no other) respect.

Have you ever read Sir Edward Seaward's Narrative? We have read it with intense interest recently. Mrs. Goodell unites in kind & Christian regards to yourself & Mrs. Temple. Our dear children's love to Daniel & Charles. Remember us also to Mr. & Mrs. Hallock & family, & to Corbet & family

1.
& all inquirers. With our kind regards to Mr. & Mrs. Eynard & family, please to say, that his kind letter of June the 9th was received July the 23d — The plague is still at Orta-keui. At Galata & Pera it is rather severe ———

Your letter to Mr. Dwight, received some time since, was very encouraging. May you go on & prosper, & may converts be multiplied as the drops of the morning dew! It is, however, a comfort to reflect, that we are not sent forth to convert people, but to sow the precious seed, the Word of God — to scatter truth

O. 4.

The Rev. Daniel Temple,
Malta.

on the right hand & on the left — & leave the event with God — May the Lord give us grace & wisdom!

Your ever affectionate brother

W. Goodell

Orta Köy. (Constantinople) Oct: 15. 1832

To the Rev. Messrs Temple &
Smith, superintendents
of the press at Malta.

Dear brethren,

We address this communication to you as superintendents of the Mission press at Malta, although, as you will perceive, it is obviously intended for the Missionary Rooms. Agreeably to the views we have already expressed in a joint letter to the Board as to the best way of benefiting the Armenians, we are now preparing in their own proper language lessons and elementary books for schools. It is intended, that the schools shall be on the plan of *mutual instruction*; the lessons must, therefore, be printed in a large and fair type on separate sheets, or cards, to be hung round the room, as you know the system requires. But you cannot do this at Malta, unless you have a new font of Armenian type. We do not know the technical name, by which the type you need is distinguished, unless it be *Pica*; but it must be *much* larger than the one you have at present, and should be at least the size of that used in printing the "Infant School Cards by Monroe and Francis, Boston; with the capital letters full an inch high, & with suitable arithmetical figures.- It is necessary, also, that the deficiences in your present fount, if there be any, should be immediately supplied. We refer more particularly to those letters of the Armenian alphabet, which have been seldom if ever used in printing the Armeno Turkish, viz. բ pien, դ tak, ջ j, ձ dzah, ծ tzah, ճ tcha, ց tzo. You will know, whether any addition is wanted to these; and Mr Hallock with Signor Carabet's help will be able to tell you how many of each letter will be wanted for the new fount, as also how many of each capital letter, and how many of each figure; all which, together with this letter, or a copy of the same, we beg you will lose no time in forwarding to the Prudential Committee of the American Board. It seems desirable, not to say indispensable, that you be immediately provided also with the means of printing small works on Geometry & Trigonometry. These are much wanted now in the Greek schools, and there will doubtless be a call for them hereafter in Armenian.

Praying the Great Head of the Church ever-more to bless your important labors, we remain,

Dear brethren,

Your fellow helpers in the work of the Lord.

W. Goodell

H. G. O. Dwight

Rev W. Goodell & H. G. O. Dwight. Oct. 15. R. Nov. 13/32

47

To/ the Rev. Daniel Temple,

Malta.

ABC: 16.5 v. 4 (59-64)

Goodell, William
A.L.s. to Daniel Temple
59. 16 October 1832
60. 28 January 1833
61. 26 May 1833
62. 6 June 1833
63. 28 June 1833
64. 27 August 1833

THE HOUGHTON LIBRARY

Orta Köy Constantinople | October 16. 1832.

To the Rev: Messrs Temple
& Smith, superintendents
of the press at Malta.

Dear brethren,

We have recently written you a joint letter on the subject of enlarging your printing establishment, particularly for enabling you to make more copious issues of works in Armenian. We now propose to write you *separately*, & express our *individual* opinions, *each* in his *own way*, on the subject of removing the Press from Malta to Constantinople.

Ever since I have been in the country, I have had my eyes and ears wide open in order to see and hear every thing it concerned us to know respecting our operations in this quarter, & in order to ascertain, if possible, what *could* and what *could not* be done by us for the benefit of the "mingled people of the land". As to some things, it seems pretty evident what course ought to be pursued; but as to others, of which the subject of the present letter is one, I have been unable to form an opinion, which I did not afterwards see reasons to change; and, on this particular question, I have changed sides so often, that I have really forgotten where I stand, or which way my mind preponderated ~~the~~ the last time I gave it an examination. I intend now to do so more than simply state the reasons, which occur to me, both _for_ and _against_ the removal of the press, & then leave you to make up your own opinions, without expressing any myself. I will mention,

First. Reasons _in favor_ of a removal of the press to Constantinople.

1. We should have the benefit of your counsels & labors; you would be exerting a direct personal influence upon the people, whose welfare you are seeking; you would be able to do just what we are trying to do in the way of reading and conversing with people, setting before them a godly example, aiding and superintending schools, Etc; and thus one of our families might soon be at liberty to commence a new station at Brusa, Trebisond, or some other place.

2. You would be much better able to print, in Armenian and in Greek, the very things we want for the schools, and at the very time we want them, than it is possible for you at present. _Now_, we cannot always explain them to you; or you do not feel the importance of them, as you would, if you were on the spot; or you do not print them in the particular way, or form, or on the particular kind of paper we should ~~have~~ recommended, in order to their being the most acceptable & useful; or, at any rate, much time necessarily elapses, say six months on an average, before we can get them; and, if we should send any thing to you in manuscript, a still ~~much~~

longer time would elapse on account of the ~~long~~ quarantine, to which it would be subjected, at Malta, - to say nothing of the danger of its being lost amidst storms, pirates, & many other *"et ceteras"*. Your own ideas in regard to many things would be much altered by your removing here. I know this from experience; for, when at Beyroot, I thought differently from what I did, after I returned to Malta; and now, since leaving Malta again, I certainly think differently from what I did, when I was there. I hardly know how to express this difference; but *there* you are perhaps prone, or rather, exposed, to reason *abstractly*, while *here* you would necessarily act from *sight* & *feeling*. *There*, you have your own unerring standard, supported by grammar, philosophy, & all the lexicology and lexicography of antiquity; *here*, you ~~would~~ ~~are~~ would, so to speak, condescend to men of low estate, & would be willing to be sometimes almost ungrammatical, unphilosophical, and even foolish, in order to be intelligible and useful. In *fine*, *there*, you are a *little* (for it is not true, that you are *much*) like a man, who had always been in his study, and who hardly knew how to make a bow, & to talk with common people either to his own comfort, or to their ~~own~~ edification; *here*, you would be like the same man, after he had become acquainted with the ways and manners of the world, & knew well how to apply his knowledge to practical purposes, and to make all his poor neighbours partakers with him of the benefit.

Mr Hallock, too, whose mind is so fruitful in good devices, would, if he were here, make blocks, or whatever they are called, (for I am sadly ignorant of the technics,) for all sorts & kinds of pictures of animate and inanimate creatures, and would suggest & accomplish many curious and profitable things for the prosperity of the schools.

3. The present Jewish Missionary, Mr Schauffler, (and succeeding ones will probably do the same,) is preparing Tracts in Hebrew; and, in order to superintend the printing of them, he will be under the necessity of leaving his field of labor for a season, & of going to Malta, unless the press be brought here.

I will now mention,

Secondly. Reasons against removing the press from Malta to Constantinople.

1. The expense would be increased. The item for house rent & servants especially would be much greater, than at Malta.
2. There would be always danger from plague & from fire — two very serious evils, from which at Malta you are happily exempt.
3. You would not be likely to find so good a Greek translator here, as you now have at Malta; though perhaps Mr Petrokokino would be willing to accompany you to this place.
4. I do not think any Armenian could be procured here,

who would be at all equal to Bishop Dionysius for correcting proof sheets; and I should not advise you to bring him here at present, unless the object were to provoke controversy, & enter into it in good earnest. Perhaps, however, he might be usefully employed at Beyroot in the same or in a similar way, that Wortabet now is.

5. The greater part of your Greek publications are wanted for liberated Greece, & for the Ionian islands; & it is more convenient supplying those places from Malta, than it would be from Constantinople.

6. There is reason to apprehend, that not a little alarm and perhaps opposition would be called forth, by bringing such a mighty engine here, as your printing establishment now is, with such a formidable reinforcement, as your two families would make. I do not think, that either the Greek or the Armenian Patriarch would take any hostile measures, except they were in a manner compelled so to do by some of the less enlightened & more bigoted of the bishops and other influential persons, among whom I know there are enemies. Castro, the Corfiote Jew in Constantinople, & Arab Oglou Bogos, the Armenian in this village, both of whom print in Greek, Turkish, Armenian, Hebrew, &c., and perhaps a few

others of like occupation, who might conceive their craft to be in danger, would most likely cry out, Great is Diana of the Ephesians," and raise, or try to raise, an uproar among the people. The papists, too, are strong in this quarter, & they would not fail to put forth all their strength against us.

To these reasons I may add,

7. The influence you have acquired, the good you are doing, and the prospect of usefulness you now have at Malta, which certainly ought to have some weight in determining the question of a removal from that sphere of labor.

I wish I could say something more definite and satisfactory on the 6th reason I have mentioned; for I am aware, that the question in your own minds will hinge principally on that. As we come more in contact with the people, and become better acquainted with their feelings, we shall be able to judge much more accurately than we can at present, what degree of importance should be attached to the objection there supposed. If, therefore, you should not come to an immediate and ultimate decision, we shall probably be able in the course of a year to express much more determinate views on that particular point. But, after all, nothing certain can be known, till the experiment is made. I should not think it worth while to converse before-hand with any of the dignitaries of these churches, for very little dependence could be placed on any thing they might say. Nor should I advise to consult the Turks at all on the subject, for I should apprehend no difficulty from these '*Gallias*'. And, besides, our nation is at present in high favor with the Ottoman Porte, & is very likely so to continue.

I think of nothing more I need say at present on this subject, except a word respecting Smyrna. The Protestant influence is vastly greater there, than it is here; and, had it not been pre-occupied, I should not have hesitated to recommend strongly a removal of the press to that place; but, as the case is, I do not think such a step would be judicious.

Let me add, also, that, from the intercourse we have now commenced with the Armenians of this place in preparing lessons for Lancasterian schools among them, we shall doubtless be able before long to communicate something further on *that particular*, concerning which you must more especially desire information.

Let us not, however, depend on our own sagacity or penetration, our own strength or schemes; but let us by prayer seek counsel, direction, & a blessing from God. "In all thy ways acknowledge him, & he shall direct thy paths."

That we may each have grace so to do,

prays your brother & fellow laborer in the Gospel of Christ

W. Goodell

I have prepared a duplicate of this to send to the Missionary Rooms for Mr. Smith, so that you need not send a copy. You will perceive, that Mr. Dwight & myself have had no consultation together as to what we should write.

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To the Rev. Daniel Temple,
Malta.

Rev. W. Goodell
Oct. 16 R. No 13/32
Constantinop.

Orta Köy, Constantinople, Jan. 28. 1833

My dear brother,

The date of your last was Sept. 18. 1832, & was received the 10th of December. I wrote to you the 15th & to Bishop Dionysius the 16th of Nov., & again to you the 19th & to ~~you~~ the Bishop the 22nd of Dec. Mr. Lazarides writes by this opportunity to yourself & to Messrs. Wilson & Brenner, & sends your several accounts for Tracts. He pays over to me the sum of 2218 piastres & 1 para, of which 1161 piastres belong to *you*; 802.15 you will pay to Mr. *Wilson*; & 254.26 you will pay to Mr. *Brenner*. The whole you will charge to me. The dollar is now 21 pias. & 30 paras. *Forty* paras you will recollect are one piastre.

Mr. Lazarides wishes you to send him a *large* ~~quantity~~ *quantity* of your *Spelling Book*, & of your new *Grammar*; but you need not send much of any thing else at present. I do not think it will ever be necessary for you to alter those passages in the Spelling Book, which I once pointed out to you. Every thing appears now to be quiet; & it is a long time, since I have heard of any strict inquiry & examination as to what sentiments our books contain. The feverish excitement on that subject seems to have entirely subsided.

Mr. Lazarides wishes to prepare immediately some

Arithmetical lessons in Greek for the Lancasterian system; & he wishes me to ask, whether you have *large* *Arithmetical figures*, so that you could print these lessons on cards. Do not fail to reply to this question. Will you also remember to inform me, whether you received the letter for Mr. Leeves with mine to you of the 19th of December? — I ought to have informed Mr. Leeves, that there were sold in this place during the year 1832, as follows:—

144 copies of the Modern Armenian Testament at 4 pias. the copy = 576 pias.
82 copies of the Armeno-Turkish Testament at 8 pias. the copy = 656 pias.

& the number of each *gratuitously distributed* I know not.

You will receive with this a letter for Mrs Brown at Tunis, which I will thank you to put into the hands of Mr. Eynaud or some other faithful person to forward by a safe opportunity. And, if you have not sent the Miss. Herald *regularly* to Dr. Heap, will you now send the back numbers?

We generally have preaching in two places on the Sabbath in *English*. We have besides reading & expounding the Scriptures in *Greek* every Sabbath evening; & Mr. Paspati, who always comes up to spend the Sabbath with us, takes the lead in this exercise. He is a valuable man, & we trust the Lord will make use of him as an instrument of great good to his people.

We are happily disappointed in regard to the Armenians. We find more sobriety, a better understanding of the truth, less attachment to idols, & a much greater freedom of speech & conduct in regard to their religious customs, than among any other sect, I have ever ~~found~~ seen in the East. We are at present on very friendly terms with them, are visited often by them, especially by a class of rich, intelligent, & interesting young men. May our intercourse with them prove an unspeakably great blessing to them! Matteos Wortabet in this village perhaps the Bishop will remember. He would have have been made a bishop several years ago, had not Echmiazin come under another government. He is a ~~much~~ man of much candor, & on Christmas morning preached a sermon in Turkish, with which we were much gratified; & we have requested of him a copy, which he has promised us. He has repeatedly asked us to translate some of our sermons, that he may have a specimen of our way of sermonizing; & in complying with his request we hope to benefit, as well , gratify, him. — The mighty Karez Harootune has re sent us a Persian Dictionary & Grammar, as expressive kind feelings. He resides in this village.

The Sultan all at once feels a surprising pity for poor soldiers, who fall in battle, to which side soever they belong, all being equally dear to him; & he has therefore sent off Halil Pasha post haste to Egypt to see, if he cannot inspire Mohammed Ali also with the same setiments of compassion. What a fine thing it is to have a Sultan, who has a tender heart! It was this, you know, that induced him to spare the Russians the fatigue & danger of coming any farther than Adrianople a few years since!!!

I have recently written to the Rooms, recommending, that a Missionary be immediately sent here expressly for the Mussulman population.

The Rev. Jonas King I see has been dubbed with "D.D." at Princeton; but I did not see either your name or mine in any of the lists. ——— Pray do not delay to send a few copies of the Armeno-Turkish Testament bound up with blank leaves between the pages, as I have already informed & requested you. We hear by the way of Smyrna, that the Missionary band for Beyroot have reached Malta, & rejoice, that our Syrian brethren are to be thus strengthened. If they are still with you, pray present them our Christian salutations. Mrs. Goodell unites in love to your dear family, & to all our friends.

Your brother,
W. Goodell

To
The Rev. Daniel Temple,
Malta,

Rev. W. Goodell Jan 28
Recd March 2 1835.

Rev W. Goodell May 26
Orta Köy, Constantinople, May 26. 1833
9
Recd July 8, 1833.
Illness Mrs Goodell.

My dear brother Temple,

I wrote to Mr. Carabet the 10th ins., & forwarded for Mrs. Carabet a Fez under cover to you. To Mr. Hallock I wrote the 29th of March. From yourselves we have received nothing since those dated in January.

On the 12th ins. a daughter was added to our family; and, though Mrs. Goodell had a dangerous hemorrhage at the time, yet afterwards for four days she appeared to be doing as well, as has been usual with her. On the 16th Mr. & Mrs. Whiting arrived from Beyroot; & Mrs. Goodell was immediately after seized with a most violent puerperal fever. The inflamation was rapid & terrible; the sufferings extreme; & all the symptoms most alarming. Within eleven hours the physician took more than 400 drs. of blood from her, & within twenty hours more than 600 drs. This, as you may well suppose, brought her down at once to the confines of the grave; & for several days from six to eight of us were constantly employed day & night to keep life in her. She seemed to lie on a sharp ridge between time & eternity with much more of an inclination for the latter than for the former. One day there was a consultation of three physicians on her case. On the night of the 21st we had two physicians in the house all night; and during that night after a very short & remarkably easy labor

June 1. Your 3 letters, written the 18, 26, & 30 of April with other letters &c. arrived the 30th ult., viz. day before yesterday. Present our congratulations to Mr. & Mrs. Hallock, & Mr. & Mrs. Carabet.

Mrs. Dwight was made the mother of a fine boy; & both she & the child have thus far been highly favored of Providence. Previous to this, Mrs. Goodell had given up all expectation of recovery, & had given directions to Mrs. Dwight as to her dress for the grave, & as to the appropriation of some few things, which directions she now renewed to Mrs. Whiting. To myself & some of the children she had given her counsels & exhortations with messages to her brothers & sisters. To yourself & Mrs. Temple, as well as to other beloved Missionaries around the Mediterranean, she sent her dying love. — But prayer was made without ceasing unto God for her; & the Lord had mercy on her, & not on her only, but on me also, lest I should have sorrow upon sorrow. And for several days, as I have walked the ~~walked~~ room, I have felt like lifting up my hands & saying, "Blessed be God, who hath not turned away my prayer, nor his mercy from me." — When I saw, that there was scarcely any other prospect before me, than that of being suddenly left with five motherless children, I could not at first command my feelings; but the Lord comforted & strengthened me, & I was soon able to view the subject with more calmness, than I had ever supposed it possible for me to do; & I felt, that I was ministering to the wants of one, who was no longer my companion, but was about to be the companion of angels. — My beloved wife prayed, as she said, nearly all the time, sometimes audibly; but she could not at first gain access to God, & had not for several days that sweet confidence & those divine consolations, which she desired. O the infinite importance & worth of the Gospel! We prayed & confessed & wept together. And we ask your prayers, that this affliction may be greatly sanctified to us, & yield the peaceable fruits of righteousness. — Mrs. Goodell is still very low, but is gradually gaining strength, having no remains of fever or inflamation. She can now turn herself in bed, whereas for a while she could not even be turned by others. Life seemed like the smallest spark, which was ready to go out & expire on the smallest motion. —

Mrs. Whiting, who came here an invalid, has had enough to do to make her ~~f~~unwell, if being broke of her rest, taking care of two babes, & attending upon the sick, could produce such an effect. I have little doubt but that she will find the climate of this place much better than Beyroot — They think only of spending the summer months here. ——— Dr. Heap & family are now here from Tunis, but they will soon return. He was very kind to us in our afflictions, & spent a whole twenty four hours with us at one time together.

Mr. Brewer has suspended his paper for the pres

I assure you we are very anxious to receive ~~the~~ Arme

Testament with blank leaves between the pages, which I

more than a year ago. If you find any difficulty at all in [illegible] it, just say so, & I will get it done here. The whole Testament is now revised, & I want to write it out on such leaves. Panides is now at work on the Old Testament. — The School at Buyuk Dere, which was suspended for a while, has again gone into operation. — The boys & girls' school at Galata has been divided — the former now contains 90, & the latter [illegible] & is increasing. Mr. Paspati has the charge of this. Some very fine

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girls in it — I do not know, whether you ever received the letters we wrote you jointly & singly about augmenting & about removing ~~doubling~~ the press, sometime last October.

Pray give our kind & Christian love to Mrs. Temple, & to all the families of our friends at Malta. Our children send love to all their young friends.

28. Mrs. Goodell continues convalescent. Mr. Whiting is ill, but we

To the Rev. Daniel Temple,
Malta.

Rev. Daniel Temple.

trust he will soon be better. What a vain world is this! May neither we nor our children have our portion in this life! I hope Daniel & Charles are now beginning to look, not at the things, which are seen & temporal, but at the thi[illegible] which are unseen & eternal. All, that are with me, salute you. Mr. Eckford, who died here, was a remarkably temperate man. His son, who arrived here during the illness of his father, was just the reverse.

Your brother, W. Goodell

Rev. W. Goodell
June 6. R. July 8, '33.

Orta Köy, Constantinople, June 6. 1833

My dear brother Temple,

In mine to you of the 28th ult., I acknowledged in a postscript your letters of April 18th, 26th, & 30th. You wish to know about Bills on London or Boston. The latter are negotiated at about 5 per cent discount, the former according to the Exchange, which is always varying. The last Post left the exchange at 97¼ piastres the pound sterling. It has seldom been so high, though once for a few weeks it was as high as 102. The dollar is now I suppose from 20¼ to 20½, though it is so long since I have had to do with dollars, that I hardly know. The exchange, when I first came to Constantinople, must have been about 80 — the dollar is 21.

Mrs. Brown now here ~~must~~ ~~have~~ has received my letter, together with ~~the~~ Heralds you forwarded from Malta for Tunis.

Mrs. Goodell yesterday for the first time sat up a while in her chair. Today she tried it again, & also walked a few steps by leaning on my arm. But it will probably be some weeks yet, before she leaves her room.

We received no second portion of Carabet's translation ~~2~~ & with your last communications. And what you forwarded before will probably be all revised long before any other portion will reach us. Can you not send a portion by every good opportunity?

We have a Tract in Armenian, which has been ready to be printed these three months; but we sent it to a Wortabet, our friend, who seems to have taken possession of it. If we can recover it, we will send it to you immediately to print. Of the Lancasterian system, we have above 50 sheets copied, which we could send you, if we knew, that you had wherewith to print them. But you have given us no information on the subject, except that Mr. Hallock is casting type. But whether they are ~~the~~ capitals, or the others, or ~~the~~ both, you do not inform us; or whether you sent on our communications to Boston with some suggestions of your own, or without suggestions, or whether you forwarded them at all, or copies of them, we have never heard. We sent duplicates to Boston. We wish, if you are not ready to print them, to give the present copy to the Patriarch. There will be nearly a hundred cards in all. The ~~cop~~ copyist does from two to three a day. When shall we send them? Will you come to Smyrna first? I rejoice, that the press is coming there; but I have great doubts about the propriety of sending the Arabic part to Syria at present.

There is now circulating here an inflamatory work of a poor monk in Greece, published last year. The Greek Patriarch subscribed for a thousand copies, at least so many are printed against his name. It is vehement against your books, doctrines, & operations; but is too weak & foolish to answer the purpose intended by the author of it. During the present year, a larger work was dedicated to the Patriarch & printed at Venice, & is just put in circulation. ~~It is a~~ The author is the head of the Greek national School of Constantinople, & is a learned man. He attempts to answer Corai, opposes the Malta publications, defends the miracle of the holy fire at Jerusalem, & calls upon his countrymen to arise, awake, think, read, & judge for themselves — just the advice we should give them ourselves.

But a Greek Doctor here, of considerable learning & acumen has prepared a still larger & more formidable work against us. It is directed particularly against Corai & the Clergyman's Guide; but the author acknowledges the miracle of the holy fire to be all an imposition, introduced in the time of the Crusaders to conciliate the Latins. It is a large work, & is now in the hands of the Bishops & others for their examination ~~for~~ before it is put to press. — My own opinion is, that much good will come out of all this. Their testimony does not agree together. Moreover the people are called upon to read & think, —the very thing we want. I shall not myself engage in controversy, so long as I can do any thing in schools; but I hope some one will arise fro among themselves, who will take the business up in earnest.— I can, I will send you copies of the two, that are already publishe It is very providential, that we obtained from the Patriarch a year ago a list of the books, that might be used in the Schools, as otherwise we should now have much trouble Let us pray, that our operations may be under the direction of the Great Head of the church, & used for the advancement of his kingdom & glory. — The head of the School, among other things in his book, says, We have no need of the Apostles at Malta to come & open our eyes for us, — some of whom he complains have already come to the capital.

June 11 Mrs. Goodell now sits up from an hour to two hours a day. Mrs. Dwight comes out to take her meals with us. The Lord hath heard our voice & our supplications, therefore will we call upon him as long as we live.

Much love to all, with congratulations to Mr. & Mrs. Hallock, & Mr. & Mrs. Carabet on the birth of their little ones —

your brother W. Goodell

Rev. Daniel Temple.

To/ The Rev. Daniel Temple,
Malta.

Rev. Daniel Temple.

8. Juli: 48.

Mr. & Mrs. Whiting will I think find the climate suited to their constitution

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To The Revd Daniel Temple,
Malta

Rev. Daniel Temple.

8. Juis: 4 d:

Mr. & Mrs. Whiting will I think find the climate suited to their constitution

Rev Wm Goodell June 28
R. Aug. 3 1833.

Orta Köy, Constantinople, June 28. 1833

My dear brother Temple,

I wrote you the 26th ult., & the 6th ins., and in one or both of them acknowledged yours of April 18, 26, & 30th of April. Yours of the 20th ult. & the 10th ins. I received yesterday by the steam boat, which ~~a~~ arrived the day previous. Mr. Dwight says, that he wrote you the 24 & 27th ult., & that the last letter he has received from you was dated Oct. 29. 1832.

Your letters came very seasonably, as Mr. Schauffler was going the very next day to Smyrna. He will, however, now delay his journey for a few days on account of the arrival of some of his friends from Odessa. But, when he goes, he will attend to the business of houses for you. He will get Mr. Stith to assist him, & with some directions from ourselves as to the dimensions of some of the rooms, the number, & so on, he will be able to do ~~it~~ so much in the business as to preclude the necessity of either Mr. Dwight's, or my going. I think, therefore, that you need not be afraid to come right on with bag & baggage, just as soon as you are ready. And as to peace or war, I hope you will not delay one moment on account of any rumors you may hear of one or the other.

"He that observeth the wind shall not sow; & he that regardeth the clouds shall not reap". And, besides, we are not at all likely to be molested, even in case there should be war. We are neither Russians, nor French, nor English. We have nothing to do with war or peace, & nobody has any thing to do with us on such subjects. If there be peace, you are not afraid; and, if there be war, so much the better for you in my estimation; you have still [illegible] less to fear; you can go on still more quietly. You are not coming to Mount Lebanon, where our ships of war are never seen, but to Smyrna, where the American name is likely to command more respect, than any other ——

— We shall send you nothing to print at Malta, because we suppose nothing will reach you in season. At Smyrna you will have (probably) the Greco-Turkish Bible as well as the Armeno-Turkish Bible to print. For the same reason I send you no books on controversy ——

I have all along had serious doubts, whether the Arabic part of the press ought to be removed to Syria at present, & have expressed them, though not very fully, to the Committee. Mr. Whiting I find is of the same opinion, & he says, that Mr. ~~Dwight~~ Bird is also. I hope the thing will succeed; but, if I were on the spot, I should with my present convictions protest seriously against making the experiment —

July 1. Yesterday ~~Mr. Schauffler~~, viz. June 30, Mr. Schauffler baptized our babe by the name of Isabella Homes, & Mr. Dwight's by the name of William Buck. — Mrs. Goodell has gained much within a week, for which we have I hope some feeling of thankfulness, though I know we have not the thousandth part so much, as we ought to have. We both send Christian love to you & Mrs. Temple, to Mr. & Mrs. Hallock, & Mr. & Mrs. Carabet; & our children join in kind regards to yours & theirs. — We have just had our Monthly Concert & our Communion season. I hope you at Malta will be encouraged, strengthened, comforted, & blessed this evening.

Your unworthy brother in Christ

W. Goodell

My dear brother

Mr. Goodell has kindly offered me a place in his letter & I will just say that I very m regret that your letters to me are so unfortunate i their passage to this place. One of them I believe was shipwrecked & as to the other I do not despair of seeing it yet, though it is somewhat mysterious that Br Goodell should have received from you letters dated May 20th & June 10th, & yours to me of May 30th has not yet come to hand. I suppose however that you sent mine by a merchantman while Br Goodell's were brought here by the English Steamer. I hope you will make no delay in coming to Smyrna, & we will promise to supply you with plenty of work for the press. I think we may also hope that missionaries so near as Smyrna & Constantinople may occasionally interchange visits to great advantage to the cause. That this will be highly gratifying to us I need not assure you. Yours truly

H G O Dwight

P.S. I have just received a letter from Mr Dittrich & one from Mr Haas. It appears that fresh opposition has been excited among the Armenians & the New Catholicos at Echmiadzin has made a complaint to the Russn govt against the Missionaries, & such was the aspect of affairs that the Brethren concluded to suspend their operations among the Armenians, so that now only the Mohammedan departmt is carried on at Shoosha. Mr Haas is going to establish himself in Tabriz with another brother recently come out, & Mr Dittrich has had another request from govt to go to Tiflis to take the superintendance of the seven German colonies south of the Caucasus – which question he is now considering. He ~~is~~ however, much pleased with the prospect of being able to have books printed at our press & proposes that the 2d edition of his translation of the N. Testament into the Eastern dialect of modern Armenian be printed by us, as well as the Psalms which he has prepared. He will doubtless have other books to print hereafter. I shall expect to hear from him again very soon & then, probably, he will furnish some materials for the press.

Yours &c – H G O Dwight

To/ The Revd Daniel Temple,
Malta.
P. Henry

2, Aug: 4 d:

Before you leave Malta, pray give our Christian love to every good & woman you meet in it. Possibly we may not write you again, till you come to Smyrna, when, if the Lord will, we may even occasionally see you face to face.

W. Goodell

Rev Wm Goodell
Aug. 27. R. Sept. 20. 1833
Galata Aug. 27. 1833

To the Rev. D. Temple,
Malta

My dear brother,

I wrote you the 28th of June with a postscript of July the 1st; & on the 20th ins. I received yours of July the 16th.

Mr. Schauffler is still at Smyrna, being detained there in order to complete a contract for a house, which he is endeavoring to secure for your establishment. I wish the Arabic part of the press could come with you to Smyrna; we want it much to print Turkish. You will be surprised to hear, that there are now, with the Knowledge & approbation of the Sultan, two Lancasterian schools opened among the Turkish soldiers of this capital; and, that others on the same plan will soon go into operation here, we entertain no doubt. We have been, & are still, assisting in preparing the Cards & Lessons; and application has been made to us to print them, & to do it without the least possible delay. A Geography & other elementary works we are importuned also to print. The little Geography in Arabic, prepared by the Rev. Mr. Schlienz at Malta, is already translated into Turkish here, & ready for the press; & so also are the fables of Lockman with selections from the Psalms of David & the Proverbs of Solomon, which Mr. Schliens printed in Arabic for the Christian children of Mount Lebanon. Both these little works are extolled by some of the high officers of the empire; & they beseech us to prepare a larger Geography, — one much more full on what relates to Turkey; & this we have engaged to do. Now, now is the time for us to exert a favorable & lasting influence on these sons of Anak. And, if we do not exert it, the papists will. They look to us. They ask our help. And I wish we had this moment a hundred men to help them.

What, then, if the Arabic part of the press should come to Smyrna with the rest, & another fount be procured hereafter for Syria! Mr. Whiting has fears in regard to its removal to Beyroot at present; he says, that Mr. Bird also has fears; & my own I have already, if not fully, yet partially, expressed to the Board. And indeed, unless the changes in Syria should be as rapid & as wonderful, as they have been here, nothing, comparatively, will be lost, should there be a delay of two or three years in introducing the press there. The few books, that can be put into circulation on Mount Lebanon & in Palestine, may, in the mean time, as heretofore, be printed at the press of the Church Missionary Society in Malta.

I know you will not feel at liberty to act except in conjunction with Mr. Smith; nor is it probable, that you both together will feel competent to decide on the subject without advices from the Committee. What I would suggest, therefore, is this, *that you bring the press*, *the whole press*, *to Smyrna immediately*, *& put it into operation there*, *until you hear from the Rooms*; for, if the Arabic part is to be finally removed to Beyroot, it can be removed better from Smyrna, than from Malta; & the delay would at most be short. I will in the mean time send a copy of this letter to the Committee; & it appears to me highly probable, that the decision will be for the whole to remain at Smyrna, & another fount to be ordered for Beyroot; unless indeed the few letters, that are peculiar to the Turkish, should be found wanting. In that case it would perhaps be better to get an entire new fount for Turkish, than to supply the deficiency in this, designed originally for Arabic. — You will not of course consider me as dictating to you what ought to be done; & whether your, or Mr. Smith's, views coincide with mine, or not, you will of course conmunicate to the Board whatever you may think of sufficient importance on the subject.

It appears to me desirable, that Mr. Smith, even should he go soon to Beyroot, should go by the way of Smyrna, in order that, if possible, we may have a general meeting either there or here, & converse fully on the present aspect of affairs, — these new dawnings in our horizon, & on the various means, which Providence seems to be placing at our disposal for benefiting our benighted fellow men in these parts of the earth.

We re-moved on the 14th inst. to Galata; & Mr. Dwight a few days previous to Pera. Would that it were in our power to assist you & Mrs. Temple; for it is indeed a most unpleasant & fatiguing business, of which we have had an experience, seldom equalled in this world.

For your last kind letter, & for your prayers & thanksgivings on our account, I have not time even to express my grateful acknowledgments; but praying the Great Head of the church evermore to guide & bless you,

I remain your brother in the work
of the Lord
W. Goodell

ABC: 16.5 v. 4 (65-69)

Goodell, William
A.L.s. to Daniel Temple
- 65. 8 January 1834
- 66. 11 January 1834
- 67. 3 April 1834
- 68. 10 April 1834
- 69. 14 May 1834

THE HOUGHTON LIBRARY

Rev W. Goodell
Jan. 8. Galata, Constantinople,
Rec. Jan. 16, '34.

Jan. 8. 1834

My dear brother Temple,

We congratulate you & all your dear family & company on your safe arrival at Smyrna. We wish you a happy new year, & many returns of the same, if the will of our blessed Lord be so. We pray him to bestow upon you all his blessing, his grace, his Spirit; to give you work enough to do, & success in it all. I need not say, Do as much good, as you can, with as little noise as possible; for you know something from your experience at Malta. Caution, however, is abundantly more necessary in these countries, than at Malta. The less people in general know of our operations, so much the better. We keep as much as possible behind the curtain, & push others forward; & our plans succeed in a manner, which truly astonishes us. I have written to Mr. Whiting on the importance of the Bishop's conducting himself with great prudence & discretion. This will be necessary for his sake, as well as for our own; for, from the nature of our Treaty with the Porte, he cannot expect protection in case he should get into trouble: But there is no danger of trouble, if he keep himself quiet. We are on very friendly terms with the Armenian Patriarchs, Bishops, Vartabeds, &c. here; & seem to have gained their confidence. We have presented a copy of the Armenian Cards (127 in all) for Lancasterian schools to the Synod as a token of our love to their nation. Do not tell this to Carabet, nor to any body at Smyrna. We have two Lancasterian schools begun; but do not tell this to Carabet, nor *any* body else; lest it should go from one to another, & finally come to the ears of the great folks here, that we were boasting of doing great things among them, & they through shame or other motive should rise up against us. The Holy Spirit, too, we do verily believe, has taken possession of some hearts amongst us; and this above all we wish not to be published abroad. I inform *you*, that you may thank God, & take courage; & that you may know how to pray for us. The Lancasterian schools among the Turks are now **four**. They have two of the Orreries Mr. Hallock got made for us. They say, Praise to the Americans; & we lift up our hands, & say, Praise be to God. We have as much work, as we can possibly do, & ten times more. We are just commencing a Lyceum withal. Commodore Porter & his son & two nephews join in it. We have a room full now on the Sabbath, say between 30 & 40 hearers.

Mrs. Goodell joins in most affectionate, sincere, & Christian love to dear Mrs. Temple, Mr. & Mrs. Hallock;

Mr. & Mrs. Carabet, Mr. & Mrs. Brewer, Miss Raynolds, &c. &c. Pray give our love also to your children, & all the children of your families. I wish we could be near you to assist you all in getting settled; & it seems providential, that Mr. & Mrs. Whiting, who came here at the very right time for us, should also go to Smyrna in very right time for you. I shall write the bishop a line, if I possibly can, and also Mr. & Mrs. Hallock.

Do not be in too great a hurry. Get your press into operation as quietly as possible; even if it takes longer time. You will perhaps laugh at my cautions. Well laugh away; ~~you~~ I could give you reasons for ~~my cautions~~ them, if I had time to do it.

We felt anxious about you during that terrible storm, & we praise the Lord for his preserving care of you.

Jan. 10 - I have just received yours of the 3d inst.; & hardly know what to say. - I regret exceedingly what has taken place at Smyrna; & in the first place I will go & see my brethren, & we will talk & pray ~~it~~ over it. —

Before I could get on my hat to go to Mr. Dwight's, an Englishman called (no body must know it but you & Mr. Whiting with ~~their~~ your wives) to converse with me about the appropriation of £30,000, left by an Armenian in Calcutta for schools among the Armenians.

These funds are now in England in the hands of the Master of the Rolls, & this Officer desired the gentleman aforesaid, as he was coming to Constantinople, to ascertain how the money could be best applied. The gentleman is delighted with our school operations, & wishes me to make out a report of them within two days to be sent to England in order to secure at least a part of this ~~money~~ mighty sum. My brethren advise me by all means to do it. — Mr. Dwight will therefore write in answer to your letter about Bishop Carabet, expressing our feelings & views on this painful subject. It is intended to be a joint letter for us all to sign. I cannot write to Mr. Jetter by this opportunity, but assure him of our sympathies, & from our own former experience we are well prepared to sympathize with him. — I think it would have been well, if he had not mentioned our schools at Constantinople in his petition to the Governor, for it is possible some inquiry may be made here in consequence

I must again beseech you to mention the £30,000 to no Armenian, Greek, Frank, or any body else, except your two families, as mentioned above. Our strength is to be very quiet. Not by power & might, & sermons, &c.; but by the spirit of God. — You will do well to request Mr. Brewer not to mention Carabet's name again in his paper.

To
The Rev. Daniel Temple,
Smyrna.

Constantinople, 18 Jan. 1834

My dear brother,

Mr. Offley writes to the Commodore, that you have all come with the press, & he expresses the hope, that you will have prudence as well as zeal; & then refers immediately to the Catholic priest affair. I then told him the whole affair of Carabet &c.

I have procured a Passport for Mr. Hallock, which goes with this —— Be obedient, strictly so, to the powers, that be, whether consular, or other. We need every bit & particle of the prudence of these worldly minded Consuls to mix with our zeal.

Perhaps Carabet could be useful with the Mission family at Candia or at Cyprus, even more so than at Beyroot. But, even if he can be useful no where, we had much better maintain him in doing nothing, than maintain him doing what (as the circumstances are) will just counteract all the benefits otherwise to be ~~deived~~ derived from our press & schools. The good he will do at Smyrna, unless the Ex Patriarch should give his consent to have him remain in quietness, will be nothing nothing at all compared with the injury to all our operations —

Let some person (in order to quiet the Armenians) some person on the part of your Consuls go immediately to the Bishops, & assure them, that the whole business shall be arranged, that Carabet shall not remain in your employ without their consent, as you find he is so obnoxious to them — But by no means tell them, where you will send him, & request, that they will let him alone, till you can find means to convey him away in all quietness —

Farewell the ~~post~~ post is going

W. Goodell

You have our joint letter with this —

Rev. W. Goodell
Jan. 11, R. Jan. 16,
'34.

Temple & Whiting

Galata, Constantinople, April 3. 1834

My dear brother,

Yours of the 10th ult. was received the 20th. Your note introducing Mr. & Mrs. Bracebridge was also received. These friends have recently left us for Salonica & Athens.

Mr. Lazarides has paid me 1274.10 (One Thousand and two hundred & seventy four piastres & ten paras) on your account for Tracts sold during the last year. If you wish it, I will pay the amount to Messrs C. Cunningham & Co. of this place, & get an order for Messrs. J. Langdon & Co. of Smyrna to pay it to you; and whatever you may have paid for me to Mr. Whiting, Mr. Brewer for his paper, Mr. Van Lennep, &c., I will put into the same account, if you will let me know how much it is. I requested Mr. Whiting to settle up all my accounts at Smyrna, & to get his pay of you. He wrote me, that he had done this, but I do not remember the particulars —

I am writing to Mr. Jetter, but I have so many interruptions, that I may not be able to finish it for this post. Our very kind regards to him, & to all friends.

Today is the birth day of our Abigail. May all our children, as they grow in years, grow in favor with God & man! And may they all receive the gift of eternal life, through Jesus Christ our Lord! Our love to Daniel & Charles, & Maryann & her brothers.

Mrs. Goodell unites in Christian salutations to Mrs. Temple. — By the way, if you or Mrs. Temple wish for any thing from Constantinople for yourselves or friends, we will get it for you with much pleasure. —— Commodore Porter has several times expressed the wish, that you would come here with the press; but on account of fire & plague, you had perhaps better remain where you are for the present ——

In haste, but yours very affectionately

W. Goodell

To (The Rev. Daniel Temple,
Smyrna

Care of Messrs J. Van
Lennep & Co.

Rev. Wm Goodell
Ap. 3. R. Ap. 9/34.

Galata, Constantinople. April 10. 1834

My dear brother,

I wrote you the 3d inst. With this you will receive a letter for Mr. Oscanean, one for Mr. Jetter, one for Mrs. Hallock, & two for America.

We shall very gladly observe the day you mention as a day of fasting & prayer, & for the purposes you specify. May we observe it in a manner acceptable to the God & Father of our Lord Jesus Christ! — We ourselves at this place have great reason for thankfulness, that ~~thus~~ far no root of bitterness has sprung up among us. We have lived in great peace & quietness; & we pray, that this state of things may continue.

Mr. Oscanean left us several days ago in company with some English travellers; but he will probably not reach Smyrna for eight or ten days to come, as they visit several places by the way.

In haste, but with love to all,

Your brother,

W. Goodell

To/ The Rev. Daniel Temple,

Smyrna.

Rev Wm. Goodell
Ap. 10. R. 16/34.

Galata, Constantinople, May 14. 1834

My dear brother,

I see by your letter to Mr. Dwight, that he also had been writing you about the Stars. I hope, therefore, you will not trouble yourself to answer mine. The letter, which accompanies this from Mr. Thompson, I took the liberty of opening, as I knew his handwriting, & I found a letter in it for one of my own family. — Mr. Schauffler & Mr. Dwight started last evening on their tour to Salonica, Adrianople, &c. — Mr. & Mrs. Perkins sent their things aboard last Saturday, but the North wind has hitherto prevented their sailing. She is better, than she was, but it seems to us little short of presumption for them to proceed; but, when they would not be persuaded, we ceased urging them to tarry, saying, The will of the Lord be done! — The letter for Mr. Ross I delivered to him. — How encouraging to hear of the opening prospects at Beyroot & in the region round about! May our dear brethren & sisters there receive what we all so much need, viz. the ~~living~~ life-giving influences of the Holy Spirit!

We are sorry to hear of Mrs. Temple's feeble health.

Should any of you suffer from the Smyrna heats, I hope you will not hesitate to try the air of Constantinople. We generally have a refreshing breeze from the Black Sea during the summer months; & we shall be most happy to see any of you with us, though we should regret the occasion of your coming.

The Lancasterian schools among the Greeks have survived the storm, that was raised against them. Not one has been stopped, though several were ordered to be so. They will probably not be seriously molested again, till another Lent comes, when there will most likely be another purgation. I apprehend, however, that the teachers will not enjoy as much liberty as formerly, in the selection of books.

15 May. I learn that the post goes today, & as I have much to do, I must close immediately. I wrote you by last post, & also by the Spitfire, & sent you letters &c for Beyroot ——

Yours in haste

W. Goodell

To/ The Rev. Daniel Temple,

Smyrna

Rev Wm Goodell
May 15. R. 19/34.

Rec'd 19th of May 1834 —

ABC: 16.5 v. 4 (70-74)

Goodell, William
A.L.s. to Daniel Temple
70. 20 May 1834
71. 4 June 1834
72. 9 June 1834
73. 14 June 1834
74. 18 June 1834

THE HOUGHTON LIBRARY

May 20. 1834

My dear brother,

I wrote both to yourself & to Mr. Oscanean a hasty line on the 14th ins. Yesterday I received yours of the 14th, & immediately sent a boat after Mr. Perkins to inform him of the result of his application to Mr. Riggs; but he had got out into the Black Sea so far, that the Boat after nearly a whole day's pursuit was obliged to return. Happily I find an Austrian vessel here on the eve of departure for ~~Tre~~ Trebisonde, & can thus forward his despatches. He proposed to wait at Trebisonde, till he should hear from Athens; but the less time he is detained there, the better.

My dear brother, if you knew all the circumstances, which induced us to write to Mr. Riggs, you would probably wonder less at our taking such a step. We really did not know what we ought to do. Mr. Perkins *would* go on, neither advice nor entreaty had any avail:— He was very *unfit* to go alone, for he not only had no *experience*, but he really appeared to have no *sober views*, his ideas being very *romantic*:— And besides all this he entertained suspicions, that we all of us were throwing obstacles in his way instead of helping him forward. — We thought, therefore, it was our duty to aid, help, & assist him in every possible way. And the importance of his having some person of experience to go with him is greater than I can express. We have done every thing in our power to facilitate their journey. We daily & I may say almost hourly commend them to the Lord. And we most fervently hope, that none of those things, which we fear, will come upon them. He left behind him for us a very kind letter, expressive of the deep sense of the obligations they felt for our sympathy, attentions, & efforts for them. Both they & their mission are very dear to us. —— But what a poor miserable set of beings we Missionaries are!

The Lord pardon & bless us all!

I Inclose to you two letters for Syra, & two also under one wrapper for Beyroot, which I will thank you to forward. Love from us all to Mrs. Temple, Mr. Oscanean, the children &c &c

Your brother

W. Goodell

Rev. W. Goodell
May 20 R. 23/34.

&

Rev. D. Temple

Smyrna

Galata, Constantinople, June 4. 1834

My dear brother,

Yours of May 27 & 28th was received the 2nd ins. with one also from Mr. Oscanean. I wrote you on the 28th, & inclosed a letter I wrote you on the 24 in reference to Mr. Lewis.

Dr. Henning is now here in H. B. M. Cutter Hind. He desires a most affectionate remembrance to you & yours; & longs with many others at Malta to hear your voice again from the pulpit. He says, that the Methodist minister is about returning to England, & that Mr. Wilson & his whole establishment are about returning thither also. I had a short letter from Mr. ~~Wilson~~ Schlienz, but ~~so~~ he says nothing about it.

By the letters I inclose you will learn, that Mr. Wolff is again at Malta.

I inclose, also, a package for Mr. Anderson, which Mr. Perkins left with me to forward. And our friends here also send many letters for America.

Dr. Henning thinks his wife has written *you* recently, & hopes you will be able to answer it. A letter might do them all much good at Malta.

All is nonsense here at present, on account of the marriage of the King's daughter; there was not half so much ~~ado~~ ado made, when I was married. But we have at present here a very good specimen of the way, in which wealth & power & influence have almost always been employed in this world, nobody benefited, much sickness introduced, & not a few lives lost. Read what took place at Shushan the palace in the former part of the first chapter of Esther, & you will have a very good idea of Constantinople at the present moment.

Mr. B. Barker arrived last Saturday. Mrs. Schauffler, I am happy to say, is better.

Yours with the boxes by the Venus of April 24th came to hand yesterday.

I beg you to give my kind love to Mr. Oscanean, & say to him, that I am unable to write him by this opportunity. I hope, that he will succeed in getting a passage in the Mermaid, & that, when he leaves the Eastern Continent, he will not like Cain go out from the presence of the Lord; but will say with Moses, "If thy presence go not with me, carry me not up hence." His presence is indeed life, & his loving kindness better than life.

Mrs. Goodell unites in love to him, also to dear Mrs. Temple & the children, & to Mr. & Mrs. Hallock and all theirs. May you all ~~have~~ feel more & more the influence of God's own blessed Spirit! I have been thinking a good deal of this passage of late, "He, that dwelleth in love, dwelleth in God, & God in him." May we ever know what this means by our own happy experience!

Excuse haste, & believe me yours most truly

W. Goodell

Tell Mr. Oscanean we send a man to Brusa next week.

To/ The Rev. Daniel Temple,
Care of Messrs. H. Barker & Co.,
Smyrna.

Rev Wm Goodell
June 4. R. 8/34.

Galata, Constantinople, June 9. 1834

My dear brother,

You have not yet told me what I shall do with the money paid over to me by Mr. Lazarides. Shall I give you credit for it? Or shall I place it in the hands of Messrs. ~~J.~~ C. Cunningham & Co ~~Langdon & Co~~, & get an order for the same in your favor on Messrs. J. Langdon & Co.? I will do whatever you like best; but, as I send up my semiannual account to the Board the 1st of July, I must previously dispose of this money ~~first~~ in some way or other.

Our servants were all poisoned last week, on Thursday by eating of food, which they had suffered to remain in a copper vessel over night. They were all taken down very suddenly; and, as there happened to be servants not our own in our family at the time, there were five in all; and near forty hours elapsed, before we ascertained the cause. The poison of course had sufficient time to exert its utmost power, & it had well nigh proved fatal. Indeed one, whom I yesterday sent to the hospital, is hardly yet considered out of danger; the others are recovering. A terrible fever was brought on with inflamation of the bowels, & they all had to be bled twice ~~time~~ besides other powerful remedies. Our house was almost like a butcher's shop. But we have great reason to be thankful, that it was no worse, & especially that we ourselves were preserved. Those, who serve us in these countries, seem to be in a very unfit state for *dying*; & I felt much for my own during the time they were in this dangerous state. When our servants are Greek, it is our practice to read a chapter with them on the Sabbath, & expound it to them. But they seem to understand scarcely *any thing*, that is read or said. When they are papists, we ~~can~~ are confined to still narrower limits in attempts to benefit them. Much of the fault, however, is doubtless our own. We need the condescension, & patience, & tenderness of our blessed Lord in teaching ~~&~~ instructing our poor ignorant fellow creatures.

I wrote you the 3d inst.

June 11th The post from Smyrna, which was expected on the 9th ins., has not yet arrived; and, though it *may come*, before the hour for the departure of the post to Smyrna, yet, as I must go out to see the Turkish schools this morning, I hasten to conclude this. — Messrs Dwight & Schauffler returned yesterday in good health & excellent spirits & much encouraged by all they saw & heard.—

I see Mr. Brewer is giving an account of all the Missions in the Mediterranean. I should be *very* thankful, if he would say ~~any~~ no thing of our own. I presume there is no danger at *Smyrna*, or he would not publish so much. But at *Constantinople*, there *is* danger; and the good we are able to accomplish is almost in exact proportion to the ignorance of the people, or rather priests, as to what we are actually *doing*. Even if a single copy of Mr. Brewer's paper were not taken here, there would still be danger, so long as there are so many spies everywhere.

The Lord give us all wisdom!

Mrs. Goodell joins in love to you & all

yours

Your brother

W. Goodell

To/ The Rev. Daniel Temple,
Care of Messrs H. Barker & Co.,
Smyrna.

Rev W. Goodell
June 14, R. 14/34.

Galata, Constantinople, June 14. 1834

My dear brother,

I wrote you the 9 & 11th inst. I now send the Armenian book you wrote for to aid Mr. Hallock. I give it to Capt. Engley of the English Brig Adelaide, whom I have much pleasure in introducing to your acquaintance. He appears to be truly a godly man of the Methodist connexion. I preached on board his vessel last Sunday. Capt. Ducker is now here, who knew you at Malta. He will be going to Smyrna in a week or so.

Messrs. Dwight & Schauffler arrived on the 11th inst. They were highly prospered, & much gratified & encouraged. The people of these countries do really seem to be waking up to thought & reflection, & to be beginning to turn away their ears from fables unto the truth.

I am now suffering from ague in the face, the rest of us excepting Mrs. Schauffler are in usual health.

Much love from Mrs. Goodell & myself —

Yours truly

W. Goodell

To/ The Rev. Daniel Temple,
American Missionary,
Smyrna.

By the English Brig
Adelaide, Capt [illegible] Ainley

Rev W. Goodell
June 14. R. 20/34.

Galata, June 18. 1834

My dear brother,

Yours of the 11th inst. came duly to hand yesterday. I understand perfectly well, how those Greeks & Jews conducted themselves in your house at the time of the fire, & with what gravity & dignity the good old Turk used his club. It is a good way, not to let a single person come into the house except your friends & those you send for & in whom you can place some confidence. Nobody else comes to help you, but to help themselves, & then they must be paid for it afterwards. And when they once get in, you cannot get them out again. Of all the ten thousands, who always collect here at a fire, not one will ever lift his finger to facilitate the removal of any thing, however precious, but will on the contrary throw every obstacle in the way, & make confusion worse confounded. Such men need the Gospel, or certainly they cannot enter the kingdom of God.

I am sorry you lost so many books. You may probably find some of them hereafter. Last week I found six of mine, that I lost at the great fire three years ago. They were exposed for sale at Galata; I passed by, & took them all; & sent word to the Greek priest, who had placed them there for sale, to call upon me for the pay, &, if he had any more books, to bring them with him. I have neither seen or heard *any* thing from him, & probably never shall. One of the books was a new Bible given to Eliza Dodd at Malta on her birth day. The name was not torn out of any of them.

As to your Mahogany table, if it continue to give you offence, pray send it to us.—

Mr. & Mrs. Perkins write us in excellent spirits from Trebizond- Her health was much improved. — I am making preparations to go to Brusa with Mr. Schneider, & must therefore be brief. — Tell Mr. Oscanean, that his letter to Mrs. Dwight was very *interesting*. I cannot write him by this opportunity. I have seen Mr. Barker in reference to his father, & he has no occasion for the services of Mr. Oscanean's father. I saw his father yesterday, & gave him some bread & coffee. If Mr. Oscanean thinks, that the cause of his not finding a passage to America is the *evil eye*, which *we* cast upon him, he must get some garlic &c., & counteract the evil effects of it.

I wrote you the 11th ins. by post; & again the 14th by the Adelaide, Capt. Ainley, & sent you the Armenian book you wrote for.

Much love from us all.

Yours in truth & sincerity

W. Goodell

Mrs. Schauffler is better, but not well

To/ The Rev. Daniel Temple,

Smyrna.

Rev Wm Goodell
June 18. R. 27/34.

ABC: 16.5 v. 4 (75-79a)

Goodell, William
A.L.s. to Daniel Temple
75. 5 July 1834
76. 29 July 1834
77. 15 August 1834
78. 10 September 1834
79. 31 October 1834
79a. 12 March 1835

THE HOUGHTON LIBRARY

Galata, Constantinople, July 5 1834

My dear brother,

You have probably learnt from some of our friends, that we returned from our tour to Brusa very much encouraged by the state of things there. The fields do indeed appear white, ready to the harvest. Tell Mr. Oscanean, that Madyros Aga, & Gavroo Ogloo remembered him & also the contract about a Lancasterian School. We left our friend, Hohannes, there to get it under way, the people offering themselves to bear the whole expense. — Mr. & Mrs. Schneider propose to ~~do~~ remove there week after next, & I go with them to assist them in the commencement. There is a fine race of Greeks there, thirsting for knowledge, & lifting up their voice for understanding.

Are you printing any thing in Greek? Nothing is wanted here so much as the Spelling Book. We have not a single copy remaining. Mr. Lazarides has spoken to me several times on the subject, & begs, that you will lose no time in printing another edition.

Messrs. C. Cunningham & Co. have authorized Messrs. J. Langdon & Co. to pay 1100 piastres over to you.

The Tracts ———	1274.10
Subtract that I pay to Mrs. Schauffler	222.20
	1051.30
Add paid by you on our account	42.0
Total your due ——	1093.30
Mr Langdon's bill in your favor ——	1100.0
In your hands at my disposal —	6.10

Mr. Nicolayson has written me interesting letters from Jerusalem respecting Boghos Patriarch (the Armenian Patriarch) preaching to the Armenians against the miracle of the holy fire, telling them it is all a lie, &c., & warning them against having any thing to do with the imposition. An Armenian priest, who was at Jerusalem this year, told me today, that ~~it~~ he thought the Greeks also would have to give it up; but alas! they make their whole religion to ~~hang~~ hang upon it. The Armenians are quite enlightened on the subject. I have not seen a single one, who even pretended to believe in the miracle. The Greeks on the contrary would almost as soon think of denying the Trinity, as denying the miracle.

Type – Can you not send us type to letter some English books, which Panayotes has bound for us? send four or five or six of each letter by the first opportunity – Let them be about the size of the lettering on the bound volumes of the Missionary Herald. —— By the way, have you ever received the Herald for March? We have seen only the two first numbers for this year.

Add famine, war, & oppression to the fire, the pestilence, & the earthquake, & you will have some idea of the curses & plagues, with which the people of these countries have been visited for a few of the last centuries. May they now be visited in great & tender mercy! May it please our Lord now to send & bless them by turning them away every one from his iniquities!

Mrs. Goodell unites in Christian love to

Mrs. Temple.

Your brother

W. Goodell

I am very glad to learn, that my letter about the Lewis' affair did any good. After I wrote it, I resolved not to send it, as I feared it would not meet the difficulty; but my brethren & sisters here, to whom I read it, advised me to forward it. And I now much rejoice, that I did so —

Mrs. Lewis is now expected here every hour, & we have a chamber prepared for her. July 7.

To/ The Rev. Daniel Temple,

Smyrna.

Rev. W. Goodell
July 5. R. 13/34.
Accounts.

Galata, July 29. 1834

My dear brother,

I returned from Brusa last Saturday morning, & found yours of the 14th waiting for me, & last evening I received yours of the 22nd together with the one from Mr. Whiting.

I gave Mr. Hodgson letters of introduction to our friends in Syria & Jerusalem; but I knew he was well acquainted with Mr. Offley & others at Smyrna, & I did not suppose he would care much about making the acquaintance of Missionaries, if he could find other society. He, however, left this place with a cloud hanging over his prospects, & in certain traits of character I venture to say he is excelled by no one on earth, unless it be the Rev. S. S. W., member of the Literary Society at Athens, &c. &c &c.

I will inquire this morning why Mr. Langdon has received no direction to pay over to you the sum I paid over for you to Mr. Cunningham here.

As to the Armeno-Turkish Testaments, there is none in the Depot here at present, & there are always more or less calls for them; but I did not know, that Mr. Barker had written to have them all sent here. It will be well perhaps to send nothing to Trebizond, till after Mr. Johnston's removal there.

Whether any one has written Mr. Lewis, I know nothing at all. Mr. Schauffler is himself really ill, as well as Mrs. Schauffler. They have gone to St. Stephano this morning to spend a few days in Commodore Porter's family for change of air. Mrs. Dwight & Mr. Johnston are better, & so also is Mrs. Goodell. The plague seems to be diffused every where amongst the whole community; but there is much uncertainty, though a great deal of alarm.

Every thing was ready for the Lancastorian school among the Armenians at Brusa to open the day I left there, & orders were given for it to commence the following morning. Our beloved friend & brother, Hohannes, has conducted himself very discreetly there, & his influence is great. I hope your young Armenian at Smyrna will open the school there, & if he wants a set of the Cards, (the Pinakes,) we will send him down a set by the first opportunity. The Armenians in all the villages about Brusa are calling for the same schools; & there will be no difficulty at all in establishing them, if the one at Brusa goes on well. — Mr. Barker says, that the Armenians here are far before those at Smyrna, while the Greeks at Smyrna are far before the Greeks here. The ~~latte~~ latter are vexed beyond measure, that the churches in Greece disown all relation to the Patriarch here, & they attribute it to the influence of the schools there. But the Lord reigns, & his blessed truth shall prevail.

If you think it will revive dear Mrs. Temple's health, or Mr. Hallock's babe, I hope you will not hesitate to drop in upon us any time. You can return in the course of two & three days almost any time; and you need have no fear of the plague.

I am heartily glad the old Armenian ex Patriarch has left Smyrna, & I hope he will somehow find the way to the new Jerusalem, which is above. And let us labor & pray, that many around us may find the way there. It is melancholy; it is heartsickening to look abroad, & see the ignorance & wickedness that prevail. But it shall all pass away.

In haste, but with Mrs. Goodell's & my love to Mrs. Temple, yours in the bonds of Christ

W. Goodell

Since I commenced this letter, I have had a very interesting conversation on the love of Christ with an Armenian Bishop & an Armenian priest.

Rev. Daniel Temple,

Smyrna

Rev W. Goodell
July 27. R. Aug. 5/34.

St. Stephano, Constantinople, Aug. 15. 1834

My dear brother Temple,

The time, for which I had taken my house at Galata, having expired, & not being able to take the same or any other but at an extravagant rent, & my family withal requiring the country air, — I removed most of my things to Mr. Schauffler's house, & the remainder with my family to St. Stephano. We have the most airy & ~~healthy~~ healthy situation in the village, & have already experienced the beneficial effects of it. Mrs. Goodell says she eats twice as much, as she did before. As for myself I generally eat about the same in town or city, in summer or winter, as you very well know. Our house is large enough to accommodate all or any part of your family, if you come, & we have no plague here.

Yours of the 6th I received the 11th. As for the Armeno-Turkish Tracts, let them by all means remain where they are at present. The people do not like the type, they do not like the style, & they are wholly ~~[illegible]~~ unprepared to profit by the sentiments. So far do they carry their notions about type, that the head of the Armenian Academy, who has urged us again & again to print Genesis &c. for school books, still refuses to have it done with our present type, as he says nobody will ~~[illegible]~~ buy them.

I am sorry you printed the Decalogue in your Spelling Book, according to the new translation of the Bible Society, for the change made in the word you mention is not in accordance with the English or Hebrew, & (as appears to me) is an unjustifiable attack on their superstitions. The enemy could not wish for a better weapon to use against the Bible Society, & against all our operations, than our use of that word under such circumstances. — The fable of the sailor & St. Nic is a matter of no great consequence.

Have you received your money of Messrs. J. Langdon & Co.? — On account of the plague in town, I hardly think I shall go up on Monday, & therefore leave it for Mr. Dwight to acknowledge any letters, that may come for us. With this are a number of letters from Mr. & Mrs. Schneider for America. The one for Mr. Anderson I have left open for your perusal.

Mrs. Goodell unites in love to you & yours. May the Great Head of the Church open to us doors of usefulness, & bless our labors, & the labors of all our brethren!

Your brother

W. Goodell

To/ The Rev. Daniel Temple,
Care of Messrs. H. Barker & Co.,
Smyrna.

Rev W. Goodell
Aug. 15. 32. 23/34

St. Stepano, Constantinople, Sept. 10. 1834

My dear brother Temple,

Yours of Aug. 30—Sept. 3d, was received the 8th inst. with one from Mrs. Hallock, some for Mr. & Mrs. Schauffler, & the Heralds for March & April. Our own Heralds we shall doubtless receive, whenever our boxes arrive from Smyrna; but, if you have May & June, you had ~~latter~~ better forward them by mail, as ours may not be here for many weeks yet.

Mr. Dwight has informed you of the change of the Greek Patriarch; but the account he gave you is probably not the correct one. At any rate, the present Patriarch is not the former Bishop of Therapia, who gave me so much trouble two years ago; but a bishop, who was in disgrace during the whole reign of his predecessor, living at Arnaoot Köy, one of the villages on the Bosphorus. The change was brought about, not by the Greek Synod, as is usual, but by one individual, Loghothetes, a Greek, who is French teacher to Ahmed Pasha, & a sort of Dragoman at the Palace. He was a personal friend of the present Patriarch. The present Patriarch is much less learned, than his predecessor, & will, of course, be likely to have much less influence, being governed by the Synod, or by Logothetes, or else the bishops doing, every one of them, pretty much what is right in his own eyes.— It is said, that the former Patriarch will go to Brusa, not to exercise the office of a bishop there, for he has no need of that, ~~but~~ having already become so rich, that he can now retire from business like a gentleman, & live at his ease all the rest of his days.

But blessed be God, whether Jesus shall see of the travail of his soul, or not, does not depend on Patriarchs or Bishops. And, as we endeavored to advance his cause under the former administration, so let us labor more abundantly to do it under the present. ——

After the Spit fire had left for Smyrna, the last time she was here, I learnt, that she left a box for me at the Custom House. Who sent it, or what it contained, I could not learn; as no letter or bill of lading accompanied it, & none of our friends here could tell any thing about it. And, besides, I did not like to go to the Custom House on account of the plague, nor could I send a man without its being necessary to open the box to see what it contained, & this was dangerous by reason of the plague — The difficulty would be in a great measure obviated, if you would just send a line, or a bill of lading, stating the contents of the box. — In this case, they proved to be Spelling books. — Had we known this beforehand, it would not have given us the least trouble, as we should have left the business with L., or his agent —

13 Sept. Mr. Lewis' brother, who has been with us about ten days, left last evening for Brusa on his way to Smyrna. ——

You will rejoice to hear, that Miss Churchill, who came out from England near two years ago to superintend the education of her brother's children, a very zealous ~~unin~~ Unitarian, is not only completely changed as to her views, but we hope also as to her moral character. She has been a constant attendant upon our preaching, whenever it has been in her power; & she is a member of our Bible Class. It is very encouraging to see now & then some token of the divine favor, notwithstanding our unworthiness. — Her brother gives his children no religious education at all except a deistical one; & her brother's wife, clerks, &c. are papists. She has now commenced praying with the children; & though she has foes without, she seems to have a still greater dread of foes within. And said our blessed Lord, "He that overcometh shall sit down with me in my throne even as ~~also~~ I also overcame, & am set down with my Father in ~~[illegible]~~ his throne". Blessed promise! And yet this only one among ten thousand equally as good.

May you dear, your little ones, & thousands around us be of that happy number, who overcome.

Your brother
W. Goodell

P. S. I received my information about the Greek patriarch from Brother Goodell. Yours &c H. G. O. Dwight

15 The letters for Beyroot you will please

forward, after having sealed the ~~inclosure~~ envelope.

We saw a vessel pass this village yesterday, which I presume is the one having our things. You ~~[illegible]~~ need not therefore send any more Heralds, unless new ones come.

To The Rev. Daniel Temple,
Smyrna.

Dear friend

Rev W. Goodell
Sept. 10. R. 20/34.

Rev W. Goodell Oct 31 / [illegible]. Nov. 10/34

Constantinople, Oct. 31. 1834

My dear brother,

Will you send by the first opportunity, to "Signor M. Necker, Console Svizzero, Trieste", ~~via~~ the following Tracts, viz.

In Italian. The Young Cottager — 10 copies
do — The end of time — 10 do.
do — Life of Col. Gardiner — 10 do

In French. Presage de la part de Dieu
envers toi — 10 copies
do — — Aux Meres Chretiennes — 10 do.

The gentleman wished also for the Serpent of Brass in Italian, but this I had among the Tracts in my possession, & I have just delivered 10 of them to be forwarded to Mr. Necker. I do not know where you will find the French Tracts, but I think some of your friends at Smyrna will be able to assist you.—

A Franciscan Monk here professes to have been benefited by reading some of your Italian Tracts, & to have become convinced of the errors of popery. "Here a little, & there a little".

Nov. 4 Yours of Oct 29th was received last evening. I had

Should Mr. Merrick's things be examined at the custom House in Smyrna, let him take a certificate of them, & there will then be no examination here. We shall be happy to see him whenever he is disposed to come, & we hope he will come in the fulness of the blessing of the Gospel of Christ. Pray tender to him & to all the dear brethren & sisters our Christian salutations. yours most truly W. Goodell commenced a ~~little~~ letter to your son Daniel, when the letters came in upon me like a deluge, & swept ~~them~~ all my thoughts away, & it will probably take two or three days to find them all again. I begin to dread these arrivals from America exceedingly. They ~~o~~ overwhelm me. The inundation was in this instance the more tremendous on account of the back current from Beyroot & Jerusalem — I expect some day to be burried up by these floods. I have always been carried away more or less by them, but I find I can not afford so strong a resistance to them, as I could once; & from your last letter, I judge this to be the case with you. Well, if we become stronger in the spirit to resist temptation, it matters little about our poor feeble bodies.

I feel deeply, *very* deeply for our afflicted brethren & sisters in Syria, but I cannot write them now. Our Lord can comfort them *now* & *at all times*.

We give a hearty welcome to the beloved ones, who have come to take part with us in this ministry. "They must *in*crease, but we must *de*crease." Amen. Be it so. May they profit by all our mistakes, & take advantage of all our experience, & do a thousand times more good, than we have done! It will probably be best for Mr. Paspati to be ultimately associated with Mr. & Mrs. Houston at Scio. His own mind seems inclined that way. But we do not know how to spare him just now, as he is the principal teacher in the school we have just opened for the Armenians. Suppose, then, that Mr. & Mrs. Houston go to Scio, & sit down quietly to the study of the language, & do little else this winter, & that Mr. Paspati join them in the spring, & assist them in their labors! Will you think of this plan, & give us your opinion of it? I only add, that we have been at a good deal of expense in getting this Armenian school into operation. —— Mr. Paspati will forward some letters of introduction by this opportunity. Nothing material will be likely to be lost, but on the contrary much may be gained, by our brother & sister doing little at present besides acquiring the language & experience.

The inclosed note of Molasses, which Capt. Williams procured for me last year, I will thank you to settle for me. I did not receive it in season to settle it, the last time he was in Smyrna. Please present him also our very kind regards, & say to him, that the Molasses was very excellent.

Please say to Mr. Brewer, that we have received the 17th no. of his paper, but not the 16th no. Ask him also, if it is not time for me to make him another remittance. I requested Mr. Whiting last Autumn to pay him for me a year in advance. I do not know exactly what time the year commenced, but think it must now be near its termination. Will you have the goodness to ascertain, & pay him in advance another year for me; & charge this & the item for the Molasses to my account?

With this is a letter for Mr. & Mrs. Hallock

I do not recollect, whether I sent open for your perusal a letter I wrote to Mr. Thompson of Jerusalem last Spring on the best mode of conducting Missions in this country. A copy of that letter I forwarded to the Rooms. And the Secretaries have in consequence twice requested me to sit down immediately, & write (the first thing I do) at considerable length on the same subject. I suppose I must try, though I have not one moment of time to spare. What I write will probably be in the form of letters, & perhaps addressed to some of the new Missionaries. I intend to avoid all extremes, & to write in an extremely cautious & guarded manner. But the responsibility is very great, & I doubt not I shall have your prayers. Can you help me in any other way, by hints & suggestions, &c. &c? — —— With this is a letter from Mr. Paspati to Mr. Houston, with three letters of introduction. — Should Mr. Houston be able to get on without the help of Mr. Paspati, we shall be very glad; for

O/o The Rev. Daniel Temple,
Care of H. Barker Esq:
Smyrna.

I do not see, how we are going to do without him even next Spring, should the Armenian school go on, & prosper. But we must trust Providence.

I agree with Mr. Dwight, that it will be well for Mr. Adger to come up here for a week or ~~two~~ two, & see what we are doing. We shall be most happy to see Mrs. Adger also. It will be no loss of time to them. & they will give us no trouble. They can come up with Mr. Merrick, & none of them need wait on account of the plague.

Rev W. Goodell
March 12/35.

Constantinople, March 12/35

My dear brother,

I send a parcel of letters to your care, which I will thank you to take charge of. Those for Mr. Anderson are left open, that you may read, if you wish. You will have the goodness to seal the envelope, before you forward them, — the letters themselves you need not seal.

Arab Ogloo, the great printer here, became exceedingly alarmed on account of the establishment of your press at Smyrna, & the proposed connection of Raphael with it. Mr. Hallock's visit here really seems to have done much good in this respect, if no other. We have labored with apparently good success to convince the family, that we sought their good & not injury, & that we were ready to do every thing in our power for the improvement of their printing establishment.

If the health of your family should require the country air, or a trip to Constantinople, during the summer, I hope you will not hesitate to take it. "The life is more than meat, & the body than raiment"; & of course life & health are worth infinitely more than that vile trash called money. We shall all probably have to go into the country; and, on short notice, we will try & get you a house near our own, should there be any occasion for it. Life & health are every thing, but money! — money! — what is it? I have heard you preach, that it was good for nothing, except as the means of preserving life & health, & adding to our comfort, & usefulness. So let us use it. —

We rejoice as well as you, that the Carnival has closed, & the season of Lent has commenced. May the people be as earnest in their penitence, as they were in their follies! — By the way, that papal priest ~~have~~ has been preaching in Smyrna against frolicking, to the annoyance of all good Catholics there! Our papal neighbors here have heard of his heresy, & consider him no better than a Protestant.

I send a little parched corn, ~~for~~ that you & your wife & your two sons may eat thereof, & not forget us, nor the land of your fathers. I send also some oysters.

When you want no more hints & cautions, & have a good opportunity of returning them, I will thank you to do it.

Marietta returned to Smyrna in the Steam boat last week. We were sorry to part with her; but her health was miserable, & she wished to go, & we thought it better that she should. She did very well in the school, so far as her health would permit.

Yours by the Steamer I received yesterday; & Mr. Cunningham has paid me the $50 —

Mr. Powers is not well — it is thought

to be the *lung fever*. We thought it best to send a physician to them; & I have made an agreement with our own physician to go this morning. May the Lord bless the means! The last dates from Broosa were of the 6th inst.

I found your Henry's commentary in the very heart of Constantinople, & laid right hold of it. However the man pleaded so hard, that I gave him 72 piastres, which with porterage &c amounts in all to 75 piastres. It was in the shop of a papal Armenian book binder. ———— I claimed it as mine, for all thine is mine, whenever I see A. B. C. F. M. marked on it. Mr. Hallock has refunded the money. ————

Mrs. Goodell joins in Christian love to dear sister Temple, & hopes she will neglect nothing for her body's sake & often infirmities.

Your brother
W. Goodell

ABC: 16.5 v. 4 (79b-79d)

Goodell, William
A.L.s. to Daniel Temple
79b. 25 June 1835
79c. 2 July 1835
79d. 28 September 1835

THE HOUGHTON LIBRARY

Constantinople, June 25, 1835

My dear brother,

I wrote you the 18th & again the 22nd ~~ins~~. To Mr. Adger I wrote the 23d, but shall retain the letter with several others till the post goes. — I write you by the Steamer, because I know you & our other friends at Smyrna will be anxious to hear of our dear sister Schauffler. The Lord has been *very merciful* to us, & has not dealt with us after our sins, nor rewarded us according to our iniquities. Blessed be God, who hath not turned away our prayer, nor his *mercy* from us! — When I wrote you on the 18th, I did not suppose it probable, that she would be in this world on the 22nd; & when I wrote you on the 22nd, I did not suppose it probable, that she would live till this time; but, though still extremely weak, she is decidedly better; & we are encouraged to ~~come~~ hope for a restoration. 'We wish above ~~at~~ all things that she may prosper & be in health, even as her *soul* prospereth'.

The lesson has been *very* salutary, & the season a *very* precious one to us all, & we have great cause for thankfulness. We hope, too, the dispensation will be sanctified to some of those around us. They have now seen the truth of what we have preached *fully attested*. —

As Mr. Dwight & family are at St Stefano, Mrs. Goodell is the only female here to attend on Mrs. Schauffler. She spends every day with her. And, as she has required always two, & sometimes three & four watchers every night, and as, excepting two of our English friends, ~~these~~ all this watching has ~~devolved~~ devolved upon ourselves, we have had a hard time. Br. Merrick is now quite laid up. He took cold, & has an ulcer in his throat. He was to have gone in the Spitfire to Trebizond; but I doubt, whether he will be able to go this trip. — The Spitfire goes day after to-morrow. — The Johnstons were well & happy. No opposition — Every thing was quiet —

By Mr. Moore, who goes to Beyroot as English Consul, we have now an excellent opportunity of writing to our friends in Syria. He has all his things on board, but will not sail till day after tomorrow. —

With Christian salutations,

Yours truly

W. Goodell

Pray assure Mrs. Hallock of our very kind regards, & of our sympathy in her loneliness. — The Orrery has come. —

I ought to say, that Mrs. Brown happened to be up from St. Stefano at the time, Mrs. Schauffler was taken so bad, & staid two days; & that Miss Churchill has been kind enough to come up twice from Kadi Köy.

To/

The Rev. Daniel Temple,
Care of H. Barker Esq.,
Smyrna.

PORT PAYÉ

Rev Wm Goodell
June 25/35.

Constantinople July 2, 1835

My dear brother,

Yours of the 29th ult. I received yesterday. I thank you for giving us information of the approach of the Mission family for Persia, as we shall now endeavor to be prepared for them by Saturday morning. — Br. Merrick had all ~~this~~ his ~~that~~ things packed, & were just about to be carried on board, when the news of the arrival of the physician induced him to remain. It was *very* providential, for he was really unfit to go. —

I watched night before last with Mrs. Schauffler, or rather she watched with me, for we talked & prayed till 2° clock in the morning, when she fell asleep. She is yet exceedingly weak, & has to be fed like a babe. She said, that she was afraid to live in this world of sin, & that the greatest trial she ever experienced in her whole life was being brought back ~~fo~~ from the portals of heaven to dwell still longer here below. She said, that, during all the time of her greatest danger, she felt, that Christ was nearer to her, than any of us, who surrounded her, & held her hands & feet; that she was altogether more sensible of his presence, than ours; & that she did not feel, that she was going *to* Christ, but that she was going *with* him — that they were going on _together_, while every moment the prospect was becoming more bright & glorious, & this world was fading _fading_ till every _distinct_ impression was entirely gone. It appeared to her, as it did to us at the time, that she went to the very farthest limits of the dark valley of the shadow of death. We held her, till she went clear through, & came back, & she reports there is no evil for the Christian to fear. — But we have greater witness, than that of our dear sister on this subject. The testimony of God's beloved Son is all we need. ——

The physician, who attends Mrs. Schauffler, is much affected, — says he goes home & prays, that he may have peace in death. I have had several talks with him. Do not forget to pray, that these wonderful _wonderful_ dispensations may be greatly sanctified to us & to all about us — _they are considered_, & really _are_, a strong attestation of the truth of the doctrines we preach. ——

Mrs. Goodell unites in Christian love. Remember us affectionately to Miss Williams, to whom we would give a hearty welcome. Had she been at Constantinople two days ago, she would have had a most excellent opportunity of going to Beyroot with our very excellent Mr. Moore & his family.

With Christian salutations

Yours truly

W. Goodell

Rev. D. Temple,

Smyrna.

Rev Wm Goodell
July 2/35.

Constantinople, Sept. 28, 1835

My dear brother,

As I had not time to reply, in a proper manner by the Steamer to day, to yours of the 23^d^ ins., I sit down for the purpose this evening.

As to Ethics, I have felt the difficulty you mention. The Steam boat facilitates intercourse between this & Smyrna very greatly, & is ~~entitled~~ entitled to our patronage; and even if this were not the case, still we should have no right to practise any fraud. But supposing I have a friend going to Smyrna, my brother, my wife, no matter who, may I give my letters to this friend, or must I take them to the post office? In America I should give them to this friend. — Again, if I am sending a box or a parcel, may I put the letters in the box or parcel, & thus let them all go together, or must I necessarily separate them, & carry the letters to the post office? In America we should put them all together, if it suited our convenience to do so. — But perhaps there is some special regulation in regard to these Steam boats, which would render such a course improper. If so, please inform me. —

Now for schools, teachers, &c. — The rent of the house for the Greek Girls' School is (dont be frightened) 6000 piastres per annum. Since Marietza returned to Smyrna, we have had no instructress, but we give 100 piastres a month to a seamstress, & 150 piastres a month to an instructor for teaching them to read, write &c &c every forenoon. In the afternoon he teaches Italian, mathematics &c to the Greek boys in our High School for 300 piastres a month. So that he gets ~~[illegible]~~ 450 a month in all.

Baron Hohannes, President of the High School, gets	450
The French teacher —	350
The Italian teacher to the Armenians, who teaches also Geometry, Euclid &c, &c &c —	350
An assistant, who is also a scholar, & teaches Grammar, Arithmetic, &c —	200
Panayotes, who teaches one class in English, who is our translator, & who is up to any thing & every thing except neatness —	450

piastres a month & his board besides.

For the house I paid last year 16500 piastres, ~~[illegible]~~ charging 10000 of it to myself, 6000 to the School, & 500 to the chapel. I divided it thus, because I could get a house, which would accommodate my own family, for 10000 piastres; but I could not get a house, which would answer for chapel, school, & every thing for any thing like that. My school increases, & finding I must have more room, I have taken (in addition to what I took last year) the whole upper story of the house, for all which I ~~pay~~ have just paid (Oh horrible!) 23000 piastres for the ensuing year. Of this sum I shall charge as before 10000 to myself, & the remainder, 13000, to ~~schools~~ Colleges, & Chapels.

I have now taken this whole house for two years, at 23000 a year, & my neighbors say it is cheap, considering other houses. It is also cheap, compared with what I should have to give, if I took a separate house for myself, & then others for the Chapel & Schools.

'May the Lord count, when he writeth up the people, that this & that man were born here!'

You at Smyrna will have no occasion to go to any thing like this expense, especially for houses. Rent here is most extravagant.— I hope you will pray, that my own great house may be filled with the glory of God from one end to the other.

Did no Heralds or papers come by the last conveyance from America?

30 Sept. Yours of the 25th reached this, day before yesterday; but I did not receive it till this morning, not having heard of the arrival of the Steamer.

The bundle of books for Mr. Paspati came to his brother in law, but of the ~~[illegible]~~ MSS. Geography for Mr. Dwight I have heard nothing.—

In great haste, but with Christian love to all,
your brother,
W. Goodell

The Rev. Daniel Temple,
Smyrna.

PORT [illegible]

Rev. W. Goodell. Sept. 28
Concerning prices.

ABC: 16.5 v. 4 (80-84)

Goodell, William
A.L.s. to Daniel Temple
80. 21 September 1835
81. 28 March 1836
82. 30 March 1836
83. 9 April 1836
84. 4 October 1836

THE HOUGHTON LIBRARY

Constantinople, Sept. 21, 1835

My dear brother Temple,

You will find on board the Steamer a very small box directed to you. — Our letters from Trebi- were by the Shah, & the last dates were the 12th ins. To that date, they had not been able to procure animals to go on. Br. Perkins, hearing they were about to leave Constantinople at such a time, had proceeded to meet them as far as [illegible] Erzroom, & they expected he would drop in upon them at Trebizonde every hour. The same characteristic in him (for he is something like me, only a great deal worse) will probably lead him, before he gets the Missionary company half way to Tabreez, to leave caring for the asses, & to return full speed to his wife. ——

Our High School prospers. It is now under a High moral influence. Two of the teachers are decidedly pious, & I hope at least one of the scholars. There are quite a number, that seem to delight to hear about Christ; & I do hope & pray, they will become his disciples. — One of them came to me a few days ago, & said he wanted a book to read at home in the evenings, — "a book which would do his soul good." I lent him the Child's book on Repentance. — A day or two after, two others came, & wanted a book, which should teach them something "about our Heavenly Father." — Many of the people seem to be in a tender state, & will drink in the pure Gospel by the hour together. I entertain no doubt but the Spirit of God is here, wonderfully turning away the attention of men from fables to the truth. — I intend by the grace of God to urge the claims of the Gospel this year, as I have never done before, & to begin now, to begin at home, & lay hold of all within my reach on the right hand & on the left.

Some of my own children seem to feel more tenderly; & I will thank you to write them another of your good letters, accompanied with your prayers —

We have pursued such a course here, & for so long a time, that we have obtained a very surprising degree of influence, which must all be used for Christ. —

Remember us in your prayers, & believe me yours &c

W. Goodell

In the parcel (box) directed to you is a letter for sister Temple —

Rev. W. Goodell 21
Sept. '35.

Rev. D. Temple,
Smyrna

Constantinople, March 28, 1836

My dear brother,

We had a very pleasant passage to Constantinople, which place we reached yesterday morning at 10½, near 41 hours from Smyrna. I found all the family well, & right glad they all appeared to see me, as I certainly was to see them. You have probably heard from Mr. Pierpont of the wickedness of a Greek, a Sciote, who had for a few weeks been a member of the School, & of the consequent troubles brought upon my family as well as danger to the school; but I am thankful to say, that all seems likely to pass away without further trouble. I shall however go down & see the Commodore tomorrow on the subject. One sinner, though he be a poor miserable good for nothing fellow, is capable of destroying much good.

Mr. & Mrs. Schauffler will go to Odessa

next week on Tuesday. — We have a special meeting at their house tonight to hear the report which their delegate ~~f~~ to Smyrna brings back. I am truly thankful, that I have been favored with an opportunity of visiting Smyrna, & trust I shall long retain a grateful savor of the visit. I love you all more than ever, & hope I shall pray for you more than ever. I love the children, & entreat them not to delay the great work of preparation for eternity a single moment. May they be the children of God, & then will they be children of love. —

Tell all the children, & Nicola also, that their presents were acceptable to all concerned here. Maria Jetter must be told this, & so must yourself & Mrs. Temple among the rest.

Mrs. Goodell unites in Christian love. She feels much obliged to you all for taking so good care of me, for I assure her, that she could not have done more or better herself, than you all did for me. —— I have procured for you a set of the Lancasterian Cards published at Paris with those designed to accompany them printed in Greece. The set printed in England I have not yet found. Two books accompany the set I send you, which you may find useful. — I shall, however, not send them by the Levant, which takes this, but wait for the Crescent, which will be a day later.

With Christian regards to dear sister Temple, & to all our beloved friends in Smyrna,

I remain your brother
in Christ
W. Goodell

PORT PAYÉ

The Rev. Daniel Temple,

Smyrna

Rev: Wm Goodell.
March 28. & 31, 1836.

Constantinople, March 30/3p

My dear brother,

With this are various letters for Smyrna & the United States, which you will have the goodness to distribute on board the Crescent. I also send a parcel directed to you, which you will keep & distribute according to the directions. — I intended to write some of the children, but I am too pressed for time. I shall be happy to hear, that some of them, or rather all of them, are trying to please their heavenly Father, & seeking first of all spiritual bless-if. ——

How did the examination of sister Temple's school paſs off? It would have given me much pleasure to be present. ——

I have told all my brethren & sisters here what a pleasant & I hope profitable time we had at Smyrna, & how poſsible yea probable it is, that we shall see you all here sometime or other, should our lives be spared. I do hope a bleſsing will follow our meeting at Smyrna. Very kind & Christian regards to all the dear brethren & sisters at Smyrna of whatever society or denomination. I have thought with much satisfaction of the sweet intercourse we had together. ——

Br. & Sis. Shauffler are to sail

next Tuesday. We hope soon to have the pleasure of seeing Mr. Paxton here. —

Mr. ~~Temple~~ Schauffler gives 600 piasters for 3000 sheets — the sheet in 8vo being 4 leaves or 8 pages. This is what he pays his printer. I will try & recollect to send you a sheet hereafter. —

Much love to Daniel & Charles with all their friends. May they have eternal life & never perish!

Mrs. Goodell unites in love to dear sister Temple & in thanks for the biscuit &c

Your brother,

W. Goodell

Rev. D. Temple,
Smyrna

Rev. W. Goodell
ap. 9. R. 13/36.
Constantinople, April 9, 1836

My dear brother Temple,

Our beloved brother & sister Schauffler sailed on the 5th inst., and it is supposed arrived at Odessa on the 7th. In going on board, their boat upset, & though it was near the scale, still the water was deep, & their danger not small. The nurse & babe were soon extricated; but Mr. & Mrs. Schauffler & Miss Churchill were struggling in the water for some minutes. I sprung in after them, but found the water beyond my depth; and, as I can swim but a little more than my length, I returned, & seized the scale with one hand, & with the other I succeeded in reaching Mr. Schauffler, who had also with one hand reached his wife; and after much ado, I drew them so near, that those on the scale were able to pull them out. Miss Churchill in the mean time had laid hold of an oar, that was thrown out to her, & was finally drawn up to the scale, & rescued. But at first they almost seemed more dead than alive. As there was no time to lose, we took another boat, & went on board;

and Mr. Schauffler's trunks being all stowed away, it was a full hour, before Mrs. Schauffler could be provided with any dry clothes, & be put into a warm bed. She was very weak & much chilled; but we trust no bad consequences followed. — After two hours I reached home, & changed my own dress; but the cords of both my arms were so sore for two days, that I was ~~scarcely~~ scarcely able to put on or off my coat. — Miss Churchill was taken back to my house, & was able after six or eight hours to return home. —

Of the danger, to which our School was exposed, you already know. —

Our helpers have also been in jeopardy. One of the boldest & strongest in Constantinople, who talked a great deal, & whose arguments no one could confute, was finally accused by a priest of being an infidel, & was publicly preached against in the church. All Constantinople was in consequence in an uproar; the noise was prodigious; & the Patriarch appointed a commission, consisting of two bishops, several priests, & several of the principal ~~laymen~~ laymen of that church, to examine the accused person. We were all extremely anxious for the result, as a blow struck at this one, would be a blow for all our helpers. But this special commission not only pronounced him orthodox, but declared the priest, who had accused him of infidelity, to be an infidel himself. — One of the Bishops afterwards patted him on the shoulder, & told him to be of good courage, for that he was not alone, but many others were talking, & still more were thinking, just like him on those subjects. — But while the matter was under investigation, the enemies were very busy in ascertaining the number of these evangelical infidels, (as they were called) & they had already written down the names of 800 persons. The Lord add to their number a thousand fold!

But the Lord has, within a few days, shown us, how easily he could dispense with our school; how easily he could dispense with our helpers, & how easily he could dispense with ourselves. Had it not been for his overruling hand, every one of the three ~~could~~ might have ~~gone~~ been set aside just as easily as not, & in spite of every effort of ours to prevent it. May we not refuse ~~the~~ lessons he is teaching us!

Will you pay Mr. Jetter 110 piastres for his German at Bonja for caps, & place the same to my account? —

April 11th — Mr. Paxton arrived early yesterday morning; I will send you down ~~the~~ by him on his return the 110 piastres, which you will now pay for me to Mr. Jetter. — Tell Nicolas, that his cakes he sent by me were very acceptable to my family, & that I will deliver his letter to Mr. Watson.

Mr. Castro has good ink, but not enough for himself; he will not sell a drop; but he will lend you one, two, or even three okes, to receive as much again. — Will you send back my Sermon by the next Steamer with any criticisms you may think worth making? I shall rewrite it (I think), if I send it to the Rooms. — The printer does not furnish paper for Mr. Schauffler — that is extra. The printing goes on without difficulty — Mr. Schauffler's absence.

In the midst of all our straits for money with our heads hardly above water, I have just found, that the Nestorian Mission have drawn on me for about $1200 to be paid this very week. O tempora! O mores! I commenced a letter to the children on Saturday, but, when I had written "my dear young friends," I was interrupted, & have not found a moment's time since. — May they all belong to the Kingdom of Christ!

The Rev. Daniel Temple,
Smyrna

I received the book, which Mrs. Brewer returned. Mrs. Goodell unites in Christian regards to her, to our dear sister Temple, & to all friends.

Your brother

W. Goodell

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Pera, Oct 4, 1836

My dear brother,

I take the liberty of introducing Mr. Gliddon, son of our Consul at Alexandria, who with his little brother goes to America, the latter to remain there. —

Mr. Fjellstedt left us yesterday. He seemed like one of our own family. We loved him, & continue to love him, as a brother. It is really good to see such a disciple of Christ in this wicked world — such an Israelite indeed, in whom is no guile. O how lovely Christ must have appeared to those most intimate with him, & most attached to him! —

Mr. ~~Jetter~~ Adger will introduce you to Mr. & Mrs. Allen & to her excellent mother.—

I wrote Mr. Smith yesterday. And my thoughts keep following her, not to the grave, but to that better country, even an heavenly. May we all at last get safely there! —

I have not had time yet to look at the sheet you sent me in Armeno-Turkish. I am very glad you have made a beginning.—

Mr. Leeves seems like an old friend, though I never met him before. He & his translator & servant stay with me, & his son & tutor with Mr. Dwight.—

The plague is becoming rather

alarming, & the drought is truly distressing. A poor laborer with a large family would hardly earn enough to buy his water from day to day. Blessed be God, that, in spiritual things, those, who thirst, may take of the water of life *freely*. —

Mrs. Goodell unites in love to our dear sister Temple, & to all our dear brethren & sisters in Smyrna. *May* the recent dispensations of Providence be sanctified to you all, & also to ourselves! —

Yours in Christian love,

W. Goodell

Don't forget to send the box of Geographies &c. on board in season

Rev. Daniel Temple,
Smyrna

Rev. W. Goodell
Oct. 4/36.

ABC: 16.5 v. 4 (85-89)

Goodell, William
A.L.s. to Daniel Temple
85. 10 October 1836
86. 11 October 1836
87. 24 October 1836
88. 31 October 1836
89. 21 November 1836

THE HOUGHTON LIBRARY

Rev W. Goodell.
Oct. 10/36

Constantinople, Oct. 10, 1836

My dear brother,

The letters we have received from our dear brother & sister Schauffler we send to Broosa for the perusal of our friends there; but I send you one, which they wrote to Mr. Merrick, (& which I will thank you to return without fail by next Steamer,) from which you will learn, that their two little babes lie side by side in one grave. They are now childless; but the Lord can give them a name & a place better than of sons & of daughters. May they & may we all be greatly benefited by these dispensations! ——

Please to thank br. Smith for the letters he left open for our perusal, as well as for his own to us. Those for America will be sealed & forwarded, as he directed. We anticipate with much pleasure the visit he proposes to make us. ~~And hope~~ br. Adger or yourself will come with him. ——

I do not send back the Armeno-Turkish sheet, as we have had no time to look at it.

I hope we shall now be able to go ahead, but past experience teaches me to expect constant interruptions.

We have had a good visit from Mr. Leeves, & have conversed freely on all subjects, especially translations. I think such visits are exceedingly useful, & should be undertaken oftener. Expense is nothing in comparison —

Sennecherim has returned full of faith & the Holy Ghost. —

~~The Schaff~~ Mr. & Mrs. Schauffler were to have come by last Steamer, but he was too unwell. We expect them by an American vessel next week, or at farthest by the Steamer week after next — I am sorry he was not here to see Mr. ~~Schauf~~ Leeves. —

Mrs. Goodell unites in Christian salutations —

Your brother,
W. Goodell

Mr. Schauffler's letters to the Bible & Tract Societies I leave open for your perusal. Have you forwarded our journal yet?

Constantinople, Oct. 11, 1836

My dear brother,

I have conversed with Mr. Leeves respecting the use of the Italics; and, as they look so very awkward in Armenian, & Armeno-Turkish, ~~we~~ I have concluded to dispense with them, whenever it is simply the *different* *idioms* of the two languages, which exclude [illegible] in one & require in another such words as *is*, *was*, &c. It is purely *idiomatic*, & therefore does not require the words to be *italicised*.

Again, the word *Lord* does not appear well in Armeno-Turkish with *all the letters in Capitals*. I think, therefore, that it must suffice to have the *first* letter of the word a capital one —

We have been looking over the two first chapters of Genesis, & making some corrections, though not all. I suppose you did not intend it for a proof sheet. — We think the type will do well. And as we conclude to have it a pocket edition, & only the five first books for the first vol., we care not how soon you now begin to print. —

Mr Panayotes is now writing to Baron Sarkis, that he may understand these & some other principles, by which we conclude to abide ——— I shall send you down Leviticus by next post. While I was in the country during the summer, we did next to nothing at translations; nor, on account of numerous interruptions, have we done any thing since my return untill this week. We have now come to the last chapter, though the copyist has not yet come up with us.—

The Mother's Hymn Book we have, ~~and it~~ & it is used always at the maternal meetings.—

Oct. 17 Mr. & Mrs. Farman with her mother Mrs. Williams go to Smyrna today to remain a few weeks on account of the great increase of plague here — eight thousand cases reported last week — I need not bespeak your attentions in ~~their~~ favor of our Christian friends. You already know Mr. Farman, I believe. I have given him a letter to Mr. Adger — The box did not come to us as usual yesterday. I shall send to make inquiry this morning, & if it ~~did~~ can not be found, I shall retain the proof sheet till next week. I hope nothing has befallen it. — It has thus far answered a very valuable purpose. ———

'The nobles send their little ones to the waters — they come to the pits & find no water, & return with empty vessels. The plowmen also are ashamed, & cover their heads' —

"O Lord, though our iniquities testify against us, do thou it for thy name's sake"! ——

My water cost me about 100 piastres last week, &

this although ~~our~~ we have a well the water of which answers for washing floors &c. &c.

We have made thorough search today for the tin box, but find it not; we suppose, therefore, you did not send it. —

Mrs. Goodell unites in Christian love to all our dear friends. On account of the plague we think, br. Smith had better wait a few weeks, before he visits us; though, if he does not wish to run about much, he may come any time. — We have now scarcely any intercourse except with each other's families. —

It really seems, as though it might almost be said respecting this people, "Why should ye be stricken any more? ye will revolt more & more" May it never be so said respecting ourselves! —

Your brother,
W. Goodell

Pray don't forget the tin box. I retain various letters for America this time because we have no box. —

Rev. Daniel Temple,
Smyrna.

Rev Wm Goodell
Oct. 11/36.

9 : 84 : 200
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106

Rev W. Goodell.
Oct 24 1836.

Constantinople, Oct. 24, 1836

My dear brother Temple,

We do rejoice exceedingly to hear you talk of coming up to make us a visit, together with our dear brethren Smith & Adger. Please to give them our Christian & affectionate salutations, & assure them of a cordial welcome. As br. Smith will probably be able to stay longer than the others, perhaps he will think it best to come a week before the rest of you, & this need not prevent his staying several weeks also, after the rest of you shall have returned. As the rains have now commenced, we trust the plague will soon receive a check. There is not indeed any danger in your coming now, unless you wish to run about over the city; but, as you will of course wish to see something of this great city, you had better wait a few weeks. I think br. Powers will be glad to be here. At any rate, I shall inform him. I hope, that the presence of God will be with us, & that you will be the means of doing us much good. A week of conference & prayer together may be more useful to the cause, than any thing else we could do at present. —

The Articles by the Sea Eagle &c. were received.

You & br. Adger seem to feel a good deal of difficulty in regard to the form of the Pentateuch in Armeno-Turkish; and, to be sure, the term pocket edition, which I used, conveys no very definite idea. But suppose, for instance, it be of the same form with the New Testament which I herewith send for a Specimen. This would make a very good pocket edition for the Armenians; and even if it were three or four times as thick as this Testament, it would still be in very good taste for the Armenians. The form of Mr. Leeves' Pentateuch both in Greek & Greco-Turkish is altogether inconvenient, unless it is intended afterwards to bind it up with the other parts of the Old Testament in one vol. —

You ask, whether Signor Carabet had not better be sent for. — I see no necessity for it, so long as you have a good corrector of the press already. What could the former do, which Baron Sarkis could not do equally well? As to the two weeks delay you speak of in every sheet, Mr. Leeves's was delayed more than two months, & to most manifest advantage. Now I wish exceedingly to do as he did, viz. to have

two or three sheets of *every* form sent to me here,
that I may get the *opinions* of some of our friends.
This is exceedingly important, & I see no good rea-
son, *why* I should not avail myself of the privilege.

Again, we ourselves have I trust made some im-
provement in the course of the year, & why may we
not avail ourselves of our knowledge, & be permitted
to change a word now & then.

This system need not of course extend through
the whole, but why cannot, why *ought* it not to
be done, say with Genesis & Exodus, for instance!

Again, nothing is ~~any~~ easier, than for the copyist
to make a smaller or greater error, & no one would
be so likely to detect it as ourselves, & we ourselves
should be much more likely to detect a small error
in a *proof sheet*, than in a *manuscript*. ~~And~~ here we
are, ~~My dear brother, the Bible is no common~~ within 40 hours of *Smyrna*, & not allowed this
~~book~~ privilege! —

My dear brother, the Bible is no common
book. ~~And~~ I think it much better to "*creep*" (as
you call it) amidst these bogs & swamps, than to
"*gallop*", as you seem disposed ~~to~~ do. — With al-
most every thing, you may gallop as fast as
you please, but, with the *Bible*, you had

better walk. —

I might add, ~~that~~ the proof sheet would never be detained two weeks, & that frequently it ~~might be~~ might be returned the very next day after it should be received.

If Mr Leeves & company be still with you, please to remember us to them very affectionately. —

I believe no one at Smyrna owes me anything.

Please say to Brother Fjellstedt with my love, that I shall be very glad to keep his letters from Br. Spaulding a few weeks, that others may read them. —

I wish you to think seriously of the suggestions above respecting the printing of the Pentateuch. —

We expect Mr. & Mrs. Schauffler next Saturday.

We have not yet heard the number of cases of plague last week. I trust by next Steamer we may be able to fix a definite time for your visit. — And may you all come in the fulness of the blessing of the Gospel of Christ! —

Very kind regards to Mr. & Mrs. Farman & Mrs. Williams. ~~We~~ His young man, Marco, has been very sick, & still continues ill. —

Yours in Christian love,

W. Goodell

The reports of plague give a little increase the last week —

Rev. D. Temple,
Smyrna

Constantinople, Oct. 31, 1836

My dear brother,

I have been examining our translation of Leviticus, & find, that a good many mistakes were made in copying; & I presume the same is true of Genesis & Exodus. If therefore you will send back to us Exodus, we will correct it, & make any alterations we may think fit, & then the proof sheets need not be sent here at all. And, if you think it too much to send the proof sheets of the whole of Genesis to us, please to send us the latter half of the manuscript, & we will correct that in the same way. But the proof sheets of at least all the former half of Genesis should I think be sent here for the reasons I specified in a former letter. I had no idea, but that all the proof sheets would ~~have~~ be sent here, or I should have examined myself those copies I sent you; but I now see from what you suggested, that a deal of time would be consumed in that way.

Can you not send us a proof of the first chapters in Genesis by next Steamer? — More than a month has already elapsed.

My dear brother, We are looking forward with great pleasure to your visit. What if our dear sister Temple should come too, as the representative of the sisters! Would it not be exceedingly useful to us all? We shall expect br. Smith by next Steamer; & we think that the rest of you had better not come by the one the next after, but by the one next after that, in order that the plague may be as much diminished as possible. The abundant rains of last week gave it, I trust, an effectual check. — Say you leave Smyrna in a fortnight from next Friday. — If, on br. Smith's arrival, he does not find some person coming from us after him, he will find my house by inquiring in the first place for that of the English Consul's. My house is the next door to his on the little burying ground. — But it is most likely, that some person will go on board directly for him, as we shall give orders to that effect. — It will perhaps be best for him to land at Top Hane, & come up by the Austrian palace, & then he can come right to us without getting into any crowd. And at this time, we avoid crowds as much as we can.——

Br. & Sister Schauffler arrived yesterday in good health.—She appears to feel very deeply the loss of their two babes. May the event be greatly sanctified! I think your visit just at this particular time may be a great blessing to us all.——

The letter from Mrs. Dixon I retain in order to send it to Broosa. May we all be quickened by these various removals of our friends into the world of Spirits!

Please say to Charles, that his letter was very acceptable, & will be answered by some of his little correspondents another time.——

Mrs. Goodell unites in Christian love——

Yours in the bonds of the Gospel

W. Goodell

Rev. Daniel Temple,

Smyrna.

Rev. W. Goodell
Oct. 31, 1836.

Constantinople, Nov. 21/36

To the Rev. Messrs
Temple & Adger
Smyrna

Dear brethren,

In behalf of this mission I write a word respecting employing Bishop Dionysius to carry the Old & New Testament in Armeno-Turkish through the press.

Brother Smith thinks you have the impression, that we at *Constantinople* are opposed to his coming back, lest our interests here should be affected & seriously injured by it. Now, *our* mission is in an entirely different state from what it was *three* years ago; and, as *you* have a mission among the Armenians at Smyrna, it is *your* interests & not *ours*, that are to be consulted; & it is therefore for *you* & not for *us* to say, whether such a step would be advisable.

As for *ourselves*, in the present state of our mission, we have no objection to his returning to Smyrna for the purpose specified above. On the contrary, we should *exceedingly rejoice* in his return; for it would save us a *deal of time*, a *deal of trouble*, & *a deal of expense too*, in *pointing*, in *copying*, in *correcting* ou

&c. &c &c. He is exceedingly accurate, & the whole subject is familiar to him. Indeed he is the only accurate man in this department I have had any thing to do with, & his presence seems almost necessary to secure accuracy in printing. And should he return in the first place without his family, & remain quiet at Br Temple's, & not be seen much in the Armenian quarter, we do not apprehend, that any trouble or difficulty will arise even to yourselves at Smyrna. But of this you must be the best judges.

That his own heart would be greatly comforted & cheered by being permitted to take part in this work, we have no doubt; for

1 He is exceedingly fond of regular employment, & of this alas! he at present has none.

2 The translation is originally his. He feels a most lively interest in it; – has left a legacy for it; — & would doubtless feel exceedingly grateful for the privilege of putting the finishing stroke to it.

3. His salary would of course be raised to its former standard; & his means of support are now, as you must know, extremely limited.

– Should you think it best to write for him to come, we had better not begin to print, till you receive his answer. In the mean time, we can go on with our translations as usual, & nothing be lost by the delay. — It should, we think, be recommended to him to come at first *without his family*; and, after the Pentateuch is completed, he can have liberty to return & visit them, or bring them to Smyrna, as the case may be. Should very serious opposition arise at Smyrna, he will of course have to retire, as before; but we do not apprehend this; & especially as his ancient & bitter enemy *there* is now gone. —

Should you write for him, you will perhaps do well to mention some of these particulars together with the raising of his salary, that he may feel quieted on leaving his family for a season. And, if you write, you should by all means write *immediately*, & send also *duplicates* or even *triplicates*. "*The King's business requireth haste*." —

We only add, that his counsel & advice will at times be exceedingly valuable in the *Armenian* Department, & that Baron Sarkis will doubtless derive, from time to time, great assistance from him. In fine, unless you have serious objections *yourselves*, it is our decided opinion, that he should be sent for *immediately*. And you will please assure him also of our

affectionate & Christian regards.
In behalf of this Mission,
Yours truly
W. Goodell

Rev. Messrs. Temple & Adger,
Smyrna

Rev. W. Goodell.
Nov. 21/36. Concerning Carabet.

Rev W. Goodell.
Nov. 21/36. Concerning Carabet.

Rev. Messrs. Temple & Adger,
Smyrna

affectionate & Christian regards.
In behalf of this Mission,
Yours truly
W. Goodell

ABC: 16.5 v. 4 (90-94)

Goodell, William
A.L.s. to Daniel Temple
90. 28 November 1836
91. 16 January 1837
92. 30 January 1837
93. 10 April 1837
94. 28 August 1837

THE HOUGHTON LIBRARY

Constantinople, Nov. 28/36

My dear brother,

It is a disappointment to us not to see you, but it is doubtless ordered for the best. Brother Powers started with br. Homes last Friday & came to Mondania; but finding the sea so high, that no boatmen would come, br. Powers returned to Broosa on Saturday. Br. Homes we shall expect tonight, as the wind, that little there is, is fair. ——

I believe, that neither you nor brother Adger has said any thing respecting Bishop Dionysius. If you conclude to send for him, I shall be much obliged to br. Adger to return me Genesis in Manuscript, that we may review it. ——

Dec. 7 The plague has considerably abated, but the Armenian cook in Mr. Farman's house has ~~recently~~ today died of it, which makes the second, & poor Marco lying sick by the side of each of them with no one to give him so much as a drink of water for two or three days together. The case is a *very* distressing one; & we know not what to do, unless Mr. Farman comes up, & disposes in some way of the poor sick youth, in order that his house may be [illegible] purified from contagion. ——

Will you receive of Mr. Lewis 36 piastres, & forward to me in the box? — Inclosed is Mr. Rayson's receipt. — Mr. Lewis will understand it —

Mr. Johnston's journal you will be so kind as to inclose to Mr. Anderson — Mr. Schauffler has now removed to his own house, & Mr. Smith & Mr. Homes are with me. ——

We have commenced our business meetings, & should be glad, if you were with us; though in the present state of the plague we dare not advise you to come. — I see by the Smyrna paper, (though I suppose it to be a *lie*) that some of you Missionaries have written home some terrible things about the plague at Smyrna last summer.

Mrs. Goodell unites in Christian love. ——

Please say to Daniel, that I have just received the Sand, which he sent me by Mr. Homes last year. Many thanks for it. My own was just beginning to be short. ——

Mr. Lazarides wishes immediately for a box of Geographies & maps —

Mr. Lazarides has paid me 560 piastres for Mr. Barker. You need not therefore send me the abovementioned 36 piastres from Mr. Lewis, but deduct it from the 560, & tell me whether I shall send the balance to you in the box —

Your affectionate brother,

W. Goodell

Mr. Jetter also owes me 12 piastres for black lead, ~~though~~ you need not dun him ~~for it~~ of course —

Never forget that you are mortal. Death is to be dreaded by those who have faith in Xt.

Rev. W. Goodell
Nov. 28/36.

Dec 12 1836

Reading, P.S.
Mass. W. L.

Rev. Daniel Temple,
Smyrna.

Rev. W. Goodell
Nov. 28/36.

Dec 12, 1836

Reading, R.I.
[illegible]

Rev. Daniel Temple,
Smyrna.

Never forget that you are mortal. Death is to be dreaded by those who have faith in Xt.

Rev. W. Goodell
Jan 16/37.

Constantinople, Jan. 16, 1837

My dear brother,

Many thanks for yours of the 1st ins., to which I have not before had time to reply. We have been carried on one year more towards the end of our pilgrimage; and, though we are still connected in various ways with this world, yet we seem to belong rather to eternity than to time; for our thoughts & hopes & wishes centre ~~the~~ there. Like the waters of some mighty river, we are all carried forward generation after generation into the great ocean of eternity —

The daily concert of prayer for the children of our families during the last year has been very precious to us. It has been sacredly observed; & there is hardly any thing, upon which I look back with more satisfaction. Our children come into my study every morning for the purpose. They always know who is to be prayed for, having generally prayed by themselves, before we come together. Some of the most interesting social meetings I ever enjoyed, have been in my own family. It has really seemed at times, as though the Holy Spirit was in the midst of us, softening our hearts, drawing them away from earth to heaven, & raising us up to sit in heavenly places in Christ. I think, too, that I have been enabled at times to lay hold on some promise with more than ordinary power, & to make more than ordinary use of it as a plea at the Court of Heaven. Still I do not know, that any of the children have passed the dividing line between the Kingdom of darkness & the Kingdom of light, though we cannot but indulge some little hope at times. You will not relax your prayers for us. After we have done all, we must fall down, & pray, that the Lord would not deal with us after our sins, nor reward us according to our iniquities. — May this be "the acceptable year of the Lord" to our families, & to the people whose good we are seeking! We are at present in a state of feverish excitement on account of the good work among the Armenians. I want to jump. I want to fly. I want to preach with ten thousand tongues. But we do little more than stand still, & see the Salvation of God. ——

What I wrote you last week respecting the son in law & daughter of the Sultan, I received from Mr. Schauffler, & I found afterwards, that he was misinformed. The facts are these:— This Bishop at Kandilli is advanced in life, & being a serious, honest, straightforward sort of a man, the Pasha thinks him a saint; & whenever he or any of the family are ill, ~~the~~ his royal consort send for him to come & read a chapter to them from the Gospel. The Bishop says, he has been sent for repeatedly for this purpose. He is somewhat intimate with the pasha; and, as he would have to call & pay his respects during ~~the Bam~~ Bairam festivities, he said he should endeavor to obtain permission to baptize several Jews, who have asked for it. —— —— There are now five Armenian priests in Constantinople, besides the one at Yeni Köy, whose hearts are filled with the Gospel, & who, instead of hearing confessions in the old way, have either abolished it altogether, or else make use of the occasion to direct men to the Scriptures & to Christ. Some of them have recently spent whole nights in explaining the Gospel. Our helpers say that they have never seen such times before. This is the Lord's doing, & it is marvellous in our eyes.

17 We hear, that there is to be another attempt to put down our two Armenian helpers & break up our school. "If the Lord be for us, who can be against us?" This is the third attempt within three years. —

Christian regards to Mr. Calhoun. We shall be happy to see him, when he gets through with his business at Smyrna. — Don't forget the popguns. Mr. Lazarides has not yet paid me, but I will forward you the money soon — for the popguns, figs, & all.

Mrs. Goodell unites in Christian love to yourself & family —

In haste,
yours truly
W Goodell.

Dr. Staunton, a very intelligent & Christian man, who was on board the Steamer, that was lost on the Euphrates, has a letter of introduction to you —

Rev. D. Temple,
Smyrna.

Constantinople Jan. 30/37

My dear brother Temple,

Many thanks for the perusal of your letters to the Rooms & to br. Thompson, which I herewith return; though I should have been very glad to send them to Broosa for the perusal of our friends there. I think the views you have given of the subject is altogether Apostolic. I was much pleased with your remarks. They reminded me of Pauls letters to Timothy & Titus, where he cautions them again & again against turning aside to vain jangling, & "strivings about the law, which are unprofitable & vain."

With this also is the letter ~~fr~~ from Mrs. Ladd, for which we thank you, or rather Mrs. Pease for permitting you to send it. How frail, how feeble, as well as how imperfect we poor Missionaries are! The Lord strengthen our poor bodies, & quicken our spirits! —

With this is the letter to go with the parcel I sent you last week for B. Dodd Esq. Boston. Let both go together, and if you please write on the letter by what veſsel & Capt. it goes —.

How very strange, that all the crazy women ("not a few") should have their hearts & heads, & feet turned to Palestine! I had a long talk with my young friend, Aſsaad Jacob Esq., about the importance of his church's waking up, & setting a good Christian example to all the world; for that travelers from every part were visiting that country more & more, & Christian travelers from China, Burmah, & the Sandwich Islands would be there by & by, & they would be astonished to find the Christian churches behind the heathen nations.

There is now a high probability,

that the Armenian part of our High School will be much diminished, if not entirely stopped, for a time at least. I do not wonder at all at this, though I much regret it. I do not know what the devil has been about, I am sure, that he has not raised a ~~stor~~ storm here before. But he, that is for us, is more ~~than he~~ all, that can oppose us. —

We are much pleased with Mr. Calhoun's appearance.

Feb. 1 We dismissed all the Armenian boys this morning for a few days or weeks. The opposition does not appear to be from the priesthood but from one or two great Bankers, & for what particular cause we know not. But the word of God is not bound, & our hands are still full of business. With Christian salutations,

yours truly,
W. Goodell

Rev. D. Temple,
Smyrna.

Rev. W. Goodell
Feb. 1/37. —
Arm. school stips.

Rev W. Goodell
Feb. 1/37. —
Arm. school stips.

Rev. D. Temple,
Smyrna.

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know not. But the word of God is not bound, & our hands are still full of business. With Christian salutations,

yours truly,
W. Goodell

Constantinople, April 10/37

My dear brother,

I have but a moment to write, as I am just on the point of starting for San Stefano with our brethren Holladay & Stocking. These brethren with their wives seem to be persons of an excellent spirit. They will make an important addition to the Nestorian Mission —

Mr. Stocking has just paid over to me for you 521 piasters, which you will find enclosed. —

92

429

It is not yet certain, whether our brethren go to Trebizond this week or next —

I like the idea of our committing our cause unto God, & let heaven fight for us. I think we shall do a thousand times more by prayer, than by disputing. ———

The bishop of Pera continues to preach every Sabbath, & to preach well. Yesterday he preached on prayer, & said the only Mediator was Christ ———

Our girls School has commenced — Our Greek High School is increasing. Abraham's College goes on. Our Armenian High School, as you know, goes better than ever ———

Eusebius preaches no where. He seems to be put down entirely. —

Mrs. Goodell unites in love ~~to~~ your dear wife & family

Your brother

W. Goodell

You had an Article on Chemistry in your last paper, which is said to contain heterodoxy. You will find some of your statements incorrect —

The writers for your excellent publication from this quarter are uneasy, that no extract is made from their composition —

Rev. Wm Goodell
Ap. 10. '37. Deduct
from Acct. V. L. 429.

Rev. D. Temple
Smyrna

Constantinople, Aug. 28/37

My dear brother,

How true is your remark to Br. Dwight, that men do not believe on Christ in the proper way! It appears to me, that only a very little of my faith is *faith in the proper sense*. Or rather, that *nearly* if not *quite* all I call faith will go just for nothing. Now & then I seem almost to have a little, ~~faith~~ *very little* faith; but it is only now & then, that I seem almost to have even this. O how precious is even so much as a grain of mustard seed! But who is there, that appears to have so much as this, unless it be now & then one, who has been greatly chastened of the Lord?

By the letter of Brother Powers, you will learn how they are visited by the plague at Broosa. The day before we received this intelligence from Broosa, we received similar intelligence from Trebizond. Brother Jackson & family had to leave their house in the country, & flee to a tent. Surely God is teaching us some very important lessons, & may we have grace to learn them! — I send you my Sermon to read. I wish it were a better one. I wish, too, I could have had your criticisms upon it, before I gave br. Dwight a copy of it. The text is ~~capable~~ capital; but I do not feel at all capable of writing on such a glorious text.

Mr. Dwight went down to Broosa on Thursday for the sake of giving counsel & comfort to our friends there, should their circumstances require it. — Had another case occurred in the family, we should doubtless have heard by express. We trust, therefore, that the plague has come no nigher to them. —

How happy we should have been to have seen our dear sister Temple with Mrs. Hallock! If the Lord will, I trust we shall see you both together before many weeks, which will be better still. I doubt not, it will be for the great benefit of the health of both of you to come up. — But it will be a sad meeting to have so many brethren come here, unless they bring much of the Holy Spirit with them. O that we might all of us feel this!

My dear brother, will you pray for us more & more? I sometimes feel very sad. Our children for some weeks have appeared much more thoughtless, than they have appeared before for a long time; & we are making some very special efforts for them. We have had some most interesting seasons with them heretofore; & they have been brought very nigh to Christ, but I am afraid have never come quite to him, & ~~have~~ given themselves to him. And to be exalted to heaven, & then sink to hell is dreadful indeed. O that the children in all our families might now come under the full influence of the Spirit of God!

Yours most truly

W. Goodell

I have intrusted Mrs. Hallock with a parcel for you.

Rev W. Goodell
Aug 27/37

Rev. D. Temple,
Smyrna.

ABC: 16.5 v. 4 (95-99)

Goodell, William
A.L.s. to Daniel Temple
- 95. 4 September 1837
- 96. 11 September 1837
- 97. 18 September 1837
- 98. 6 November 1837
- 99. 20 November 1837

THE HOUGHTON LIBRARY

Constantinople, Sept. 4/37

My dear brother Temple,

A son was added to the family of our dear brother Schauffler this morning. All, through mercy, comfortable

Mr. Dwight's 3 children have been with us for several days; but we send the two eldest boys to Broosa tomorrow. —

Mr. Schauffler & myself are fully of the opinion, that we ought by no means to think of a General meeting, when the embarrassments of the Board are so distressing. But of this, more hereafter. — Suffice it to say, that we are now but two families; & shall be in such snug quarters, as to have no room for such a meeting. But we shall always be happy to see a friend. In taking a house, is it proper to take one in reference to a General Meeting? I trow not. ——

On the 2nd ins., a young Armenian lady of our acquaintance died of consumption. She had the charge of a small Armenian Girls' School under our direction. Previous to her illness, she had become a child of the New Testament, & her last days were truly edifying. I visited her twice last week with great satisfaction. She had no fear of death, & longed to depart. All her friends were greatly amazed, & I trust the Providence will be greatly sanctified to them. They "never saw it on this fashion." — She had her reason to the last moment — was able to converse — sent her Christian love to Mrs. Goodell & myself — also to Sennecherim. She was a cousin of his. was once going to live with Mr. Adger. —

I do not know, whether we shall find it necessary to give up any of our schools entirely; but we shall *reduce* them. —

Say to br. Adger to keep the Mss. I sent him, & print it when he can. I do not know, as I shall be able to send any of the books he wishes by this opportunity, as it is a great festa today, & I have yet been able to see nobody; & moreover I have a family of *nine* children to look after today, & no wife to help me. ~~Alas!~~ alas! — Mr. Lazarides is not able he says to sell any Spelling books of the Armenian, with or without the almanac —

Yours most truly,

W. Goodell

Rev. D. Temple,
Smyrna

Rev W. Goodell
Sept. 4/37.

If your health requires it, by all means come & see us, you & your dear wife by the first opportunity.

If your health requires it, by all means come & see us, you & your dear wife by the first opportunity

Rev. D. Temple,
Smyrna

Rev W. Goodell
Sept. 4/37.

look after today, & no wife to help me. Alas! alas! — Mr. Lazarides is not able he says to sell any Spelling books of the Armenian, with or without the almanac —

Yours most truly
W. Goodell

Constantinople, Sept 11 /37

My dear brother,

The letter you received from England must have been very gratifying to you. How thankful, that we are permitted to direct sinners to the Lamb of God, that taketh away the sin of the world! I feel, that I have lost many opportunities for doing this, which I ought to have improved. O that the time past of my life might suffice to have been foolish & unfaithful!

Have you read in the Miss. Herald for July the account of two of my cousin

Thurston's children ~~joining~~ ~~to~~ joining the Mission Church?
They ~~must~~ have been at that time just about the age of Daniel & Charles now. O when shall all our children become children of the New Testament! I sometimes feel, that the unbelief of our children is owing to our own unfaithfulness or imprudence. But then I remember ~~that~~ Christ's own brethren did not believe on him; and had our own children been brought up with him, perhaps they ~~would~~ have laughed at his strictness, & associated with him as little as possible.

Kind & Christian regards to br. Calhoun & also Miss Danforth, now members of your family. We commend ourselves & little ones to you & their prayers. — I cannot tell you with what pleasure we anticipate a visit this year from you & our dear sister Temple; though I suppose it very doubtful, whether we shall have the pleasure of a General Meeting this year —

Yours truly,

W. Goodell

When does the Metamora sail?

Rev. W. Goodell
Apr. 11/37

I send you a letter from my good old father, who was 80 years old last July. The two eldest children of Dea. Goodale's are of the same age with their cousins at the Sandwich Islands. One of them is the writer of the letter on the 4th page addressed to our little girls. My dear brother, your children & mine are the eldest in these parts, unless it be Mrs. Thompson's at Beyroot. O may they not resist the Holy Ghost!

The children of the Park St Maternal Association, Boston, sent some presents to Mrs. Temple for the children in her schools; did she receive them by the Metamora?

Rev. Daniel Temple,

Smyrna

Constantinople Sept. 18/37

My dear brother,

The reason I detained Mr. Anderson's letter so long was, I sent it to Broosa. You will receive it by the box at this time.

Did you receive no Herald or any thing by the Nigara?

I sent a long time ago a letter down for the "Rev. Mr. Bates, Templeton". If the letter has not yet gone, will you add to the direction, "Or Dea. Hawkes"? I wish this, because Mr. Bates may have left, & the letter is ~~I~~ intended quite as much for the Dea. ~~as~~ as for the minister.

Say to my dear brother Calhoun, that I love him, & that he must have patience with me, even if I never pay him all.

I have been engaged the last month in looking up houses — have just decided on one for Mr. Dwight & myself, but shall not move for three weeks to come, as the house is not yet finished. I hope by & by we shall find a house all prepared & furnished, & which we shall occupy without one more remove. But how much it cost to get it ready! O that we may be daily removing our effects there, & be in the attitude of waiting to go ourselves! ———

I anticipated a great deal of happiness from seeing so many beloved brethren & sisters here at the General meeting; but we feel perfectly satisfied, that we ought not to think of any such thing at present. We must pray apart, & our wives apart. —

You have returned me Mr. Bird's letter. — Many letters have gone from us to you open within the last few months, for the Rooms. You will gather up the fragments that nothing be lost, put them together right, & send them on by this opportunity to America.

Do send the parcel & letters for Mr. Homes as soon as possible. Poor man! he does not seem to have received any of the numerous letters I have sent him. — Mr. Smith will perhaps have the goodness to forward them with his own things. —

Much love to all —
your brother,
W. Goodell.

Rev. D. Temple,
Smyrna

Rev W. Goodell
Sept 18/37.

him. — Mr. Smith will perhaps have the goodness to forward them with his own things. —

Much love to all —

your brother,

W. Goodell.

Rev. D. Temple,

Smyrna

Rev W. Goodell

Sept 18/37.

Constantinople, Nov. 6/37

My dear brother Temple,

Your letter about the 80 children of Missionaries in & around the Mediterranean has affected me much. I intend to read the letter to day at the Monthly Concert, & propose that special prayer be offered for them all. ~~But there~~ I am always much encouraged by the many good promises you find respecting our beloved offspring. And for your encouragement let me say, that there is now in my family the wife of a Missionary who is herself the daughter of a Missionary; & one of her sisters also is the wife of a Missionary. This is certainly good news, & I bless God for it. Mrs. Walters, formerly connected with the Shoosha Mission, & now on her way with her husband to join Mr. Hildner at Syra, is the daughter of the Rev. Mr. Galloway for thirty years the Scotch Missionary) at Karass. May all our children be Missionaries, if it be the Lord's will! or at any rate, may they be engaged in the service of Christ forever! Would it not be well for a circular to be written to every Mission in the Mediterranean respecting there then eighty children? —

I want to see you very much. What if you both come up soon! — We shall move to our new house next week. We shall wish to see br. Smith also before he goes to America. Perhaps he will find it most convenient to come at the same time, together with Br. Calhoun.

Pray tender my very kind & Christian regards to Mr. Fieldsteadt & indeed all friends —

Your brother

W. Goodell

Rev. D. Temple,

Smyrna

Rev W. Goodell
Nov. 6/37.

Constantinople, Nov. 20/37

My dear brother Temple,

I have felt greatly the importance of what you said respecting our children learning to help themselves, & of being in the habit of doing so. Every ~~thing~~ house being built, & every thing being arranged in reference to *servants*, makes it very difficult for us to do as we would in this respect. ~~And~~ besides all this, we have hitherto had to occupy a large house for the sake of *others*. I was very desirous this year, on changing houses, of living entirely alone, by ourselves, & thus have the privilege of doing our own work with only the help of a cook; but I could not do it without seeming to be unkind. ~~And if~~ I took in br. Dwight, I must also have room for his furniture; & then I might just as well have room for a chapel &c.

Our children do not seem particularly averse to labor; but on the contrary, some of them seem fond of it. The four eldest were of great assistance to us the last week in moving. They worked really hard every day. Sometimes for whole weeks, Mrs. Goodell & the two eldest have done all the ironing, made all the beds, swept all the rooms, &c. for whole weeks at a time, when we have been destitute of a girl; but this occupied so much of their time, that none remained for study.

We recently formed a Juvenile Society, which meets every Friday afternoon to work. They learn various kinds of sewing, braiding, &c. &c., & the boys learn both to sew & to knit. Br. Dwight has also a workshop, & William & Constantine will be his apprentices. He will also teach them gardening. And so, "some on boards, & some on broken pieces of the ship". — But this is a subject, which requires very special attention, & it is a difficult one; and we shall be thankful for any hints you can at any time give us on the subject.

The proposal of br. Schneider I wish you would take up in earnest. The letter should ~~should~~ come from your mission rather than from ours. No individual is more generally known to all the missions, than yourself; & from no individual would such a letter come with more acceptance.

Our own little Daily Concert has been to me the most interesting by far, of any one I have ever had to do with. I shall remember it forever, & so will all my children either with joy or sorrow.

In moving we had such cart-loads of trash, which had been accumulating for three years in the family, in the school, in the chemical laboratory, &c., as you can have no idea of. The Apostle says, "In a great house there are vessels — & some to dishonor". But in my great house, I found there were not only "some", but many "to dishonor", whose end is to be burned. And so I suppose, when we come to take our last remove from this ~~earth~~ world, a great deal which we called religion, & which we lugged with us all the way, will be found to be mere trash, not worth carrying with us. O that we might now get rid, not only of some of our old trash, but of some of our old good for nothing religion, & get some thing better in stead! I feel the need of a thorough reform, painting, & whitewashing throughout & throughout, in both things temporal & things spiritual.

Dr. Robertson preached for us yesterday. He is stopping with Mr. Schauffler, as my own rooms are not all of them yet habitable from the dampness.

Very kind & Christian regards to Mr. & Mrs. Wolters.

Mr. Dwight preaches a dedication sermon next week to consecrate our new chapel. I trust you were assisted yesterday.

We commend ourselves & our household to your prayers. —

Is not the subject of our children of sufficient importance to justify your coming here? I feel, that it would be very useful to converse & pray together respecting their temporal & spiritual interests. —

Yours most truly

W. Goodell

Rev. D. Temple,
Smyrna

Rev W Goodell
Nov 20/37.

ABC: 16.5 v. 4 (100-104)

Goodell, William
A.L.s. to Daniel Temple
100. 4 December 1837
101. 11 December 1837
102. 25 December 1837
103. 2 January 1838
104. 8 January 1838

THE HOUGHTON LIBRARY

Constantinople, Dec. 4 37

My dear brother Temple,

We perceive, that in the Mother's Magazine it is proposed to ~~observe~~ the Maternal Associations in America to observe an hour on Saturday evenings in praying for their own children & for the children of Missionaries. Would it not be well for us to join in *this* Concert, rather than to recommend any other evening? Brother Schneider did not probably know of this Concert. I shall write to him this week, informing him of it. We held our Concert on last *Saturday* evening, & shall continue to do so, till we hear again. I will also write to Trebizond & Oormiah.

By the way, are the children at Ooroomiah included in these more than a hundred children of Missionaries whom you have reckoned up? —

Capt. Bowers arrived a few days ago, & brought me your letter of introduction. We have also received the parcel, which you sent by him for br. Schauffler. He attended church *yesterday* with all his men.

If bishop Dionysius can come in safety, & reside in Boujah, without giving your mission *any* trouble, it will certainly be matter of great praise & thanksgiving; for his services seem to be much needed.

You will learn from br. Schneider's letter, that our dear sister's mind seems entirely broken to pieces. The Dr. has all along feared that, especially as there is a tendency in her father's family to this. But the Lord can again restore her *reason*, as well as her *health*; & to him we must repair, & in him we must put our trust, & to his most righteous will we must submit. —

Mrs. Goodell unites in love to your dear family

Yours truly,

W. Goodell

I have sent again today for the books for our brethren at Smyrna, but do not know, whether I shall succeed in obtaining them. —

I have obtained the book for br. Fjelstedt, & I will send it by Dr. Robertson. The price was 26 piastres. The book for br. Smith could be found nowhere. —

Rev. D. Temple,
Smyrna

Rev W Goodell
Dec 4/37.

I have obtained the book for br. Fjellsteadt, & will send it by Dr. Robertson. The price was 26 piastres. The book for br. Smith could be found nowhere. ——

Rev. D. Temple,
Smyrna

Rev W Goodell
Dec. 4/37.

Constantinople, Dec. 11, 1837

My dear brother,

Will you send me by Mr. Calhoun, & lend me for a while, that large singing book of yours, which contains the Dialogue Hymn, beginning with, "Tell us, O women" &c.

Will you also inform Mr. Calhoun, that Mr. Lazarides has a room in waiting for him? Let him come directly to my house, — the new one directly opposite where Mr. Schauffler lived last year. Or, if he does not recollect that, let him first call at Mr. Schauffler's, who now ~~lives~~ occupies the house, which Mr. Dwight occupied last year. — I was much in hopes of ~~see~~ seeing him by the Steamer yesterday. ——

The precious promises you find to

encourage us to pray for the conversion of our children are to me very refreshing; for my own heart has of late been very desponding, & I have frequently cried out, O where is my faith! Indeed I have never felt myself so weak, as I have of late. I find myself as empty of all good, as emptiness itself. But blessed be God! there is an infinite fulness in Christ. In him dwelleth all the fulness of the Godhead bodily. O that I may learn to receive of his fulness, & grace for grace! And may all our families be visited by the blessed influences of his Spirit!

I perceive, that I am to procure still another book for Mr. Fjeldstead. Your note had gone to Broosa when Mr. Panayotes was here, which occasioned the mistake. —

Our dear sister Schneider is still very weak & low, & it is I think no wonder, that she remains at present without seeing

to enjoy the exercise of her reason. — He,
who raised Christ up from the dead, can raise
her up from this state of extreme debility,
& our families up also from this state of
death to sit with Christ in heavenly places.

Mrs. Goodell unites in Christian
love

Yours most truly

W. Goodell

P.S.) I have procured the other book
for Mr. Fjeldsteadt. The former I sent
by Dr. Robertson, the present goes
in the box. Please present it to him.
I have found the one Br. Smith
wishes, but cannot get it for less than
180 pias. Will you ask him, whether
I shall give it?—

Rev. D. Temple,
Smyrna

Rev W. Goodell
Dec. 11/37.

Constantinople, Dec. 25/37

My dear brother,

I have been confined to the house & mostly to my room for the last three weeks from a cold, which is very common here at present; but I am now much better. All my family with Mr. Dwight, Mr. Calhoun, & Mr. Brown are gone to Mr. Rhodes to a Christmas dinner, excepting William, ~~Mary~~ Mary & myself, who stay to take care of one another at home. Mrs. Rhodes is a decidedly Christian woman, & of Mr. Rhodes we are (blessed be God!) led to hope things, which accompany salvation. Pope, who recently committed suicide in your

~~village~~ city I knew well; he was for a while a teacher in our High School. —

Mr. Calhoun arrived last evening; the letters this morning; & the boxes of our papers & parcels we hope to receive before night. May the Lord be the support of your aged mother, & of my aged father! And may their divine consolations increase, as they see the day approaching! Does the younger brother, of whom you speak, live in Reading at home? Was he married? — Mrs. Goodell has a sister, now a widow, who it is feared is also in a decline; but I fear, that, though desolate & afflicted, she is a stranger to Christ & to his power to comfort & save. O what a glorious Gospel is this of our

Lord & Savior Jesus Christ! Why do not all our children & all the world make sure of it at once?

I have heretofore taken a high, very high degree of pleasure in praying with my children in ~~that~~ most interesting Concert; I now take comparatively none. I sometimes thought, that I prayed them almost into the Kingdom of Christ; but I fear after all they ~~are~~ have not advanced one step, & I am greatly displeased even with my prayers. Perhaps I placed too much dependence upon them. I now see, or think I do, that nothing but the grace of God can save them. If I had but two, I should have hope, that they both might be saved; but I have *six*; and the cases are very rare in this world, when six children in a family have all become partakers of the grace of God. And who am I, And what is my father's house, that I should hope to share so largely in this wonderful grace, when we continue to refuse it? — This great subject, my dear brother, presses upon me more & more, & sometimes almost presses me into the dust. May the brethren & sisters at our several Missionary stations have grace to offer such prayers for all the more than a hundred children of Missionaries, as shall be accepted through the intercessions of ~~the~~ our Great High Priest! — I believe God is teaching me in feeling for the souls of my *own* children to feel for ~~them~~

the souls of others also. Perhaps that is the reason of their remaining unconverted. I have sometimes thought so, & desire to improve it accordingly. We know, O Lord, that thy judgments are right, & that thou in faithfulness dost afflict. ——

Mr. Brown sends you his kind regards. He had a letter from his wife soon after his return from Smyrna ——

26. Pray is there no package for ~~Mr~~ Broosa from the Rooms? I have nothing for them but letters.

I had the Lock Hospital near two years ago; & afterwards returned it. Mr. Dwight has it not ——

Love to all —

your brother

W. Goodell

Rev W Goodell
Dec 25/37

Rev. D. Temple,
Smyrna

Pera, Jan. 2, 1838

My dear brother,

Many thanks for your last kind letter. All your suggestions I highly prize. For more than two years, I felt, that God was so much more ready to give, than we were to receive, that it was almost wrong, or rather that it was a sort of mockery, to beseech him to bestow his Holy Spirit upon the children. For why should we ~~the~~ beseech him to give ~~it~~ that, which he is already urging upon us. The minds of the children were tender, & the Lord Jesus seemed to be very near us, & to stand with both his hands full of blessings for us. O what precious seasons many of those were! — But of late, I have felt more, that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; that God will have mercy on whom he will have mercy; that we have no sort of claim; & that, if our children are converted & saved, it will be of his own free & sovereign mercy. — Probably both states of feeling were in the main correct, though the experience be different. You will not understand, that our children are destitute of religious impressions; their minds appear still to be tender, particularly at times. And I habitually feel, that the blessing is delayed for my own good; at least I wish to improve it in that way. There is often unspeakable mercy in ~~h~~ His delays & frowns. We are full of impatience; but he is patient & long suffering, not willing that any should perish, but that all should come to repentance. And he teaches us to sympathize with him in the great work of saving sinners. He makes us feel the difficulty & greatness of the work. And how wonderful, ~~that~~ he should employ us! How wonderful, that he should undertake to cleanse our own hearts! How wonderful, that the Holy Spirit should be willing to come into such polluted temples, as our own hearts are! And when shall we be once clean? - Should we wish, that this might speedily be the case with each other, it would

I suppose be equivalent to wishing, that each other might soon be in heaven. I find more cause of discouragement about my own heart, than about all the world beside. —

The 157 piastres I cannot well send down to you, as I have no gold at present; I may however be able to manage it in the course of the day. Pray why do you not get a tezkera, when you pay duties? For want of a tezkera, I had to pay 180 piastres here at the custom house. And then had I not got a tezkera our brethren must have paid as much more before the boxes got into their hands. You had better give 200 or 250 pias. & get a tezkera, than give 157 or even 50 without one. How do the merchants do? They do not pay there, & here too.

I will send you a dft of 1927 piastres, 157 for yourself, & 1770 for brother Smith, which is the amount I owe him. I have had to borrow the money, but I have one bill on hand, which I shall get negotiated before long. You had better negotiate a dft directly on Mr. Hill, & send it to London to be sold for what it will fetch. I have done so repeatedly.

I will write brothers Smith & Adger next week ——

I was going to add, Many happy returns of the season to you & all yours; but I may as well say at once what is far better, May you all live ~~for~~ forever! Yes, May you all have eternal life through Jesus Christ our Lord! —

Your brother

W. Goodell

Rev. D. Temple,

Smyrna

Rev W. Goodell
Jan. 2/38.

Constantinople, Jan. 8 /38

My dear brother,

I feel it to be a sore evil, that we cannot furnish sufficient employment for the minds of our children; & how the difficulty is to be fully remedied I know not. With the girls it is more easy, than with the boys. — In the morning, either before or after prayers, ~~they~~ our children learn their verse to say at the Breakfast table. After breakfast they come into my room for the Children's concert of prayer. The two eldest, or the two next, then remain with me half an hour to attend to Arithmetic, & the other two attend to writing with Mr. Brown, alternating each day. Soon after, Mrs. Goodell takes all six, the two eldest studying Spelling, Definition, Geography, & Rhetoric; the two next, the same excepting

Rhetoric; & the two youngest reading & spelling. At 11½, the two eldest come to me ~~with~~ for a lesson in Grammar, & the remaining four continue with their mama. At 12, the four eldest attend to drawing ~~one~~ half an hour with Mr. Dwight. After dinner, the two eldest have a French lesson with Mr. Brown, & the two next have a grammar lesson with me. After this, the Girls sew; & the boys sometimes chop [illegible] wood, sometimes read a chapter in Natural History to converse about at the table, but oftener run out into the garden in the snow & get cold. — After tea, the two youngest go almost immediately to bed. The four others learn their verses & hymns for the Sabbath School half an hour; then family prayers; then the girls with their mama sew or braid, & I read Rollin's History to them; & the boys either listen a while, or draw on their slates, or take a book for themselves, or go to knitting, or what is more likely put their heads down before long to go to sleep, & are sent off to bed. On Thursday evening, however, we have a prayer meeting, on Friday evening a singing meeting, & Saturday & Sunday Evenings are spent in reading of a different character. On Friday afternoon they are a Juvenile Society, & their meetings have been I think very profitable. They learn various very useful things, particularly the girls, & the boys knit. One always reads at these meetings.

But now in regard to most of these things, there are always many interruptions. My own time is not always at their command; nor is Mrs. Goodell's; nor is Mr. Dwight's. We are often called away; & ~~thus~~ the whole concern is thrown into more or less disorder. Our children imperiously require a master, a good master, a strict master. This is probably more or less the case with nearly all ~~the~~ missionary children. Dr. Robertson seemed to feel this ~~[illegible]~~ in regard to his own children, though he in fact has a governess for them. Good & sufficient employment for their minds & hands would not hinder, but would have a tendency greatly to help them in their spiritual concerns. My dear brother, what shall we do? Our children are growing, & we cannot stop them. They are requiring more & more attention, & must have it, or they are ruined. It is not simply our prayers

& our *religious* instructions, that they require; there is something (I am not sure, but I am right in *saying*) *more important* still for them in their *present circumstances*. How can they have this? I am greatly perplexed, but not in despair. Your experience is greater than mine; your children are older. Can you throw out *any hints*?

Mr. Schauffler has never given me any money for you.—

Mrs. Goodell unites in Christian love.——

Yours most truly

W. Goodell

There is a parcel directed to you on board the Steamer — for Mr. Smith.

When does the vessel sail for ~~Smyrna~~ Boston? Give us a week or two's notice — Mr. Lazarides has paid me a thousand piastres for you, which I have put into the hands of Mr. Dwight —

The Rev. Daniel Temple,

Smyrna

Rev W. Goodell
Jan. 8 /38.

ABC: 16.5 v. 4 (105-109)

Goodell, William
A.L.s. to Daniel Temple
105. 5 February 1838
106. 19 March 1838
107. 26 March 1838
108. 2 April 1838
109. 10 April 1838

THE HOUGHTON LIBRARY

ABC: 16.5 v. 4 (105-109)

Goodell, William
A.L.s. to Daniel Temple
105. 5 February 1838
106. 19 March 1838
107. 26 March 1838
108. 2 April 1838
109. 10 April 1838

THE HOUGHTON LIBRARY

Constantinople, ~~Jan~~ Feb. 5 / 38

My dear brother Temple,

Mr. Lazarides has paid over to me for you —— 681.15

Your mission owes me for postage in the tin box for six months, reaching to April 1, 1838 —— 57.6

Mr. Adger owes for Galvanic Battery —— 667.20

To porterage, freight, &c. of do. —— 22.0

746.26

65.11

balance due me

To which add ~~the~~ 16 shillings due from Mr. Schliemz, if you please, & send it up in the box. ——

Mr. Dwight received the Armenian book you speak of. — Did you send ~~letters by the~~ lessons. & when did she sail? —

Mr. Lazarides had no occasion to make that proposition to you in regard to his Son. He sent his son there, before he had any idea of my school's closing; the Ex Patriarch giving him 500 piastres for the son's education, & he now continues him there, although his son could in fact enjoy better advantages here. By the way Mr. Lazarides threatened not to pay you any thing, unless I would take his house for a school, as I had done in former years. Indeed he manifested a very improper spirit about it. —

Many thanks for that sweet text you gave me. I shall probably live on it at least for a few weeks. Can you not send us up your treatise on the Mediation of Christ? We will return it after one week. — O that we did always abide in Christ, & live by faith! O how precious is even a little faith! I believe with brother Thompson the devil has greater influence in these dark countries, than where the light of the Gospel shines with more clearness. As we are not ignorant of his devices, let us resist him steadfast in the faith. —

I am agreeably surprised, that you have received so much this year from the sale of books. — It calls for special gratitude. — We read extracts from your various letters today at the Monthly concert, & did not forget you in our prayers. —

A terrible fire at Broosa last week. I will send you the particulars next week.

All join in love to your dear family —

your brother – Christ,

W. Goodell

To pay Mr Goodell for
Mr Adger —— 65.11
For Mr Schlberz $84
149.11

Rev W. Goodell
Feb. 5./38. Accts.

Rev. D. Temple,
Smyrna

To pay Mr Goodell for
Mr Adger —— 65.11
For Mr Schlberg + 84
149.11

Rev W. Goodell
Feb. 5./38. Accts.

Rev. D. Temple,
Smyrna

Constantinople,
March 19/38

My dear brother,

I have not seen Capt Storm for three weeks, & I presume he is at or near Odessa by this time. But I detain the letter, thinking I may have an opportunity of forwarding it to him in the course of a week or two.—

I send you the little bits I cut out of various papers respecting the loss of the *Home*.

When you write to your aged parent, be so good as to ~~remember her~~ give her my Christian salutations. Tell her

I shall be likely to remember her on her birth day, & hope she will pray for me on mine, as both hers & mine occur the same day. A kind remembrance also to your brothers & sisters, when you write to them.

"My boast is not that I deduce my birth
From loins enthron'd, & rulers of the earth;
But higher far my proud pretensions rise—
The son of parents pass'd into the skies."

I doubt not but the Rev. Mr. Lovejoy acted as he thought conscientiously, & so did Paul before his conversion; but he was certainly doing what our blessed Lord would not suffer Peter to do with his sword in the garden; he was doing what John never thought of doing but once, & then he was rebuked; he was doing what Paul never did, after he acknowledged the authority of Christ; he was doing exactly contrary to what our Savior enjoined upon his disciples to do, when persecuted, viz. to flee — not fight, but flee. — Alas! Alas! the best of us seem to be no more than half Christians. If we would only go to work & fight with our own hearts, we should ~~[illegible]~~ find plenty of fighting to do in our own borders without enlisting in foreign service. And such fighting would by the grace of God turn to some account.

Many thanks for the papers you sent for our perusal. My brethren think, that by "the next Steamer" you did not mean this Steamer but the next; & therefore they detain the papers till the next Steamer;

according as you said, "Send them back by the *next* Steamer".

With Christian salutations,
Yours most truly
W. Goodell

Rev. D. Temple,
Smyrna

Rev. W. Goodell.
March 19/38.

according as you said, "Send them back by the next Steamer."

With Christian salutations,

Yours most truly

W. Goodell

Rev. D. Temple,

Smyrna

Rev. W. Goodell.
March 19/38.

Constantinople, March 26/38

My dear brother,

I see you observe the Concert for the Missionary children on Sabbath evening instead of Saturday. Do you know which evening is observed in Greece & Syria? If Sabbath evening be generally preferred, it is all the same to us. Indeed we (I mean Mrs. Goodell & myself) generally observe several evenings during the week; still I think an uniformity in respect to this Concert desirable.

The seasons I enjoyed with my children two & three years ago were most precious; but they do not, any of them, appear now to be under that same heavenly influence; & this is a greater grief to me, than I can possibly express. It is indeed the greatest trial I ever had. To see them all taken away, though it were with a stroke, yet in with the hope that they belonged to Christ's everlasting, glorious, blessed kingdom, - would be nothing ~~to see~~ compared with seeing them growing up in the kingdom of darkness & sin. — But their state has been a most solemn & I hope profitable lesson to me. It has brought to light much of the selfishness & infidelity & wickedness of my heart; & the sins of my youth & my transgressions — the abominations of my morality have come up before me, as they probably otherwise would never have done. I have also, I think, been led to feel more compassion for others; for what are our own offspring but a part of the depraved offspring of our first parents! They are ~~a~~ but a part of the lost ruined race of Adam. They are by nature the children of wrath even as others. They need the Holy Spirit to purify their hearts, & to take of the things of

Christ & show to them, as much as any Turk, or Jew, or heathen. It is a great wonder, that *any* are brought from such a state of darkness, pollution, & death. It is wonderful, that *we* were; & it will be a wonder of mercy, if *any* of our children should be. It will be, "Not unto us"; not for *our* sakes — for *our* goodness & worthiness; nor for *their* sakes, because they are less polluted & guilty than others; but for his own holy ~~name~~ name's sake — for the sake of his mercy & glory — for the sake of the infinite merits, worthiness, & intercession of his Beloved Son. Here is our only hope; & here we find encouragement to bring them & cast them down at his feet, acknowledging their wretched state, & entreating him to do that for them, which man cannot do. There is nothing between them & hell but the blood of Christ. And indeed what else but the Blood of Christ is between us & hell?

I received no Bills by this opportunity, but I have still some credit on London. Does Mr. Hill mention by what opportunity your bill is coming? Probably by post. —

I was not aware, that there were any letters in the box last week for Syra. It is not necessary to pay the postage of any letters sent by the French boats. At any rate we have repeatedly sent them to Alexandria without paying here.

Mr. Lowndes has sent me a parcel of his Dictionaries &c., so you need not send any of them here. Please say to br. Calhoun with my regards, that br. King has sent a vol. of Lowndes' Dictionary) for him. Shall I retain it, or forward it to Smyrna? Please say to him, also, that if he will send me his dfts. on his Society at 60 days sight in triplicate, I will get him just as much money as he wants. He has no occasion to delay a single moment, nor pay interest a single moment longer. And it is much better for his Society to pay these dfts, as he has occasion for money along from time to time, than to have all these debts come upon them at once. When these dfts are presented for payment, they will see at once whether they can make *any* better arrangements, or not; & if they can, they will make them before the sun goes down.

His first dft. had better be drawn payable to my order or to that of Mr. Schauffler. *we* indorse it, & we do it without hesitation. Let it come by all means next post. Let him not be distressed for money one single moment longer. There is not the least occasion for it whatever. He will do well to write a line to his Society to go by land, saying what he has done. — Let his dfts be drawn according to order in a business style, & I will indorse for him to any reasonable amount. There is no difficulty in the way. Go forward, & every ~~thing~~ will be straight. I have proceeded just in this way with our Society scores of times. I have myself always made the arrangements for our Treasurer, & when he delayed to act accordingly, I have always adopted any others I chose; & there is no other way to do. ——

I pray you forgive my writing all this to you. I was simply going to make a suggestion at first, & lo! here is a whole treatise. —

You complain of postage. Do you not keep an account with your brethren in Greece? We are very conscientiously particular to do it here. Every tub should stand on its own bottom; every mission pay its own ~~[illegible]~~ expenses. — Send me whatever account you may have against us, & the money shall be forthcoming in the next box. Nothing like punctuality in this world. ——

We also have a letter from Mr. Hawley of New Haven, more full & particular, than the one to you.

Pray send back Sennecheim's letter by return of boat ——

Your brother,
W. Goodell

The letter from Prassas I send as a charity; it contains money for his poor mother. — One box is missing, viz. no. T addressed to me. Pray was it sent. It is mentioned in the teskera but not in the Capt. receipt. —

Rev. W. Goodell
March 26/38.

Rev. D. Temple
Smyrna

Constantinople, April 2/38

My dear brother,

Will you give me some of your experience & views respecting the education of your boys? Is it Ancient Greek, or Modern, which they have studied? Have they attended to Latin? What languages do you intend they shall study? Do they both study the same things, & keep along together? Do they attend to composition? Who is their writing master? In short, what are their studies from day to day? And how many hours do they spend in study? And what else do they do, & what exercise do they take? — I want to get all the information & light I can; for my family is so large, I am pressed down with the weight

of responsibility. —— What for
languages would you recommend Wm.
& Constantine to study? If Greek, what
Grammar! — Eliza & Abigail now
study French; and, as we hope to have
an assistant in their education from
America, we have thought they might
also now study Greek in addition, leaving
some of their other studies, which they have
with their mama, till Miss Clarke
comes. Our four eldest already read
Greek, though they have never studied the
Grammar.

I do believe, That the Spirit of God has taken
hold of me in regard to my children, & that
it is not so much I saying, "I will not let
thee go"; as it is He saying, "I will not let
you go, till the blessing be bestowed".

Your mail has just

come. Many ~~thing of~~ thanks for
the perusal of the letter from Mr.
Dickson——

The box, which was missing, &
which you said, the Capt. did not
bring, we have found. It was
in the custom house — the largest
& best box we had ——

Mr. Riggs removal to
Constantinople, should be removed
from Argos, strikes us all very
favorably. If possible, it should be
done, before the place is pre-occupied, as
it will not look so much like interfer-
ing. Dr. Robertson has already recommend-
ed it to his society, & so has Mr. Southgate;
& I think it very probable, that the Dr.
will come himself. ~~Mr.~~ Riggs would
be the very man of our choices

Rev W. Goodell
Ap. 26/38.

Mr. Southgate returned from his tour yesterday — sends regards to you all & wishes all letters or parcels for him to be forwarded by next Steamer.

To whom am I to remit the money for Lowndes Dictionary. Shall I send it to you? I have sold several copies. Whatever account you may have against this mission or the missions beyond it, please forward. —

May the Holy Spirit dwell in your family, & may your two sons receive the blessings He has to bestow!

Yours most truly

W. Goodell

Rev. D. Temple,

Smyrna

Constantinople, April 10/38

My dear brother,

Your letters with those of Daniel & of our dear sister Temple contained the information I wanted. You need make no apology for wandering from the subject; for it is a subject, now so important to me, that it cannot be wandered from; & scarcely any ~~almost every~~ thing pertaining to it can come amiss. I feel my own unfitness more & more, & sometimes to an almost insupportable degree. We make good rules, but we have so ~~many~~ ten thousand interruptions, that we break over them every hour; & I am dissatisfied with almost every thing I have ever tried to do for them. Even my very prayers make me ashamed. —— Next to the Holy Spirit, those task masters you speak of are the very things we want; but where, where shall we get them? We want also good examples, but where shall we find them? Our children have not a single companion except Miss Rosina Schauffler, who has been here for the last four months, & who leaves this week for America. When she is gone, they will not have a single associate except Mrs. Schauffler's infant babe.

As to food, our children use neither tea nor coffee; but in other respects they eat whatever comes on to the table, except sometimes they abstain from butter. Pies & cakes make their appearance but seldom; wine, never, except for a stranger exclusively.

With ~~this~~ you will receive the 140.20 you paid for our boxes. Some money for Mr. Lowndes I will also remit, viz.

To 5 copies of the 2nd vol. & 3 copies of the 1st vol. of Lowndes Dictionary $29	645.10
Add to this your due	140.20
Total	785.30
From which deduct ~~[illegible]~~ Mr. Dwight's account against Mr. Adger for postage of 2 letters	4.00
remitted	781.30

The Niger is to sail tomorrow — having on board our ambassador, our Consul, & our Christian friend the family of Mr. Schauffler's brother with several other German passengers ——

Our Christian love to sister Temple — May both your sons, as they grow in years & in knowledge, grow also in heavenly wisdom,

& in favor with God & man!

Your brother in Christ,
W. Goodell

Rev. D. Temple,
Smyrna

Rev W. Goodell.
Ap. 10/38.

Rev W. Goodell.
Ap. 10/38.

Rev. D. Temple,

Smyrna

& in favor with God & man!

Your brother in Christ,

W. Goodell

ABC: 16.5 v. 4 (110-114)

Goodell, William
A.L.s. to Daniel Temple
110. 24 April 1838
111. 29 April 1838
112. 8 May 1838
113. 14 May 1838
114. 4 June 1838

THE HOUGHTON LIBRARY

Constantinople, April 24/38

My dear brother Temple,

Blessed be God, that, though alone, yet you are not alone, because the Holy Spirit is with you. Would that I could be there too, not because I feel able to render any service to the cause, but in order to get some good to my own soul. I once felt, that I could convert almost every body; but I do not feel now, that I can convert any body, or even do the least thing towards it without special divine help. May the Holy Spirit not be grieved away from Smyrna! O may hundreds & thousands of the old & the young become renewed in the spirit of their minds by the power of the Holy Spirit! And especially may the children of your families, *all*, *all of them*, be now turned forever away from *folly* & sin to Christ & his wonderful salvation!

Our brethren Dwight, Southgate, & Cheever left us yesterday afternoon for Broosa to be absent a fortnight — They took Mrs. Adger's letters to her husband, & yours also, as far as Broosa with them. It is uncertain, whether they can be forwarded from there seasonably to meet Mr. Adger; but all letters can be got ~~safter~~ safe to Broosa the Saturday after they come into my hands. The post for Broosa leaves this city *every* Thursday, & reaches Broosa on Saturday. — You will have the goodness to inform Mrs. Adger of this with *my* kind regards, & assure her of *my* readiness to take charge of any thing she may have to send. Has she concluded not to meet her husband here?

The reason the letter was sent back last week was, that it was thrown into the box by mistake —

Mr. Cheever will visit you on his return from Constantinople to Malta; & you will find him altogether a spiritual man — very different from what I had inferred from his dreaming notoriety.

Now, while you have such an unction from the Holy One at Smyrna, will you pray for us at Constantinople, as indeed I know you do — Many thanks for your sweet text —

Yours most truly
W. Goodell

P.S. You will see from Mr. Nicolayson's letter to me, that he wants a certificate of baptism for one of his children — the child was baptized a year after I left Malta, perhaps you know by whom —

Does Mrs. Temple know, that Judge Morse of Cherry Valley is dead? —

Rev. D. Temple,
Smyrna

Rev. W. Goodell
Ap. 24/38

I send 333 pias. & 30 paras more for Mr. Lowndes for 4 copies of his Lexicon, viz. 3 copies of last vol. & 1 copy of the 1st vol.

Constantinople, April 29/38.

My dear brother Temple,

You, & your families, & the people around you at Smyrna are often in our thoughts, & our continual prayer for you is, that God would not take from you his Holy Spirit. May all his people—his friends, sanctify themselves & be ready, that he may come down, & abide with them, & do wonders among them! May they say nothing, & do nothing, & think nothing, & feel nothing to grieve his blessed Spirit away! May your children & all within your reach open their hearts to his full & entire influence! And O may no one delay a moment, lest that one moment's delay cost

Recd. June
Ap. 29/38.

an eternity of lamentation! Moments are, so to speak, more precious at such times, than years are at another; for it is harvest time. God is sending a special invitation & special offers of help, Christ is making special intercession, & the Holy Spirit makes a special effort to get access to the heart. I have thought of Daniel, your first born, the might of your strength, the eldest of the Missionary children, the most advanced in study & knowledge; & I have prayed for him in particular, that his heart might now be emptied of all that, which has heretofore filled it, & might be completely filled with that, which will make him like his great namesake, "a man greatly beloved" in heaven, as well as on earth.

May 1st You requested me some weeks since to send some copies of your answer to the Greek Committee in Greek – to Mr. Johnston. I kept forgetting to say, that I had none remaining. You can put some into your next parcel of *apothekes*. The 14 pias. for postage of my letters by way of Malta I herewith inclose for you. —

If there is any postage on my letter to Mr. Lowndes, which I herewith forward, please forward the account to me, as all such things had better be settled on the spot.

What good news to hear, that any in Smyrna are consecrating themselves & their children to the service of God. I am sorry, that the *children* do not find Christ. If they depend on their own sagacity, it is certain they never will find him, though he be not far from every one of them. But if, deeply sensible of their ignorance, & blindness & folly, they will ~~give~~ fall down in the dust, & make confession of their guilt, & will give up themselves to the influence of the Holy Spirit, he will enlighten them, & teach them, & purify them, & take of the things of Christ & show to them; & then they will find him, & know him, & love him, & be united to him, & never be separated from him; & they will wonder they never knew or felt any thing of this before. O may the next news be, that such is the happy state of the children at Smyrna! And there will be joy in the presence of the angels of God. ——

Mrs. Goodell unites in Christian love to you & yours ——

Your brother in Christ,

W. Goodell

Constantinople, May 8/38

My dear brother Temple,

We have rendered special thanks to our Heavenly Father for the gracious visit he is making you at Smyrna. The Savior is really ~~by~~ passing by, & saying to Daniel, & Charles, & Mary Ann, & Moses, & Homan, & Augustus, & his brothers, & many others, "Make haste & come down, for today I must abide at thy house". O may they all give him as joyful a reception, as Zaccheus did! May they do it without any delay! May they do it with their whole hearts! May they do it individually, & may they do it as a body collectively. O may they make haste, & come down, (yes come down very low,) & receive him joyfully! And he will come & dwell in their houses & hearts; he will come & bring salvation with him; he will come & heal, & comfort, & pardon, & save, & bless them forever.

We have also good news from Nicomedia of the work of the Lord among the Armenians, & from Tabreez of the work of the Lord among the English. & there are showers all round us. The heavens do really seem to be dropping down from above, & the skies pouring down righteousness. God is writing his laws upon the hearts of men — of Colonels, & merchants, & little children. We can only translate those laws, & present them to the ear & the eye, but God can write them on the heart; & blessed be his name! he is doing it. O may he do it in Constantinople! O may he be graciously pleased in his wonderful compassion to do it in my own family! I feel encouraged by your prayers. And then "we have such an high priest" — none in all the earth like him — O what encouragement to "pray always with all prayer"! — The minds of some of our children seem affected by the news from Smyrna, but it does not appear to be any thing more than an increase of tenderness.

O may neither of your children, &
may none of the dear children at
Smyrna grieve away God's blessed
Spirit! It is awfully dangerous.

Yours in Christian love,

W. Goodell

Rev Wm Goodell
May 8/38.—

Constantinople, May 14/38

My dear brother Temple,

I write a few lines this evening, lest I should have no time in the morning. On receiving your letters this morning, I called my own family together, & read them & spread them out before the Lord, & gave special thanks to God for the great love wherewith he hath loved us, & the wonderful mercy he hath vouchsafed to your family, & besought him for the sake of his blessed Son to bestow the same grace upon ourselves. — I afterwards united with br. Dwight & br. Schauffler in similar thanksgivings & intercessions. — And we have since had a meeting of all the mission with the children. Thus we have had three meetings, besides the daily concert for & with ~~the~~ children which was held before

Rev. Wm Goodell May 14/38

your letters came to hand. — The minds of the children seem tender, I mean of the two eldest, but I do not know as they feel their perishing need of a Savior. — Many thanks for all your encourag~~ement~~ing suggestions respecting God's faithfulness to his promises, & to his people in answering en prayers. His "faithfulness is like the great mountains." —

Our beloved brother Cheever we commend affectionately to your Christian hospitality, & also our dear sister Schauffler with her precious charge.

Christian salutations to your dear wife & beloved sons; yes, Christian sal-tations to your whole family. Blessed God, that the prayers for the Missionary hildren begin to be answered; & that Daniel & Charles can now add their prayers to those of their parents for this object. And, as they have no impenitent brothers & sisters to pray for, they can pray so much the more for others.

And, my dear brother & sister, you have no longer any impenitent children to pray for. How wonderful! What hath God wrought for you! But you have still enough to pray for, & enough to be thankful for. O what thanks can you render! — You will I doubt not continue to pray ~~more~~ for us, & even more ~~than~~ before. The grace of God can soften the hearts of all our children, & nothing else can. I utterly despair of doing it myself; but I do not despair of God's help.

Br. Adger has probably left Broosa today for Kutaiah; but, as this is not certain, I retain the two letters, that came in the box for him, till I hear from Broosa again, which will be on Wednesday. The letter from him, which I forward by this opportunity, will I trust prove satisfactory.

Christian love to all the dear friends at Smyrna. May the Lord graciously continue the blessed influences of his Spirit among you! May all the dear children & all others become partakers of the great salvation! ~~And~~ O may we at Constantinople not be as the mountains of Gilboa! We shall be most happy to observe Wednesday as you propose in special prayer for the ~~[illegible]~~ children. And O that we & our children might soon be able to unite with you & yours in saying, "Lo, the winter is past, the rain is over & gone; the flowers appear on the earth; the time of the singing of the birds is come, & the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, & the vines with the tender grape give a good smell. Arise, my love, my fair one, & come away." —

How wonderful, that your children should be provided with such a kind, faithful, praying mother, after you had lost the other! And how wonderful, that their Heavenly Father should take them up & condescend to be their Father, even while they have still an earthly father! May your dear wife also have the children, all the children in her school for her spiritual offspring!

I send you a letter for br. Riggs, which you can read. [illegible] I intended to have said something last week, but it escaped my mind ——

Our dear sister Schauffler will tell you all things. ——

Your brother in Christ,

W. Goodell

Rev. D. Temple,

Smyrna

Constantinople, June 4/38

My dear brother,

Mr. Lazarides has paid over to me for you, which you will put to his credit 755 pias.

The postage of the 2 letters for Mr. Stocking } 36 pias

791

which sum Mr. Adger will please pay you out of money he owes me — Please ask br. Adger to send back the copy of a letter I forwarded for his perusal last week ——

At the request of my brethren here, I go to Trebizond this week. Pray that my visit may not be unprofitable, either to myself or the mission there. I go with fear & trembling, but the Lord can strengthen me, & help me. Our dear brethren

& sisters there will be much refreshed
& strengthened by the visits of some one,
but I do not myself feel prepared
to benefit them — —

We have had a precious Monthly
Concert — In the course of the fore-
noon, I had a good prayer meeting with
myself alone — I had one also with
my two sons — afterwards with my
two eldest daughters — and at 12 with
the whole mission — Mr. Panayotes
offered one of the prayers in Turkish —
An Armenian priest was present from
Nicomedia — one of the precious little
company of believers there. He now
with the other evangelical priest
officiates in the church at Yeni Koy
on the Bosphorus — and the Patriarch
is now spending several days

with them — & they have full & free conversation with ~~them~~ him. —

June 5 — The priest staid all night with us, & we conversed till a late hour. Since his departure this morning, I learn, from Mr. Panayotes, that the first thing, which awakened attention in his mind, was reading the dairyman's daughter in Armeno-Turkish, which some Missionary left at Nicomedia on passing through it seven or eight years ago. This missionary I suppose to have been *myself*, on my *way* to Broosa with Commodore Porter, as I carried & distributed these books there. "*Cast thy bread upon the waters,*" &c

I commend myself & family to your special prayers during my absence. "Helping *me* also by your prayers," seems a very appropriate request in the present case, for I feel, that, without special help from above, my visit will be a very profitless one ——

Christian love to all your dear family —
your brother, W. Goodell

I see in the last Report of the Board, the Catalogue of Armeno-Turkish books printed at Malta is defective — 21 or 22 were published instead of 15 —

I send by br. Schauffler a basket of strawberries a token of Christian love to all your family

---

due 2612
~~791~~
1821

Rev. D. Temple

Smyrna

Rev W. Goodell
June 4/38.—

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due 2612
791
1821

Rev. D. Temple
Smyrna

Rev W. Goodell
June 4/38 —

our case, for I feel, that, without special help from above, my visit will be a very profitleſs one —

Christian love to all your dear family —
your brother, W. Goodell

ABC: 16.5 v. 4 (115-119)

Goodell, William
A.L.s. to Daniel Temple
115. 25 June 1838
116. 3 July 1838
117. 4 July 1838
118. 10 July 1838
119. 17 July 1838

THE HOUGHTON LIBRARY

Constantinople

June 25/38

My dear brother Temple,

Though it was a great disappointment to me, that I could not spend another week at Trebizond, yet it was truly a kind Providence that prevented; for Mrs. Goodell, who was ill all the last week, was on Saturday brought into a most dangerous state by hemorrhage. We sent after five physicians, & finally met one unexpectedly in the street. Through the blessing of God on the means used, she is now in a hopeful state; but, had I been absent, I fear the consequences might have been serious. —

Should death enter my family, I do not think it would be unexpected; for I do not feel, that I am putting far away the thoughts of death & eternity, but on the contrary am endeavoring to bring them near; & I ordinarily feel, that they are near, very near. I do not say, however, that I am prepared to have death snatch away any of my own family; for I am certain, that I should act like a child, & worse than a child, unless I had the sustaining grace of God.

Mr. Schneider's family leave on Wed. for Broosa. She has been with us now six weeks, & has been very much benefited by change of air, Scene, ~~[illegible]~~ &c — We are thankful to see again our dear br. & sis. Schauffler with their babe, & all with health improved. They speak of their visit to Smyrna in such terms, as make us all wish to go there. O that all our visits, our separations & interviews, & all our changes might be sanctified to us!

Kind & Christian regards to all your dear family including Daniel

& Charles. May you all be daily growing up in Christ Jesus! O what a blessed thing it is to be permitted to be like him! May we & our families at Constantinople be visited also in the same gracious manner! —

In haste, for I am distracted with business, but truly your affectionate brother in Christ, W Goodell

P. S. We advise br. Dwight by all means to take the French Steamer for Malta, where he will probably fall in with the American Brig Carroll. — But, if he should not, we advise him to proceed on to Gibraltar, Cadiz, or even England, if necessary ——— We wish him to lose no time; for it is so very desirable, that he should hasten back. —

Your Sermon will be returned one of these days. We wish to hear you preach it here first —

Rev Wm Goodell
June 25/38
Mrs Goodell.

Rev. D. Temple,

Smyrna

Constantinople, July 3/38

My dear brother Temple,

The good news from Broosa I think you could not have heard last week. Baron Madyros is brother of the Armenian Bishop at Smyrna — his education is for this country much more than common — his influence is very great. In fact he is a most interesting young man. He had read Voltaire in French, & been the whole round of Infidelity, or rather was much *inclined* to infidelity, & now behold he sitteth at the feet of Christ, & receiveth instruction from a Missionary of the cross. I have had many conversations with him, both here & Broosa, & during his abode at Constantinople, he was often with Hohannes — for further particulars see last paragraph in Mr. Powers Journal — He tells Mr. Powers, that 50,000 American Missionaries could not have produced this wonderful change in his mind; & we may add, that, if the Spirit of God has indeed changed his heart, 500,000 Armenian bishops like his brother cannot unchange it — Sarkis knows him —

There is certainly a sound of abundance of rain among the Armenians. And O that our faith might not be so weak as to delay the blessing! —

Our dear brother Dwight will go in the French Steamer on Friday. He had concluded to go with Mrs. Brewer; but he will now not think of it, as Mr. Brewer himself will accompany his wife ——

Mrs. Goodell is again attending to the care of her family; & may our hearts not be insensible to the divine goodness! —

Christian regards to all your dear family — —

In haste, but most truly
your brother
W. Goodell

I have paid over to Mr. Dwight for you for printing Balbaith $62 or 1395 piastres — ask him for it, or he may forget it —

62
22 1/2

124
124
31

1395

Rev. D. Temple

Smyrna

Rev. W. Goodell
July 3/30. —

Constantinople, July 4/38

My dear brother Temple,

This is the first day, that I have had a moment's leisure to look at your treatise on the miraculous gifts of the primitive churches. I read it several years ago, & was much pleased with the course of argument, & have thought of it several times since, & more than once resolved to write you on the subject of publishing it in some form. I am glad the matter is brought

Do not fail to send back all the specimens of [illegible] of types by me to post. Count them. There are 15 of them.

up to your consideration. I have a few ideas on the subject in addition, which, had I time, I would suggest; but I will keep the treatise a week longer for br. Schauffler to read, & will try to get him to suggest them with his own. — I think if you should rewrite it, you can make the arguments appear in a still stronger light. ——

Was Paul less holy towards the close of his life, when he left Trophimus at Miletus sick, than he was at the commencement of his ministry, when even handkerchiefs carried from his person were sufficient to convey healing?

Peter raised Tabitha to life but the whole church at Jerusalem including all the Apostles & Peter with the rest did not raise Stephen. Why? Was Peter more holy in the one case than in the other? Or had he more holiness in the one case, than he & the whole church beside had in the other?

—— Aug. 7 The Capudan Pasha is a very kind, mild, gen-

There is a box intrusted to Mr. Hill for Westminster mass. It is from Trebizond. Please take charge of it. Mr. Hill will deliver it over to you. —

Rev W. Goodell
Aug 4/58.

tlemanly man; still you may not succeed in restoring liberty to your print~~ing~~er; for all the ~~E~~ Sailors are obtained "in this way by impressment." "The whole creation groaneth" because of sin; & blessed be God! if we can be used as instruments at any time or in any way in relieving the sufferings of others.

Very kind regards to Mr. Smith — we shall be happy to see him, should he come this way. Dr. Robinson comes into my family today. Mr. Hill will tell you all the news ——

Yours truly

W. Goodell

Constantinople, July 10 /38

My dear brother Temple,

You have probably heard of the death of the Sultan's daughter—the one who was married two years ago. I have thought much of the Sultan & the Royal Family, & feel that I have not prayed enough for them. We enjoy protection & great peace & quietness under their reign; and in what better or indeed in what other way can we repay them, than by praying for them? They are mortal, & must die like men; and where can they turn their eyes for comfort, if they turn them not to Christ? There is something very affecting in

Rev. W. Goodell
July 10/38.

the thought of their sitting on thrones here, & being too poor to purchase a drop of water there; their being honored & highly exalted here, & covered with shame & everlasting contempt there. And why should we not pray for them? The mighty monarch of this extensive empire may yet die a believer in Christ. Nothing is too hard for the Lord. And let us often & fervently commit them all to him.

The remark in your letter, that the Armenians are beforehand with the Missionaries, is not strictly true. The real fact is, that God is blessing in a very remarkable manner the little truth communicated in various ways to their minds by his Mission-ary servants. You will recollect, that truth has been winding its way & awakening attention among them for near or quite 15 years past. — God is not working with-out means, but he is making wonderful use of feeble means. These feeble means, however, are just as essential, as means are essential any where. Nor have we the least reason to suppose, that without these means, there would have been any of these results. As, on the one hand, we are not to place an undue re-liance on any means however suitable they may appear to us; so on the other hand we are not to undervalue the means, because they appear to us so inadequate. It is nothing with the Lord to save by many, or by few. And in either case, let God have all the glory.

I have just learnt, that our dear sister Temple is suffering, & has it in her mind to visit Constantinople. I have no doubt, her health will be very greatly benefited; & both Mrs. Goodell & myself & family unite most heartily in the invitation, that she come & spend as much time with us as possible. Both of our families have a room at her disposal, & for yourself & sons beside. And may you not come without the presence & blessing of God! — I have just taken Capt. Ford to Mrs. Schauffler to see what arrangements he can make for Daniel & Charles. —

Yours &c Wm Goodell

Constantinople, July 17/38

My dear brother Temple,

Our Heavenly Father has indeed been very gracious to your family, not only in granting health & other temporal blessings, but especially in granting the richer blessings of his grace. O what shall we render to the Lord for all his benefits? He not only offers to take care of us & ours for a few short years, but he offers to take care of us & ours forever; & he made the most ample provision for this, before we were born. I have long wished to write to Daniel & Charles, but really do not know when I shall find a moment's time. May they grow daily & rapidly in the knowledge of Christ! I trust health will be restored to Daniel. At any rate, we know, that

He, who hath given his beloved Son, will not withhold any good thing. —

Our dear brother Riggs left us yesterday on his return to Smyrna & Greece. It should be our fervent prayer, that this brother may be directed by unerring wisdom. We should certainly be very sorry to have him come to Constantinople, unless he come with the approbation & under the special direction of the Great Head of the church. Such doubtless are your own feelings in regard to his going to Smyrna; & such doubtless are his own feelings in regard to removing from Greece. And truly the Great Head of the church will not leave us in any case to act foolishly, unless we refuse the wisdom he offers us, & act according to our own selfish inclinations.

What vessel is there at Smyrna for Boston, & when will she sail? — Our dear br. Dwight wrote us from Syra,

& appears still to have his heart more on heaven, than on America —

Mrs. Goodell unites in Christian love to all your dear family. — Last Saturday we all went to the mosks of San Sophia, Sultan Ahmed, the mausoleums of former Sultans & their families, together with the palaces, baths, &c. of the Seraglio. I find it very profitable to visit such places occasionally). The children were with us, & I have got texts enough from what we saw to preach to them a month. —

Your brother in Christ,

W. Goodell

What is the price of that Armenian Tract you sent up last week?

Rev. D. Temple,
Smyrna.

Rev W. Goodell, Feby 17
1838. — Monks, [illegible]

ABC: 16.5 v. 4 (120-124)

Goodell, William
A.L.s. to Daniel Temple
120. 24 July 1838
121. 1 September 1838
122. 8 September 1838
123. 18 September 1838
124. 25 September 1838

THE HOUGHTON LIBRARY

Constantinople, July 24/38

My dear brother,

I have been engaged all the forenoon with my translator, & now I have but a moment to write. -- Last Saturday morning, on returning early from San Stefano with ~~Daniel & Charles~~ William & Constantine in a boat, the Sultan's powder manufactory blew up just as we were directly opposite to it. We were at too great a distance to be injured by it, but as the great black cloud passed over us some 20 or 30 minutes after we had a shower of salt petre upon us. We have heard since, that five persons were killed, & about 700,000 lbs. of powder burnt. In every part of this world we may stand up as the ambassadors of Christ, & say, "Wherefore do ye spend money for that, which is not bread? and your labor for that, which satisfieth not?" — O what a thoughtless, unbelieving, careless, mad, scoffing world this is! full of plans & scenes of a temporal nature, full of selfishness & pride & every evil passion, & in a moment they go down to the grave! ~~This~~ And it is of the Lord's wonderful mercies, that an individual here & there is snatched from this dreadful state, & brought to live & act for eternity! O what thanks shall we render to Him for the wonderful grace, which has made us & so many of our friends differ from that unbelieving world! O what blessed promises he has given us! & daily we may go to this land of pearls & spices, & enjoys the fragrance & riches of heaven, even while here among the scoffing perishing world——

Mrs. Goodell unites in Christian love to *all* your dear family—

Your brother in Christ,

W. Goodell

I propose to preach your sermon next Sabbath. So you can pray, that your preaching may do good in two cities.

Rev W. Goodall.
July 24/38.

Rev. Dr Temple

[illegible]

Constantinople, Sept. 1 /38

My dear brother,

The visit of yourself & your dear sister seems more like a dream, (though a pleasant one,) than a *reality*. And indeed every thing on earth seems, & has long seemed, more like shadow than substance. But the visits of *Christ*, the presence of the *Holy Spirit*, the light of *God's countenance*, the things of *eternity*, — *these*, *these* are *realities*. They are not *shadows*, but *substance*. They are not like the visions of a night, but they are like the *sober realities* of *day*. I find the visits of *my* best Christian friends without ~~to be~~ the visits of Christ to be like his own ordinances, — worthless in themselves — having no inherent power to communicate life; but which, with his presence & blessing, are wonderful helps. Precious ordinances! and precious visits of friends! when we are led by them to be more sensible of his presence, than of theirs. And if even afflictions are welcome, that bring us to Christ, or Christ to us, how much more welcome are the visits of our beloved friends, with whom we have spent many pleasant days, weeks, months, seven years, & with whom we hope to dwell forever in our Father's house above!

Sept. 4 We felt some apprehension, that one or both of you might take cold from the great rain, to which you were exposed on embarking. We rejoice to learn from your letters yesterday, that you did not; & werejoice, that you had so pleasant a passage to Smyrna, & that you found all at home as you had reason to expect. We are bound to give thanks to God for your visit, the savor of which will I trust remain with us & our children for a long time to come. Those cords of affection, which have long bound us together, & which have been strengthening with every returning year, seem now to have received, not only a fresh *accession* to their *strength*, but a great *increase* to their *number*; and, as they are such as the world knows nothing of, so are they such as the world has no power to sunder; for those, that bind us to each other, are the very same that bind our hearts to Christ; and, if we are bound to him, surely neither life nor death, nor things present nor things to come, shall ever be able to separate us from his love. ——

Our children, all of them, frequently speak of you both. They evidently have a high regard for you, both for your own sakes & for our sakes. I trust your visit will not have been ~~made~~ in vain to them. Mrs. Goodell unites in Christian love to you, & to our dear sister Temple, & to your beloved sons. May the candle of the Lord continue to shine brightly around your tabernacle! — To your prayers we commend ourselves & little ones.

Your brother in Christ Jesus,

W. Goodell

Rev W. Goodell
Sept. 1/38.

Many thanks for the grapes. They came in good order, & the basket we will return as you request by our good brother Calhoun ———

Rev. D. Temple,

Smyrna

Our children, all of them, frequently speak of you both. They evidently have a high regard for you, both for your own sakes & for our sakes. I trust your visit will not have been ~~made~~ in vain to them. Mrs. Goodell unites in Christian love to you, & to our dear sister Temple, & to your beloved sons. May the candle of the Lord continue to shine brightly around your tabernacle! — To your prayers we commend ourselves & little ones.

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Rev. D. Temple,
Smyrna

Rev W. Goodell
Sept. 1/38.

Constantinople, Sept. 8/38

My dear brother,

In my last, I did not thank you, as I should have done, for your kind letter. I think it has done me good. At any rate, it was like balm to my wounded spirit. I had for some time been much discouraged. I had not only felt my utter unworthiness & unfitness to have the charge of children, but I had imputed to my own negligence & ~~mistag~~ mismanagement all their impenitence & unbelief as well as all their waywardness; & the burden was too heavy for me. It was also inducing a wrong state of heart; for it was leading me to place too much dependence on works, which I supposed others in my circumstances would [illegible] perform. O into what extremes are we always running! And how much we need guidance, heavenly guidance at every step! It would be a wonderful help to us, could we step in occasionally, & see a well ordered family. But for this we must step across the sea, or even the Ocean. Surrounded by such families in America, a parent has a great assistance; for he sees wherein he is deficient, & endeavors to supply the deficiency. In other respects, however, there may be disadvantages; for a parent there cannot always exclude, from the company of those with whom his children associate, some of depraved manners. —

I perhaps more than most others feel the need of having such living examples before my eyes; for I get entirely confused, like one completely lost, neither knowing the points of the compass, nor having any land-marks to guide him.

Sept. 11 I did not receive many papers or letters by this opportunity, as they were probably forwarded by the vessel, which left Boston the 15th of June for this place, & which is now we hear in the Sea of Marmora. — A letter from my brother Jotham, my youngest brother, I send down for your perusal. —

I am much rejoiced, that they assign $2000 more to your Mission. —

In regard to br. Riggs & br. Pease, I trust all will be directed right. But it really seems a great pity to have ~~him~~ br. Pease remove from Cyprus.

Your mission owes this, 114 piast., for your proportion of the tin box for a year ending the 1st of next April 1839. You will deduct Mr. Jackson's account, & whatever else we any of us may owe you, & send me the balance —

Christian regards to dear sister Temple
& your two sons—

Yours affectionately,

W. Goodell

Rev. D Temple,

Smyrna

Rev W. Goodell. Sept 8/38

Christian regards to dear sister Temple
& your two sons —

Yours affectionately,

W. Goodell

Rev. D Temple,

Smyrna

Rev W. Goodell. Sept 8/38

Constantinople, Sept. 18/38

My dear brother,

Our last letter from br. Dwight was dated Marseilles Aug. the 15th He was to sail the next day, in the Magoun I believe, for Philadelphia. Have I not sent you the letter? — The Schauffers & Commodore Porter reached Boston the 16th of July. —

Mr. Dwight wishes you to send 8 or 10 copies of Balbaith & as many more of the Armenian Almanac, when printed, to Boston for him. — By the way, have you all the calculations &c. for the Almanac ready? A duplicate has just come into my hands, which perhaps I had better send down to you. — If you have no need of it, you may return it here. —

How wonderful, that the R. C. Priest uses your books in his School! Well, the Greeks will use them, too, I doubt not, as soon as the irritation ceases — I have given directions to have the Apotheke sent to Bucharest as you desired — ‡

Mr. Hohannes has received from Mr. Sennecherim the under jaw of a whale. It is really a mighty concern, & may in fact do more for him & his school, than the jaw bone of the ass ever did for Sampson — There is great opposition to his school just now, for the great College is about going into operation at Scutary; & they seem to think that in order to have that go up, this must go down — But the Lord liveth, & blessed be our Rock.

I send you all the letters we received by the American vessel —

Rassam leaves this morning

to go on his expedition. — We all regret to hear of our dear br. Schneiders' situation.

The Farmans return here immediately: On account of the heat at Smyrna, br. Calhoun will spend another week here ———

Love to all your dear family.

your brother in Christ,

W. Goodell

Rev. D. Temple,

Smyrna

Rev. W. Goodell
Sept.
~~Aug~~ 18/38. —
Almanacks for H.G. O. Dwight

Constantinople, Sept. 25/38

My dear brother Temple,

When you write to br. Adger, pray assure him & our dear sister of our sympathy in all their trials, & of our prayers for the preservation of their life & health, & for their safe return to Smyrna.

By Br. Thompson's letter to br. Smith, you will see, that br. Pease must have many anxieties, unless they be already past. —

I have many letters for br. Smith, & what shall I do with them? I have no advices from him whatever. The one from Assaad to him, I send down for your perusal

Do you know, whether the information about br. Schlienz was recent, or was it soon after he received the blow? Surely our life is but a vapor. It vanisheth away. You have doubtless taken notice in the Recorder of the departure of br. Phillips, the classmate of Fisk at Andover & I believe also at College. ——

Our dear brother Calhoun you will receive safe & sound, as I trust. We are sorry to part with him, but his will is to come to you —— And may he go in the fulness of the blessing of the Gospel of peace! - One letter in the box you will see is to go by the Cameo, Capt. Payne. I wish you would see, that it is sent by him, as we have put things on board his vessel. —— What kind of a man is Mr. Thompson, the partner of Mr. Van Lennep now here?

Christian love to all your family ——

Your brother in Christ,

W. Goodell

Rev W. Goodell.
Sept 25/38.

Rev. D. Temple
Smyrna

ABC: 16.5 v. 4 (125-129)

Goodell, William
A.L.s. to Daniel Temple
125. 2 October 1838
126. 9 October 1838
127. 16 October 1838
128. 23 October 1838
129. 13 November 1838

THE HOUGHTON LIBRARY

Constantinople, Oct. 2/38

My dear brother,

I send you down br. Perkins' letter respecting his type. Do you know any thing about it, or does Mr. Barker? Did it pass by Smyrna? In what vessel did it come to Constantinople? &c &c. — It is I suppose at Trebizonde. At any rate, our secular agent recollects reshipping it &c., & I find that br. Dwight made a charge of 81.20 pias. tur. for the expense of it in its passage on to Trebizonde.

Will you remind br. Calhoun of the Armenian boy? He, the father, was much disappointed in hearing nothing this week. I have given him reason to hope for an answer next week. —

Two daughters added to Dr. Grant's family on the 25th of Aug. — making 5 children added to that mission in exactly two months — and in two instances 2 a day! ~~[illegible]~~ May they all be added to the Lord!

Mrs. Rhodes Brother is slowly recovering, but he is still extremely weak. —

Dr. Grant's health is so poor, he is about leaving, or has already left, Ooroomiah to travel. We shall be likely to see him this way. — How weak the Syrian mission must be! so many of the oldest absent! — May those that remain be strengthened with all might according to the glorious power of God! —

In the decision of the Committee respecting the location of br. Riggs, I trust they were guided right. I have felt all along like leaving it entirely to them, & of course acquiesce in their decision. — We had said to them all we thought proper, & they had I believe all the facts of the case before them to enable them to come to a right conclusion —

I send you down two copies of the Patriarch's recent letter to Tipaldo. It is all the work of Eusebius. One copy should I think be sent to Mr. Lowndes for the information of the Governor, & the other copy to Dr. King; or Mr. Hill of Athens. see if there are any mistakes in them. Please consult with Dr. Calhoun on the subject; and if you do not think best to forward them, I will thank you to return them to me.

Christian salutations to our dear sister Temple & to your sons. May your house be a Bethel — like one of the outer mansions of heaven — so long as you stay in it! We commend ourselves & little ones to your prayers —

Your brother in Christ,

W. Goodell

I send only one of the Patriarch's letters this steamer

Rev. W. Goodell
Oct. 2./38.

Constantinople Oct. 9/38

My dear brother,

The Armenian was very sorry not to hear any thing about his son; I told him to call again next Monday, & made the best apology for your not writing, which I could. Your note, being unfortunately addressed to the care of Mr. Ede, did not reach me till evening; & as I know nothing at all how to find the man, I can make no inquiries. When will Capt. Williams sail? How much will he give the young man, if he proves a good sailor? And how much, if he is only a second rate man? — Perhaps you can get some definite answers by the next steamer. ——

Mr. Hill writes me, that he sends

a box for Mr. Powers & another for Eliza Oscanyan, but you make no mention of them. Mr. Thompson delivered me a parcel, but ~~there~~ was no Herald in it — You, however, say, that there was a parcel for me in the box for Mr. Lazarides —

Mr. Johnston has found the Syriac type at Trebizond —

You say nothing of the manuscript pamphlet I ~~send you~~ sent you last week. I now send the other; if you do not think best to forward one to Athens, & the other to Corfu, will you return them to me? ——

Mr. & Mrs. Perdicari ~~are~~ with us; & last evening Dr. Stamatiades & brother, Mr. Constantine Ralli, Mr. Prassas, Mr. Consul Brown, & Mr. & Mrs. Schauffler were all with us —

Poor Mr. Offley has gone to that world, of which he doubted the existence while in this. He was wise for this world, he made ample provision for this world. But O eternity! May we live for eternity!

The letters in the box for Mr. Hill of Athens, & Mr. Thompson of Beyroot, please send by the very first opportunity, ~~pta~~ paying the postage of the former & charging it to me.

I have received the parcel in Mr. Larandes box — pray make inquiry for the box for Mr. Powers &c

Many thanks for your comment on that text. ~~That~~ I have found it again & again a most sweet text, & ~~and~~ I have laid hold of it with both hands. The Lord bless you & all yours, & us also, for his truth's sake!

Your brother in Christ,

W. Goodell

Rev. W. Goodell
Constple. Oct. 9/38.

Rev. D. Temple,
Smyrna

Constantinople, Oct. 16/38

My dear brother,

Should no vessel be remaining at Smyrna for America, except the one bound for Baltimore, I will thank you to take off the outside cover, I mean the envelope directed to Mr. Dwight, & inclose all the letters contained in it in another envelope directed to him to the care of William Buck Esq., Merchant, New York, State of New York. But, if you have any American vessel bound to Boston, send it just as it is to Boston —

Mrs. Boswell now attends on Praying meetings, Singing meetings, Bible class, &c, & we hope may be profited. Her husband we have never seen. Do you know any thing of his character? — Mr. Thompson occasionally attends our service —

We feel ~~the~~ deepest sympathy for our dear br. & sis. Adger in their repeated trials. May the Lord grant them infinitely greater blessings, than those he has taken from them! To be afflicted with profit to our souls, is a great blessing; but to be afflicted, & derive no benefit from it, — this is hard. —

I read with much interest what you wrote of Mr. Offley's Son. O may the death of the father be the life of the son! —

The poor Armenian Catholic was much cast down, when I told him there was no place in any American vessel at Smyrna for his son. Poor man! his son is kept confined in the prison of the church, lest he should turn Turk; & the father wishes the child had never been born. And so, sooner or later, will all the impenitent wish both for themselves & for their impenitent offspring! — O that all parents & children were wise! that they understood this! —

The letter of br. & sis. Adger you probably forgot to send to us. —

Br. Calhoun is probably gone, or we would thank him for the paper he sent us — The figs are so dear, we prefer not to purchase —

May the Lord bless your family now increased in number! Give his Holy Spirit, & convert those who have come under your roof! And may he bless also the School ~~you~~ our dear sister is engaged in! —

Your brother in Christ,

W. Goodell

Rev. D. Temple,
Smyrna

Rev W. Goodell.
Oct. 15/38. —

Constantinople, Oct. 23/38

My dear brother Temple,

I have given Mr. Littlefield & Miss Holmes, pious friends from New York, a letter of introduction to you. They are very desirous of extending their visit to Jerusalem, should they find a suitable female traveling companion for Miss Holmes. With such accommodations as Steam boats furnish, they can go very well even to Beyroot, as they are; and, should they not previously fall in with a family going ~~thither~~ to Jerusalem, they can at Beyroot by means of money induce a respectable & proper family to accompany ~~them~~. We have said so many discouraging ~~things~~ to them respecting the difficulty & impropriety

of their traveling in those countries
without some matron to accompany Miss
Holmes, that I am afraid ~~that~~ they will
give it up as a bad job. But I do not
think there is any necessity for it; and
I am very desirous, that they, indeed & all people
of like character in our country, who visit
the East, should go to Jerusalem; for I
think it does good. Mr. Littlefield is
a merchant of New York — a member
of Dr. Skinner's church; & Miss Holmes
is a member of Dr. Matthew's church, &
her brother in law is colleague pastor of
said church — She is well acquainted
with our old classmate Dr. Lyndon Smith.
I fear, that in our zeal to warning them
of the difficulties in the way, we have mag-
nified them in their view; & the nature of
those difficulties we have also fully ex-

plained, so ~~that~~ I think they will be sufficiently on their guard without any more scare ~~crows~~ crows; but they will feel the need of advice &c at every step —

I send you 20 piastres for the postage you paid for me - yours to Vien was only a piastre ~~& a half~~ ten paras, which deducted leave 18:30 herewith sent —

Christian love to all —

In haste, but yours most truly

W. Goodell

Rev. W. Goodrich
Oct. 23/38.

Rev. D. Temple,
Smyrna

Constantinople, Nov. 13/38

My dear brother,

I wish you would without fail send back by the next boat the copy of Genesis, which I sent down a year ago in Armeno-Turkish. I am now in Chronicles, & I wish to see the orthography of the proper names in Genesis, that those in Chronicles may not differ from them.— — When the type will be along, I know not; but, as we have already paid 2 installments, I suppose it must be forthcoming very soon— — When I get through Chronicles, I think I shall take the Psalms in order to compare notes with br. Dwight; for as he has also translated from the Hebrew into Modern Armenian, it will be a pity, that we should not agree——

I sympathize deeply with our brethren & sisters in Syria in their weakness through diminished numbers, & especially with our dear brother & sister Thompson in the loss of one of their children. It is a solemn dispensation to all our Mission families; & I wish to improve it for my own good, & the good of my family. O how hard it is to live by faith, & how we need to improve every such dispensation to waken up our drowsy hearts to the importance of eternity! Nothing in my view seems worth laying hold of, but eternal things, & yet alas! temporal things insensibly slide in & occupy a place, to which they have no title. No life but having our life hid with Christ in God is worth having.

Please inform me, whenever there is an opportunity for Boston, as I have some things to send —

Brother Johnston is suffering from a slow fever, though there is no appearance of immediate danger. Indeed the last dates left him better —

I have known for a long time, that Mr. Lazarides must be watched most closely in all money matters — He says, however, that He & Mr. Dwight had fixed on one price, & afterwards he & Mr. Calhoun on another, & that some of the books were sold according to the former rate, which was ~~hg~~ higher than the latter —

The letter for Syria please forward, by first steamer, to Alexandria, paying the postage, & charging it to me —

Christian love to all your dear family — We trust sister Temple has recovered —

yours most truly

W. Goodell

Rev. D. Temple,

Smyrna

Rev. W. Goodell. Nov. 13/38.

ABC: 16.5 v. 4 (130-134)

Goodell, William
A.L.s. to Daniel Temple
130. 19 November 1838
131. 26 November 1838
132. 1 December 1838
133. 10 December 1838
134. 27 December 1838

THE HOUGHTON LIBRARY

Constantinople, Nov. 19/38

My dear brother,

I shall collect your money this week. I send down in the box 6000 piastres for br. Calhoun, which is as much as ought to go at one time, & some of which I presume you can have the use of, till I forward yours next week – But please pay it all over to br. Calhoun for me, & then borrow it of him, if necessary – — The type I have just heard is on the way, so that you will receive it by next steamer. You need not therefore send back my Manuscript of Genesis, unless you can as well as not; though if you can spare it a week, I should be exceedingly glad of it. —

I do not wonder, that the anniversary of the birth day of your eldest son was to you an interesting day. So is this day to me, this 19th being the 16th anniversary of my wedding. It seems to me a great wonder, that we both of us are alive & in health; & it seems to me a great wonder, that we have enjoyed such a multitude of blessings. Were we more thankful for these temporal blessings, who can tell what *spiritual* blessings we might enjoy! —

20 The High School is given up to the nation, & our brother Johannes will now have the charge of this book business. It does not seem to be a subject of regret; for our brother was wanted for this business, & especially for conversing with the people, ex-

ceedingly. It is only this moment, that I heard of the change, though we have been expecting it — Mugurditch Aga was very averse to taking this step, but knew not how to avoid it. It was altogether a political thing, & had no concern with Hohannes or religion — The Lord reigns, let us rejoice, whether the earth does or not —

In haste, but as ever, with Christian love to all your dear family circle,

Your brother

W. Goodell

Rev. Daniel Temple
Smyrna

Rev. W. Goodell.
Nov. 12/38.

Constantinople, Nov. 26/38

My dear brother,

I received the Manuscript of Genesis, but am sorry you sent it, as you do not seem to understand the reason of my writing it, & it seems to have given rise to some unpleasant feelings. I did not send for it to alter it, but, simply to see how I spelt the proper names, in order to conform those in Chronicles to the same orthography. —

We received no Herald, paper, nor any thing by the Steamer; pray did nothing come? — If you received the Heralds, & will send them up in the tin box next week, we will return them —

Three of Mrs. Goodell's sisters & one brother have been very ill, & one sister, Mrs. Hayward of Boston, we have but little expectation of ever hearing to be alive. She seems far gone in a decline. The minds of some of them seemed to be tender & inquiring, & we pray, that these afflictions may be sanctified to them. Who can tell but the design of Providence is their salvation, & not their destruction. We feel encouraged to hope it is so. God oftentimes worketh so with men — But our friends & your friends are in good hands, & there let us leave them. "The Father loveth the Son, & hath given all things into his hands". And if the Father has such love & confidence, surely we may love & confide in him too. If the interests of the _universe_ are safe in his hands, surely _our own_ interests are safe. And we may confide our souls to him, & leave our friends with him, & with our whole hearts trust him forever. He is worthy to be trusted, for God trusts him with every concern however momentous in heaven & earth ——

Mr. Hamlin says to leave America for Constantinople in October ——

With Christian love to all your family & circle,

your brother in C—

W. Goodell

The letter of br. Merrick to me, you or br. Calhoun will understand. You will see a hundred pound note is enclosed ——

If you send fixes to br. Schauffler, you may send us four small drums.

Rev. D. Temple.

Rev. W. Goodell.
Nov. 26/38.
Smyrna

Constantinople, Dec. 1/58

My dear Br. Temple,
I forgot all about sending your money last week; but I will try & not forget it next week — Mr. Van Lennep boards next door to me, & has taken tea with us twice, & once at Mr. Schauffler's. Last evening he assisted at our singing meeting.

Due from you to Mr. Schauffler for table linen 104, which I deduct from the money I send you — also deduct 8 piastres for changing your money into gold —

$$\begin{array}{r} 2000.0 \\ 104+8 \quad 112 \\ \hline \text{Sum remitted} \quad 1,888.0 \end{array}$$

Dec. 4 - In regard to Br. Sarkis, I have seen Br. Ohannes since I wrote you on the subject of his marriage, & found, as you say, that his friends here wish to withdraw him entirely from Smyrna, & therefore put a false coloring on his letter. I got the impression from *them*, that he was to be married at or about the very time I wrote you; & I thought it rather singular, that he should do so — May the Lord provide him with a prudent, discreet, godly wife! Br. Hohannes has much comfort in his relation. They pray together a *great* deal, & read the Bible together —

We thank you for remembering in your prayers our dear sister Hayward, though we fear her day of probation may have been already closed. She has been a *very* kind friend & punctual correspondent to us. Our other sister writes, that this one is visited by pious friends, but I fear these pious friends are all of the Unitarian class, who cry *Peace*, when there is *no peace*.

There is a small parcel directed to you, which you will find either with the tin box or on board. Please forward it to Mr. Anderson by the same vessel with the enclosed letter for him — writing the name of the vessel on the letter —

I am exceedingly sorry about the things that were sent a week ago without the bill of lading. The parcel has at length been found; but nothing has yet been heard of the box. A great deal of time has been spent in ~~consequence~~ searching for the things. I lost a day last week, & another this in consequence of the bill of lading not having been sent with the things; and our secular agent has been constantly ~~on the~~ go on it.

A box also came from Trebizond for us a week ago, but without any bill of lading, or notice to us; ~~&~~ that also is lost — We can find nothing of it; and, as it contained pears, it will now be worth nothing, when found, & we shall search for it no longer —

There is a parcel of money in the box for Mr. Sarkis ——

Tell br. Calhoun with my Christian love, that I shall send him the balance due him, either next week, or week after—

If you send us figs, better send 2 large drums rather than 4 small ones —

With Christian love to all,

your brother,

W. Goodell

Rev. W. Goodell
Dec. 4/38.

Rev. D. Temple

Smyrna

Constantinople, Dec. 10/38

My dear br. Temple,

The box sent by Mr. Zipsy last week for Mr. Hohannes is found at the Custom House. I did not receive the Bill of Lading in season to reply last week. Will you ask Mr. Zipsy whether there is any thing to be paid? — The box sent, the week previous by br. Calhoun, & for which we have made so much search, is not discovered as yet. It is doubtless safe at the Custom, though we not be able to get at it for weeks to come. — Say to br. Calhoun with my Christian regards, that I will send him his Money & account next week —

Mr. Sarkis has our sympathy, prayers, & best wishes in the business he has undertaken. May every step he takes be as distinctly marked by divine Providence, as were the steps of Abraham's servant, when he went into Mesopotamia! —

I shall not be able to write br. Adger this week; but assure him of our sympathy in his loneliness, & our sincere & fervent prayers both for him & for our dear sister Adger.

Dec. 11 The lost box is found ~~& fou~~ & the figs came safe ——

Christian love to all your dear family —

In haste, but yours as ever most
affectionately
W. Goodell

I learn, that the people have united with the Hellenic teacher in Smyrna & sent a petition to the Patriarch, to send into exile your good priest Benedict with your bishop. The petition came yesterday —— How many did ~~the~~ br. Riggs have to hear him last Sabbath? I see he is noticed in the Smyrna gazette. "Let the Sea roar". "The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea."

Amen —

Rev W. Goodell
Dec. 10/38.

Rev. D. Temple,

Smyrna.

Constantinople, Dec. 27/38

My dear brother,

By the kindness of our mutual friend, Dr. Earle, Mrs. Schauffler sends a parcel for Mrs. Temple directed to you—

Mr. Dwight reached Philadelphia the 12th of October—met Dr. Anderson & Mr. Adger's sister there—went on to New York, where he met with Sennecherim— & was in Boston the 5th of Nov.— Mr. & Mrs. Hamlin were to sail the very first opportunity.

Mr. Buck of New York had sent three pumps for Mr. Dwight & Hodgi Tchelebi. Could they have come in the Kentucky? Pray inquire.

They have been long *long* expected.
Mr. Dwight met with Mr. Brewer in New York city — The letter will be sent to you hereafter. —

There is no occasion, that Dr. ~~Earle~~ Earle be again commended to you — We have been *very happy* to form his acquaintance — He is from our own *county* & neighborhood.

Yours in Christian love
W. Goodell

Rev. D. Temple,

Smyrna

By the Kindness }
of Dr. Earle }

Rev W. Goodell
Dec 25, 1838.
Dr Earle.

ABC: 16.5 v. 4 (135-139)

Goodell, William
A.L.s. to Daniel Temple
135. 1 January 1839
136. 13 January 1839
137. 22 January 1839
138. 5 February 1839
139. 18 February 1839

THE HOUGHTON LIBRARY

Constantinople, Jan. 1/39

My dear brother,

Many thanks for your last kind letter with your birth day reflections. The last year was to your family "the year of the right hand of the Most High." May he crown this year also with his goodness to your family! And O may it be 'the acceptable year of the Lord' to all our families! How wonderful the way, in which you & I have been led from our youth up! And O "what manner of love hath the Father bestowed upon us, that we should be called the sons of God"! When shall we thank & praise Him, as we ought!

I have sometimes thought, that perhaps, if I were more thankful for all that God has already done for me, it would then be consistent for him to bestow upon my family those infinite blessings, which we all so much need. But who is worthy, but Christ?

I wrote you a few lines by Dr. Earle, requesting you to inquire whether the Kentucky brought any thing for Mr. Dwight or Hodgi Tchelebi, & if so whether they have been forwarded to Constantinople, & to whom. I fear there is some foul play somewhere.

Accept for yourself & all your family our best wishes on the new year, & ~~accept for~~ believe me as ever yours truly

W. Goodell

I send you 1200 pias. We collected all the gold found among ourselves without charging you any premium—

Rev. W. Goodell
Jan. 1/39.

Rev. D. Temple,
Smyrna

Rev. W. Goodell
Jan. 7/39.

Constantinople, Jan. 13/39

My dear brother Temple,

I have been led this evening to render special thanks, (though indeed I have attempted to do it many times before,) for the great mercies bestowed upon some of the Missionary children during the last year. Prayer was offered, nor was it offered it vain. And shall we not be encouraged to continue our supplications? for, though they are so poor & unworthy, yet He, in whose name they are presented, is infinitely worthy; and for his sake & on his account we may hope for still greater mercies the present year. Instead of feeling, that our Heavenly Father has nothing more to bestow, we should feel that he is holding out inducements for us to beg more earnestly; for what he has done, shows us what he is able to do, & what he is willing to do.

14 Jan. We had letters to day from the Rooms dated Nov. 19th, but not a word about Mr. Hamlin, or Mr. Dwight. Dr. & Mrs. Grant are ordered to leave Ooroomiah on account of his health. They are to come here in the ship. In regard to your Bills, you will do what you think best about sending them up. The premium for gold is generally but 4 or 5 pias. in a thousand; & it can go down in the box without difficulty.

It is truly afflicting to hear of

the continued opposition of the Greek ecclesiastics at Smyrna. I presume you all feel the great importance of saying nothing & doing nothing to increase the irritation, but on the contrary every thing to allay it. At such times, we are tempted to indulge in severe remark, & we have need to pray much, not only for others, but also for ourselves —

Christian love to all your dear family & circle — Our good *Baptist* brother, Capt. Oakley sat down with us at the table of the Lord last Sabbath. He has now sailed for Smyrna —

Yours truly

W. Goodell

Rev. D. Temple,

Smyrna

Rev. W. Goodell,
Jan. 13/39.

Constantinople, Jan. 22/39

My dear brother Temple,

Mrs. Goodell's sister is no more, but blessed be God! there was hope in her death. The Rev. Nehemiah Adams attended her during her sickness, and says, as br. Dwight informs us, that she gave him satisfactory evidence of piety. This is good news — good news. It does not seem to me it would be bad news to hear, that *all* our friends, however near & dear, had gone to dwell with Christ in his glorious Kingdom.

I hope our dear sister Temple has received such intelligence from her friends, as she could desire, or rather better than she could ask or think —

I find it devolves upon br. Schneider & myself to make arrangements for the next General meeting. I shall write him this week on the subject, but from all I can learn of the state of various families, I strongly suspect the meeting will have to be in March. But whenever it may be, let us even now begin to pray, that the presence of Christ may be specially enjoyed. All such assemblies without him are wretched places for a Christian to be in — All such assemblies without him are more to be dreaded than even the company of the wicked —

Christian love to all your circle

Your brother in Christ,

W. Goodell

When does the vessel return to Boston?

Mr. Lazarides is paying me over 1000 pias. for you, how shall I send it?

I send you down 1000.0
less —— 287.30
712.10

The 287.30 is due to me from Dr King for a Mangal I have just forwarded to him, & for which he proposed making the remittance to you.
I trust all will be right

From Mr. King on Mr
Goodell's account Dr. 75.00
From Mr. King for
books sold — 578.65
From Mr. Benjamin 51.45
Dr. 705.10

due fr Mr King — P. 2644.,05
287.,30
2356.15

Rev. W. Goodell
Jan. 22 /39. Kings p. 287.

Rev. D. Temple,
Smyrna

Constantinople, Feb. 5/39

My dear brother Temple,

I find, that, in the hurry of writing you last week respecting the General Meeting, I overlooked the fact of br. Adger's having written on the subject the week previous. This was altogether an inadvertance & not intentional.

You at Smyrna do not seem to be agreed about the time of the Meeting; for whereas you say, that the middle of March will accommodate you all as well as any other time; br. Adger expresses himself very differently, & thinks almost any other time will suit them better. Is it not desirable, that yourselves should understand one another on the subject? otherwise we gain nothing by correspondence.

As both br. Schauffler & br. Homes expect to leave Constantinople in April, but in what part of the month they do not know, it will suit all of us at Constantinople better to have the meeting the middle of March than any other time; & the state of my own family will render it inexpedient that there should be such a meeting here much after that time. Brother Powers can attend any time; & so can br. Jackson, if it be before the month of May — so they write —

Again, br. Adger expresses a

a doubt whether he or br. Hallock shall attend; and also whether br. Riggs will be able to attend, if it be before or much before the month of May. — Now it is desirable, that there should be a very *full* representation from the Smyrna station. Indeed is it not *indispensable*, considering that the press will naturally occupy a prominency in the subjects to be discussed? It would give us great pleasure to see *every member* of your mission here on the occasion; but, if *all* cannot come, let as many come as can. By all means there must be from your station at least *two*; otherwise I doubt very much, whether either br. Powers or br. Jackson will think it expedient to be at the expense & to give the time necessary for coming.

The fact is, if we are to have such a meeting, we must be ready to make some sacrifice both as to the time of the meeting & time for the meeting. And if we have no time for the purpose, why then of course there should be no meeting appointed—

I think of only one thing more:— The delegates from Broosa & Trebizond are already appointed, & their names are reported to us; and it would doubtless give them pleasure & certainly would to ourselves, to know whom we may expect also from your station; though, as I said before, should you all come, it will give us more pleasure still, as it doubtless will them.

Your brother in Christ,
W. Goodell

Rev W. Goodell Jan 5/39

Constantinople, Feb. 18/39

My dear brother Temple,

I have just learned, that Mr. & Mrs. Lincoln are at Smyrna in order to take passage for America. Now, Mr. Rhodes has written recently for him to come to Constantinople & take charge of the instruction of his children. This letter I presume he has not received, as it went on to Syra. I also wrote about a fortnight since to Dr. Robertson respecting the movements here in regard to presses; and suggesting, whether, if others, who are well acquainted with the state of things here, find encouragement to establish presses, Mr. Lincoln might not do as well as any of them? — This letter also went on to Syra. I did not know at the time, that Mr. Rhodes had written, or had any thoughts of writing.

when I spoke to him sometime ago in regard to furnishing Mr. Lincoln with employment, he had then a teacher for his family, & did not think of any way to employ him. Will you mention these things to Mr. Lincoln? —

Of the 1162 pias. due to you, I have
already sent 1055.0 in all. I have also paid Mr.
Hohannes — 60.0 for Mr. Adger for your N.T.
and I have paid 3.30 for postage for your first & last plate
and I now send 63.10
1182.0 This is 20 pias. more
than the account you sent up, & is intended to pay for the boat &c. for Mr. Hamlin. —

The pumps came by Mr. Hamlin.

19 We are in trouble to day — have fears in regard to Mr. Hohannes — he was summoned early this morning before the nation or ecclesiastical power — and whether he may be sent to the Bagnio, or into exile; or whether it may please the Lord to interpose

by his providence, as frequently heretofore, & soften the hearts of men, or raise up protectors, we know not. There is a good deal of excitement among the Armenians just now, & though not occasioned in the least by Hohannes, yet every thing turns on him. We must lift up earnest prayer for him & for the infant cause here. The Patriarch has conversed with several of our friends, & converses very rationally & candidly; still, being the executive, he has to execute whatever decrees are passed. — He says there is much moving among the common people — they say half of the bishops, priests, & people have become Protestant.

Christian love to all your family & circle —

Your brother in Christ,

W. Goodell

The Armenian goes by this opportunity for br. Adger. He probably knows not a word of the excitement here —

Rev. D. Temple,

Smyrna.

Rev Wm. Goodell
Feb. 19/39 —

ABC: 16.5 v. 4 (140-144)

Goodell, William
A.L.s. to Daniel Temple
140. 30 March 1839
141. 15 April 1839
142. 5 May 1839
143. 6 May 1839
144. 8 April 1839

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Constantinople, March 30/39

My dear brother,

The day you left us Isabella fell & sprained her ancle, & has not been able to move her foot since. She has been wholly confined to her bed, & has suffered much pain. Tuesday night was the first night, since I have had a family, in which I was kept awake all night by any of the children. This is certainly remarkable. ~~And~~ surely with this view I have abundantly greater cause for thankfulness than for complaint. — Mrs. Schauffler has not left her bed since you left, & has been wholly under the Dr's care - She is however better today, & it is hoped will be soon restored.

Mon. morning. Mrs. Schauffler is better, & Isabella can now sit up in the bed, though she cannot yet move her foot. Mr. Merrick is married to Miss Taylor, & his horizon is much less clouded than formerly.—

Your account against this mission I return, in order that you may make it out in piastres the currency of the country. And will you tell me whether I shall send you a bill on England, or whether I shall ~~get~~ send you down the money from time to time in the box, or whether I shall wait for an opportunity of sending the whole at once, or whether I shall get gold, paying a premium, & sending it all in the box?—

The type I shall order Mr. Ede to ship to Mr. Van Lennep for you by the Steamer tomorrow; or perhaps he will send it directly to you. You will do well therefore to inquire at the post Office for a letter with the invoice &c.

Have you paid any thing for Mr. Schneider's translations at Athens? If you have, perhaps you had better send me the account now, that I may settle it with your other accounts. ——

We feel thankful, that so many of you were permitted to come to the General meeting. And I only regret, that we had not more time to pray & converse together on things more especially pertaining to the Kingdom of God. I feel persuaded, that such meetings would be well worth the time & expense, even if we had no sort of business to transact. May we continue in the love of God & of each other! As Christ has loved us, so much may we in our measure love each other! ——

The new Patriarch seems not disposed to carry things with a high hand without investigation & inquiry —

He & all in authority should have our fervent prayers ——

~~with~~ I have just heard, that the Smyrna paper says we are all to be sent away ——

With Christian salutations to all your family,

yours most truly

W. Goodell

Rev. D. Temple,

Smyrna

Rev W. Goodelle.
March 30/39.

Constantinople, April 15/39

My dear brother,

The balance of 1,110 pias. & 20 paras due you from us, I have requested Dr. Robertson to pay you — Isabella is now able to bear her weight on her foot, & to hop a little about house, & will I trust be perfectly restored in a few days — Mrs. Schauffler is better, but still feeble, & utterly incapable of doing the least thing by way of preparation for her long journey. — I have but little expectation of ever seeing her again, after she leaves this. Still she may come back, & find us all in our graves. — Almost every body here is sick, & especially children — croup & scarlatina carry off many — The weather uncommonly cold, damp, & uncomfortable. —

We sympathize with br. Riggs, & most heartily congratulate br. Adger. In your visits to the afflicted, may you have a special unction, & be graciously assisted! And may the Spirit of God soften men's hearts! Oh! how affecting it is to see how men live for the world, forget God, & die! Even afflictions only harden in the end, unless accompanied by the Holy Spirit. —

April 16. For the last two days, we have had better weather, which will doubtless have a beneficial effect on the state of the public health. — O that in the moral world, there were a better state of things!

There is nothing new among the Armenians - all is now apparently still —

With Christian love to all your family,

Yours most truly

W. Goodell

P.S. A letter from Mr. Anderson of the 22 of Feb. states, that Mr. Dwight had formed a matrimonial connection, & ~~will~~ would return to Constantinople immediately — The name of the lady he had not time to recollect.

The two priests at Yeni Kioy called to see the old Patriarch before he left the capital; he told them not to be afraid; the new Patriarch he thought would not be a bad man —

Mr. Hamlin sends a parcel
for Mr. Adger

Rev. D. Temple,
Smyrna

Rev. W. Goodell.
Ap. 16/39.

Constantinople, May 5/39

My dear brother,

Mr. Panayotes Zeno is on board on his way to Syra or Athens. Perhaps you will wish to go off & see him. — Mr. Hohannes & Boghos have arrived at their place of destination, & are treated with honor — Hodgi Tchelebi, the great Armenian banker, was seized a week ago, & has been in durance vile ever since. Of Mesrob's seizure & release you will learn from Mr. Panayotes, & also how, he found among the criminals two evangelicals in the prison with him, & how they walked & talked & sung & wept & rejoiced all night long without sleeping a wink. — "The Lord reigneth, let the earth rejoice"! —

The Schaufflers go on Tuesday next —

Yours in Christian love —

W. Goodell

If you think of any way to favor Mr. Zeno's admittance into Greece, pray do so. At any rate give him a line to Mr. Hildner. Possibly he may meet with difficulty, but do not frighten him — Perhaps some one may be going on to Greece, & will take him as a servant.

[illegible] LACO [illegible] DEL [illegible]

Rev. Daniel Temple,
Care of Messrs. J. Van Lennep & Co.,
Smyrna

Rev. W. Goodell May 5/39
By Mr Paniotte, Zeno.

Constantinople, May 8/39

My dear brother,

I do not understand the communication from Greece, nor does Mr. Homes. What his note contained, to which reference is made, I do not know; but he disavows any such intention, as seems to have been understood. — Why do you wish to send away the funds of the A. T. Society? What advantage is there in giving these away, & then asking for more? Perhaps we shall get no more, but these we have, nor can they be recalled ~~them~~. And these are just as good as *fresh* ones. Why not? If they want funds in Greece, is it not just as well for them to make the appeal, as it is for us to give them ours, & then make an appeal ourselves? What would be *gained*? *nothing*. Again, — These funds now belong to our whole mission, & not to any one station, & therefore I suppose a vote of the *whole mission* would be necessary before such a disposal of them could be made. — If they were *distressed* in Greece for want of funds, & should make a *solemn appeal* to us, *then* indeed it might well be brought before our mission whether we ought not to lend or give some of these funds; but to make the *proposal* to them to take a part *merely for the sake of pushing them* up, seems to me highly injudicious. Perhaps however I have not understood the communications you have sent me —

I wrote you yesterday to the care of Mr. Van Lennep, informing you, that Mr. Panayotes was on board. —

We have heard of the arrival of Mr. Hohannes to the place of his exile he was well, & kindly treated. —

Mr. Sarkis is not the more safe on account of his connections. This Patriarch in his mightiness disregards all such things, & "loves a shining mark." Our sole dependence is on God. Vain is all the help we may expect from man ~~[illegible]~~. — We worked hard all last week, but I do not know, that we accomplished any thing to purpose.

I have paid Mr. Hamlin for Mr.

Riggs	135.0
You will find in the box	300.0
	435.0

Leaving a balance of 626 pias. your due

We are poor & needy: may the Lord think upon us! The Schaufflers leave us this morning; may the Lord leave us not! — Mr. Homes will I presume write respecting our affairs —

Yours in Christian love

W. Goodell

Mr. Adger owes Mr. Homes 609.20
This Mr. Adger will pay you, as I have
paid Mr. Homes; and I inclose
the balance of 16.20 for you, which
I believe settles our accounts —

Rev W. Goodell
May 6. R. 8/39.

Constantinople, April 8/39

My dear brother,

With this you will receive the 300 pias. due to you from Mr. Lazarides. You will recollect he paid you the 162.20 due you from me. —

My remaining accounts with you stand as follows: —

March 26 To paid for Dictionary for Mr. Adger —	425.0
" To oysters for do —	80.0
" To passage money to Smyrna	1012.20
" To chairs & bonnet for Mr. Hallock —	190.0
" To paid Mr. Homes for Mr. Adger —	1477.0
" To be paid to Dr. Robertson	4500.0
total —	7574.20
Due to the Smyrna pass —	8685.0
balance due to you	1,110.20

This balance I will forward you in the box hereafter —

By the Schedule I send Mr. Adger, you will see that the balance of unexpended funds of the Tract Society is 40,823.5, or near £400 stg. This I have requested Mr. Hill to remit to you instead of me, & you also will do well to notify him accordingly.

April 9 We hear nothing more of any hostile movements against us. —— Mrs. Schauffler remains quite feeble — Isabella yet unable to walk a step, but free from pain & doing well. Bless the Lord, O our souls, & forget not all his benefits. I do feel, that the Lord is trying us with mercies as he is others with afflictions. May we have his grace to sanctify them.

Mr. & Mrs. Powers left us on Thursday, & Mr. Jackson & family on Friday.— Mr. & Mrs. Hamlin will probably remove next week, & Mr. & Mrs. Schauffler the week after; and Dr. Robertson's family expected about the same time. What a world of change, confusion, care, & anxiety is this! And how blessed are all those, who are accounted worthy of *that* world— *that* *other* world! And how should *that* have the preference in all our desires & movements!

Yours in Christian love

W. Goodell

Rev D. Temple,
Smyrna

Rev W. Goodell
Ap 8/39. Accts Fr. So.

ABC: 16.5 v. 4 (145-149)

Goodell, William
A.L.s. to Daniel Temple
145. 14 May 1839
146. 21 May 1839
147. 28 May 1839
148. 3 June 1839
149. 18 June 1839

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ABC: 16.5 v. 4 (145-149)

Goodell, William
A.L.s. to Daniel Temple
145. 14 May 1839
146. 21 May 1839
147. 28 May 1839
148. 3 June 1839
149. 18 June 1839

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Constantinople, May 14/39

My dear brother,

Mr. Zeno was very unquiet here; his very flesh trembled for fear; & it seemed expedient, therefore, for his own peace, that he go away. He was afraid, that the Armenians would think of him, & make a complaint against him. It was our prevailing opinion, that he would not be molested; indeed we had more fear for ourselves & for you, than for him, as they were aiming at nothing less, than to get us all sent away beyond the bounds of the Turkish empire; and they may even yet succeed. Suppose for instance all the Patriarchs with the chief Rabbi should represent to the Porte with a sufficient Bakshessh, that they could no longer be responsible for their several people — they could not control them, so long as we were here publishing in this way whatever we pleased &c. — what would our Ambassadors ~~&c~~ & Consuls say? Just nothing, I fear; for they ~~themselves~~ know, that as for this sect, it is every where spoken against. We at Constantinople have made up our minds not to go, even if ordered away. We must demand justice, even if others do not demand it for us, & we must call upon them for proof, ~~that~~ we have said or published any thing in the least calculated to turn the world upside down, ~~the~~ in other words, to produce confusion & disorder. — We have made an expose of our ~~[illegible]~~ labors &c. for the use of some of the Ambassadors, a copy of which we will send you now or hereafter.

Your letter I read to the children this morning, & spread it out before the Lord, & gave thanks for the grace bestowed upon your dear family. May your sons continue to be as plants grown up in their youth! And may they continue faithful in that covenant, to which they have now set their hand & seal. The Father himself loveth them, because they have loved his Son, & have believed that he came out from God. —— May they abide in the love of Christ, even as he kept his Father's commandments & abode in his love! ——

With Christian salutations,
Yours truly
W. Goodell

Rev W. Goodell. May 14
1839.

Rev. D. Temple,

Smyrna

Mr. Lazarides wishes for the Apotheke for 1837 & 1838. We want the Armenian one for May, it has not yet come —

Constantinople, May 21, 1839

My dear brother,

Yesterday morning a third son & seventh child was added to our family. I had looked forward to this event with more than common solicitude; but the Lord was better than our fears, if it be right to use such an expression. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. Instead of taking away, he hath given still more. ~~And~~, if Job could say, "blessed be the name of the Lord", much more should we say it. — Mrs. Goodell is very comfortable, & the child is very large & stout. The children have looked through the whole Old & New Testament with all history for a name, but without success. However, this is the smallest of our troubles. Our chief solicitude is, that his name, whatever it may be, may be written in heaven. No addition to this world is any blessing, unless it be an addition also to the spirits of just men made perfect.—

Our dear brother & sister Schauffler reached Odessa the third day after leaving us in health & peace.—

The letters from Mr. Dwight I send down for your perusal. We cannot expect him I think for two months yet to come.

Please say to br. Adger, that there is no Leipsic Catalogue for him— Dr. Grant went on immediately from Trebizond towards Erzroom, & nothing has yet been heard from him—

If we have any box or parcel, they may be put in quarantine here; perhaps therefore you can send us up the Heralds in the tin box, & we will return them again to you after perusing them.

I cannot write to br. Adger today. Please say to him, that I perfectly agree with him in his views about salaries to our regular helpers being continued, so long as they are in no other employment but ours, whether in exile or not.—

Commending ourselves with our increased numbers to your prayers, I remain yours most truly,

W. Goodell

Rev W. Goodell.
May. 21/39.

Rev. D. Temple ~~J. B. Adger~~;
Smyrna

Constantinople, May 28/39

My dear brother,

There is a parcel on board directed to you, & a small box for G. F. Schauffler, care of Rev. Dr. Anderson, Boston. The latter please forward by one of the American vessels with a line, if possible, to Mr. Anderson, as I cannot possibly write. — In the parcel is a bundle for you, given me by Capt. Storms now in port, who sends his Christian love; & also a small ~~parcel~~ bundle for Benj. Dodd Esq., which please forward with the letter for him, writing on the letter the name of the vessel, by which it goes —

Of the four American gentlemen, who recently left this for Vienna, three are drowned; whether Mr. Chamberlain be the one saved, or one of the three lost, I have not yet heard. Nor have I heard the particulars. I saw a good deal of Mr. Chamberlain, conversed with him, prayed for him, as he often dropped in at our evening prayers. Of the others I saw less, but I thought them very worldly. — But the world passeth away.

Oscanes has been in imminent danger, but it seems to be averted, & without some new provocation I think the natives will not be again molested. What they will do with the Missionaries themselves, particularly at Broosa, remains to be seen—

Mrs. Goodell has never been more comfortable, than on this occasion; and our mercies daily increase. Worthy or unworthy, we are under obligations perpetually increasing, & we can render nothing in return. We must look to Christ to render praise for us, as we look to him to intercede for us. I am exceedingly oppressed with the thought of receiving & receiving, & making such poor returns — O we are nothing, but Christ is every thing —

Christian love to all your dear family —

Your brother in X

W. Goodell

We sympathize most sincerely with all the afflicted ones at Athens. The Lord is calling home all his saints, & gathering them into his Kingdom.

I learn, that three Americans escaped, but that Chamberlain with nine others were drowned

Rev. D. Temple,

Smyrna

Rev W. Goodell
May 28/39.

Constantinople, June 3/39

My dear brother,

Some of the papers have have dealt such heavy blows upon the Greek Patriarch & his party, that Eusevius, who has preached so much against us all, who has been the principal agent in putting down the schools, the principal adviser in every thing bad, &c. &c, has had to resign his office as minister of education. The Synod has met in order to see how they can get the Government to put down one of the Smyrna papers, while the editor of the paper is ready I hear to change the name & commence a new paper the moment the old one is put down. — Another Smyrna paper I see has a long article about yourself

The writer of the article, now here, is son of the editor, & the design is to bring this under the notice of Government. —

Again; the bishops of Broosa carried it with so high a hand against our brethren, that they were forced to complain to the Consul, the Consul to the Ambassador, & the latter to the Porte. The Porte sent the complaint to the Greek Patriarch, & the latter to the Bishop of Broosa. This gives us a little more time to make known our requests unto Him, who has the hearts of all in his hands. And we have no time to lose. It really seems, as though the great battle was now to be fought. There is great ferment here. The elements are all in motion. But the Lord on high is mightier than the mighty waves of the sea.

I believe they have strong reasons

at the Rooms for this tour into Mesopotamia. They are afraid the American Episcopalians will get the start of them. — Pray read in the Episcopal paper I send you what Mr. Southgate says of Rassam's expedition. The English gentlemen, who accompanied Rassam, went a hunting & played back gammon on ~~the~~ Sabbath they spent here. One of them attended meeting once only. send back the paper again I know nothing about the English books you speak of. —

Of Mrs. Hill I have heard nothing since she arrived at Syra perhaps a fortnight ago — She went down in the French steamer at the time you had the plague at Smyrna, & the boat would not suffer the passengers to land — Our expose, which Mr. Homes sent down for your perusal, we should to have returned as soon as you can spare it

June 4. Mrs. Goodell unites in Christian love to all — When do the vessels sail to America?

Your brother W. Goodell

Rev W. Goodell
June 4/39.

Constantinople June

My dear brother,

I pay Capt Storms for you £2:4 equal to 230 pias. The other bill of £2:2 he wishes to make a donation to the American Board. — There is no occasion to write any thing at present to Cyprus except to say that in these times of excitement ~~he is~~ our brethren there are not to place the least dependence at all upon our Treaty, Ambassador, or any thing. I think it very doubtful whether our brethren at Broosa will be saved. And, if they go, it will be the signal for removing us all. I cannot enter into particulars, but it is no time at present to ask what a merchant can do, & whether we can do the same. If we are suffered to remain in our houses in comparative concealment, we must be thankful. Politics has much to do with this; but whatever be the cause, our circumstances are as I have described them. —

None of the money you send passes here. No native dares take it; he would expose himself to the bagnio. The merchants take it, & also the brokers, but at a loss. Instead of returning it, however, to Smyrna, I take it myself, & pay those for whom it was intended in piastres; and I pay it whenever I purchase any thing of merchants. But it is very inconvenient. Do not send any more if you can avoid it. Some of the dollars I have got rid of in the way mentioned above for 23 pias., but how the French money will go, I know not. ~~I thought~~ at first of keeping an account of all the money, as I disposed of it from time to time; but I cannot do it, & whether it go for more

or less, I take it as: you send it.
Every thing is forbidden here but the
Sultan's present money. ——

In haste, but yours most
truly
W. Goodell

I did not get the letters yesterday, & it was so late today, that I have time for nothing. I send down part of our journal for fear the vessel will be gone before next Steamer; shall send the remainder next week to be put up with this, should this not be gone: Should the vessel sail, do not detain this part, as I can send the remaind over land.

Rev W Goodell.
June 18/39.

Rev. D. Temple,
Smyrna

ABC: 16.5 v. 4 (150-154)

Goodell, William
A.L.s. to Daniel Temple
150. 1 July 1839
151. 9 July 1839
152. 22 July 1839
153. 3 August 1839
154. 26 August 1839

THE HOUGHTON LIBRARY

Constantinople July 1/39

My dear brother Temple,

Mr. Thompson paid me 291 pias. on your account. I send down to you two pieces of American coin, which have come into my hands for Mrs. Schauffler, & which I wish you would exchange for her. Perhaps the American Capt. would take it at par.

The Sultan is quite ill — has liberated all the debtors from prison, paying their debts himself, in order that they ~~may~~ ~~[illegible]~~ pray for him. Let us all pray much for him, that he may know the only true God & Jesus Christ, whom to know is life eternal. Should he be taken away, the country would I fear be in a most wretched state. But the Lord reigns forever, & will direct all things right.

Br. Adger suggests, that I had better place all the funds of the Bible Society in your hands. This I should be

Rev. W. Goodell.
July 1/39.

very glad to do, but with the funds of the Bible Society I believe you have no concern, Mr. Calhoun being agent of that Society. The cost of the type is 36,052.18 including freight, insurance, duties, &c. Of unexpended funds I have some 28,000 pias., which I should most certainly be very glad to get out of my hands, if any body would or could lawfully take the charge of them; ~~but~~ not even Mr. Calhoun can be prevailed upon to take it. — What will be the probable cost of printing the Pentateuch? — Though this I suppose is a question, which properly belongs to Dr. Adger. —

Have you any money transactions in Greece? Or can you suggest any way for me to remit money to Mr. Panayotes? Cannot the money you receive for books be paid over to him, & then I pay you?

The Sultan is dead, & his son is proclaimed King. It is a very important event in every point of view. Our prayers in relation to ~~it~~ the charge should not be few. —

I give the key to the Kapougi, & he opens the box, & the letters are smoked by the proper authority at Galata. You must not tie a string round any thing; if you do, it will go into quarrantine for that is the rule, ~~that~~ every thing _tied_ should go into quarrantine.

For the box between this & Trebizond we pay I think 400 or more piastres; for the ~~one~~ between this & Smyrna formerly 800 now a thousand. They always let us pay just what we please, & tell us to send what we please — They act very honorably & generously towards us ——— Did all my letters go by the _Wallace_? ———

The avails of ~~the two~~ pieces of coin you need not return immediately, but place them to my credit.

till there is opportunity of sending it, or till
I have something to pay you, or till
you have enough for Mr. Van Lennep to
take, & I receive my pay of Mr. Thompson
here. — But tell me, if you please,
how much you get for them — —

When does the Hamilton sail
for Boston — You did not send back
Mr. Dwight's letter — I send you down
the letters from br. & sis. Schauffler — Please return
them. Must not some of our tract money be
saved for Odessa? You will see what is
said on the subject, & must be prepared
to act, for I shall be called upon for the
money I suppose before long.

The Greek Testament I have ready
to send; & if it will not go in the box
I will send it down by the Rev. Dr. Lowell
next week —

Your brother,

W Goodell

Constantinople, July 9/39

My dear brother Temple,

I have given Rev. Dr. Lowell & family a line of introduction to all your circle. He seems a very pleasant intelligent man — I find, however, he will not go down till next week, waiting here to see the ceremony of coronation on Thursday. — Sultan Mahmood died of Delirium tremens. — ~~that & nothing but that~~!

You did not send back Mrs. Schauffler's letter to me.# Pray do so without delay. It should have gone to Broosa this week — — I send down Mr. Dwight's letter just received, but pray return it immediately —

Yes you did. I mistook.

You did well to retain the boxes; & if possible retain them yet another week — Send up what you can of our pamphlets in the tin box.—

I shall want to pay Mr. Panayotes I suppose about 500 pias. the last of every month; but I do not know for certain, till I hear from him — Will you forward the accompanying to him —

Who is the Mr. Pasco you speak of as likely to return to the U.S. A.?—

In haste, but yours most truly,

W. Goodell

Rev. W. Goodell
July 9/39.

Rev. D. Temple,
Smyrna

Constantinople, July 22/39

My dear brother,

The whole Turkish fleet is at Alexandria, & the Capudan Pasha & Mohammed Ali are dictating terms to the young Sultan; while he, foolish boy! instead of being on his knees like Solomon asking for wisdom, is marrying wives at the rate of seven a week. The power of Turkey seems to be forever broken; & we must pray much that all these changes may be over-ruled for great good.

What Grammar had my little boys better study, when they take hold of Ancient Greek? I have one copy of Goodrick's, & one copy of Bambas. I fear they do not read Greek well enough to understand the latter.

23/ The letter from br. Dwight, which I sent you last week, ~~has~~ you have returned; but the previous one which I spoke of last week is not returned.

Yours most truly,

W Goodell

Have you not the child's book on Repentance in Armenian? If so, send me 20 copies. How many piastres are the two sovereigns worth? Place it to my credit, & the 50 piast. you paid for the boxes to my debt. Price of Greek Testament on next week

My dear Brother I send a little package which would not go into the box Will you please to forward them to Boston & much oblige me C Hamlin.

Tore off the outer wrapper.

I wont send it formally.

Rev. D. Temple

Smyrna

Rev Wm Goodell.
July 22/39. —

Constantinople, Aug. 3/39

My dear brother,

The Testament I sent down to you I find costs 9 pias. instead of *five*. I have paid it & charged it to you. — Mr. Panayotes will receive from Mr. Hildner for July only 120 drachms, or 450 pias., as he wishes me to pay the remainder to his wife here.

It would have given us all very great pleasure to have seen Daniel & Charles with our brethren, that came up last week. I think they would be delighted with our refreshing breezes. —

If you have not yet sent *my* (Stamatiades Greek Gazette) to Panayoti, you may return all the numbers to me by next steamer.

I send down for you to read the latter part of ~~my~~ our journal to the Rooms, as you did not have an opportunity of reading it with the former part. — It went in the name of our Mission, but it was in fact my own private journal — — Of the state of things here, of our danger, &c., you seem not to have been at all aware. — But Sultan Mahmood is dead; the Patriarchs are greatly alarmed; the persecution has stopped short —— Jehovah hath triumphed, & his people are free.

Aug. 6 As you have money to remit for me to Mr. Panayotes, you had better not send me any money at present; but I will send down your accounts soon. —

While you had the Ambassador with you, why did you not attend to the affair of Rhodes? The Commodore is in fact as far off from me now, as he was when he was with you at Smyrna. You at Smyrna can transact the whole business with him by letter as easily as ~~you~~ I can here. ~~And~~ as he returns to Smyrna soon, you will very likely have 40 interviews with him, before I shall have one; — unless indeed I spend a day or two in going down to San Stefano for the purpose —

Our brethren are shut up at Diarbekir — The Kurds all up in arms, robbing, murdering on the right & left, even under the very walls of the city. — O when will the people of these distracted countries desire the reign of Christ! —

I received the letter, that came out of the box last week. —

Do not hesitate to send Daniel & Charles to us, whenever it is convenient for them to come — and we shall be happy also to see Miss Danforth with them, or any of the drooping ones. —

Christian love to all —

Your brother
W. Goodell

Rev. W. Goodell.
Aug. 3/39.

Rev. D. Temple,
Smyrna.

My letter last week for Dr. Lowell had perhaps better be sent to the Consul at Jaffa. You will know best —

Constantinople, Aug. 26/39

My dear brother Temple,

The following is the account I have against you: —

July, to postages of which 7 for Mr. Hallock —	9.0
To paid Mr. Hamlin for Mr. Adger —	405.0
To paid Mr. Schneider Tract Soc. Acc. —	124.0
To table cloth for Mrs. Temple with duties, remittance &c —	62.20
To avails of two Sovereigns —	210.0
To 1 Greek Testament —	9.0
To postage Mr. Barker twice —	8.0
Total —	827.20

You will have the goodness to inform me what you have [illegible] — paid for Mr. Panayotes, for boxes, for postages, &c — At the close of this month, pay to Mr. Panayotes the sum of 550 pias. more, & put this in your account with me.

Of the money of the T. Society required

by br. Schreider, all you have to do is to speak to br. Adger, who seems to have the matter straight in his own head; & will I trust keep it straight everywhere else.

I do not wonder you feel tenderly respecting your sons leaving the paternal roof, while you at the same time feel assured it is best for them to go to America. May the angel of the covenant go with them. Before they go, we shall be very happy to see them at Constantinople, & it will be a good thing for them to see the place.

I talked a good deal with Dr. Grant about his children, both those in America & those here in these countries; but he does not feel as we do about them, or rather he looks at the whole great subject in all its bearings in a different light from what we do.

Our Scotch brethren went on yesterday. Mr. Bonar preached us two excellent sermons on the Sabbath — the first time we had an evening service —

27 The brethren start today for Broosa —

yours most truly,

W. Goodell

Rev. D. Temple,
Smyrna.

Rev W. Goodell
Aug 26/39.
Accounts.

ABC: 16.5 v. 4 (155-159)

Goodell, William
A.L.s. to Daniel Temple
155. 10 September 1839
156. 24 September 1839
157. 1 October 1839
158. 15 October 1839
159. 21 October 1839

THE HOUGHTON LIBRARY

Constantinople, Aug. 31/39

My dear brother,

Mr. Rassam says he sent you in February last winter an Angora goat skin for Malta; but his friends there write, that they have not received it. Did it ever come into your hands from Angora?

Mr. Schlienz went to Germany, (was it not to get married?) became deranged again, & is now in an asylum for the insane. No loss, save that of the soul, is to be compared with the loss of reason. ——

From Mr. Homes letter to Mr. Anderson you will learn something of his situation — Mr. Perkins has lost his youngest child — from bilious fever — aged about a year —

That miserable Jew-Christian, Giovanni who has given so much trouble to every body, became a Mussulman about a month ago. The Turks have now strangled him & thrown him into the sea. When I heard he had turned Turk, I said he will do much less hurt now than before, the Turks will not bear with him as the Armenians have.— But I did not think he would so soon come to judgment. — He was baptized by Mr. Hartley. He was a most abandoned wretch. Wicked men do not live out half their days.

Sept. 3 — How pitiable is the case of poor Adler, & of all the insane & distracted!

The 117 pias. due to you I will pay Mr. Adger for you next week. — Or rather I will send it down now in the box. —

I send down letters for America, but if you have no vessel going to Boston in the course of next week or week after, please return them, as an American vessel here will sail week after next for Boston —— Lord Ponsonby has forbidden Castro to print Dr. Stamatiades' paper —— That Theophilus at Andros is proved at last to be an infidel of the very rankest sort. We have his prayers, creed, &c. &c. He rejects the whole Old & New Testament, abolishes the sabbath, changes the months' names, makes the week consist of 10 days, and the era 38, dating from the year of the enlightening of his own mind. In the year of Theophilus 38, &c. &c. &c.

Sept. 5 The brethren sisters arrived yesterday, & we are singing with all our might & main "When all thy mercies, O my God" &c

If possible let every thing come up next week both for Mr. Jones & for all the rest of us—

Your brother,

W Goodell

Sept. 10 I have paid the 117 pias. to Mr. Adger

Rev. W. Goodell.
Sept 10/39.

Temple,
Smyrna

Constantinople, Sept. 24/39

My dear brother,

I owe you	565.20
Mr. Dwight owes you	2,305.20
	2,871.0

You are indebted to me for	
postage Mrs. D's letter	2.0
Do. to be paid you by Mr. Calhoun	4.0
I send you down 2 gold coin which you will give me credit for. I do not know their value	=

Perhaps you also have a bill against me for the box sent up last week for Mr. Perkins. If you can wait a fortnight for your pay I should like it, otherwise I will send it down next week.

You do not seem to understand Mr. Panayotes's case. All his friends here, who know the facts, approve his "conduct entirely. —

Do you wish me to send you down any paras for beggars &c? —

We sympathize with br. Calhoun — & pray ~~that~~ his sickness may be to the glory of God. — O how are we reminded, by the sickness & death of others, of our short continuance here! Blessed be God! the country, that stretches away before us, is not Tohu Bohu "without form & void"; "a land of darkness & the shadow of death;" but is on the contrary all light & beautiful. —

Kind & Christian regards to all your dear family. The afflicted ones at Cyprus we try to remember in our prayers —

Your brother

W. Goodell

Rev W. Goodlee
Sept 24/39.
Accounts.

Rev. Temple

Smyrna

Pera, Oct. 1/39

My dear brother,

The five sovereigns due to Mr. Beadle are ═══ 495.0
Due to yourself ——— 2,692.0
3,187.0
I send you herewith — 800.0
yet due — 2,387.0

Mr. Thompson cannot accommodate me in remitting this sum; otherwise I would have sent you the whole. Next week I will send the balance, in *gold*, if I cannot manage it in any other way; though for gold I have to pay a premium of 8 per cent.

The Kapoosy spent one

whole day in search of saddle bags for br. Thompson, but without success. He says, that such kind of saddle bags are found at Smyrna, he thinks. But did not br. Thompson say, ~~that~~ his arrangements for travelling were now broken up by the decease of one of his associates? And if so, he will not want them. —

You speak of your treasury being over drawn. Mine is overdrawn about £200 stg., & I have to pay tomorrow more than £100 more. — Bills coming in from Vienna, Trebizond, & indeed from every quarter, which nolens volens I must pay. — I have been meditating with much pleasure this morning on 1 Tim. 6:11 "But thou, O man of God, flee these things; & follow after righteousness, godliness, faith, love, patience, meekness." O how thankful we should be, that we are required to seek after those things, which are the only ones worth possessing! — Mr. Hamlin's servant girl died this morning with the small pox, the 9 or 10th day of her illness. Our brother & sister left the house last evening, & will remain for several days in lodgings, till their house be cleansed. They are in the house next to ours. — O our poor perishing servants!

what shall we do for them! —

Christian love to all your dear family & circle. Ask br. Riggs with our love to come & try the air of Constantinople.

your brother,

W. Goodell

A son added to br. Schauffler's family on the 11th ult. Send our letters by the vessel to New York, if there be no one immediately for Boston

Rev. W. Goodell
Ap 1/37
Recd

Rev. Daniel Temple

Constantinople Oct 15/39

My dear brother,

Pray assure sister Riggs of our deep sympathy in the absence of her husband, & of ~~his~~ our fervent prayers for his return with restored health, if it be the Lord's most blessed will. Brother & sister Jackson have been called to part with their youngest child at Erzroom. Brother & sister Jones arrived the same day just in time to assist in burying their dead out of their sight. —

I send you a letter & a manuscript for Mr. Panayotes, which I will thank you to forward by the

Steamer, or ~~to~~ some other equally safe way. Inform me whatever postage you may have to pay.

If I send you down several hundred piastres next week in gold, can you forward it in any way to Mr. Panayotes; or can you devise any other way of remitting money to him?

I am sorry to trouble you so much, but it seems to be a part of our business to trouble one another in this world. And the Apostle tells us, ~~that~~ to bear one another's burdens is to fulfil the law of Christ.

When does the Sea Eagle sail?

An American Capt. is at my house dangerously ill, but apparently without much feeling as to another world. I read & converse & pray with him every day, but though alive to things temporal, he is dead to things spiritual & eternal.

Nothing but God's Spirit is sufficient to awaken ~~such~~ dead souls. I hope you will ask this great blessing for him.

Your brother in Christ,

W. Goodell

All ~~the~~ open letters you will seal before forwarding them to America —

Mr. Hamlin desires me to say to your ~~mission~~ station (he being unable to write today) that our station have passed a vote approving of Mr. Schneider's ~~Armen~~ Greco-Turkish Tracts being printed. You are of course authorized to furnish the funds for the purpose — —

Rev. D. Temple,
Smyrna

Rev W. Goodell
Oct. 15/39.

I send you down a Patriarchal letter, which you can ~~return~~ to me again

Constantinople Oct. 21/59

My dear brother,

Please send back the parcel for Beyroot, if it be not already gone. ~~It~~ contained pamphlets for Mr. Hosmer; but ~~this~~ good Dr. arrived to give great joy. [illegible] parcel [illegible] box at a [illegible]

The gold piece you sent back is 3 pias. & not 5. I sent ~~you~~ down both 3 [illegible] & 5 piastres. [illegible] the 3 [illegible] 3 piastres; but ~~therefore~~ [illegible] perhaps it was among [illegible] ~~piastres~~ [illegible] will send [illegible] the 5p. then [illegible] down 5 pias. next week —

The Capt. seems recovering

Slowly.—

I send you 100 pias. for Mr. Panayotes, as he says the 20 pias. piece passes there. It is for two months. I also send you another manuscript for him, which please forward with the letter & money, & charge to me whatever you pay.—

I was prepared in some measure for the affecting news from the vicinity of Boston, having recently heard many reports. But let us pray for ourselves & for all the church militant.—

It is a most remarkable Providence that has brought back our br. to us. He has been preserved by a constant succession of miracles. We had today a special meeting for thanksgiving on his account.—

Your brother in Christ,

W. Goodell

Rev. D. Temple,
Smyrna.

Rev W. Goodell.
Oct. 21/39.

ABC: 16.5 v. 4 (160-164)

Goodell, William
A.L.s. to Daniel Temple
160. 29 October 1839
161. 3 November 1839
162. 19 November 1839
163. 25 November 1839
164. 2 December 1839

THE HOUGHTON LIBRARY

Constantinople, Oct. 29/39

My dear brother,

I will try & reply to some of your questions next week. — Mr. Marcussohn has paid me 60 pias. for Christian Adler. Please pay him this, & deduct it, together with the 5 pias. I owe you & whatever else any of us may owe you, from the account Mr. Hamlin will send you of expenses. ~~fro~~ for the transportation of the press from Trebizond to Smyrna, which goes by this opportunity.

Mr. Marcussohn also gave me some books for Adler, which I send by the American vessel the Italy Capt. Miller the parcel is directed to you, & contains also a parcel for Mr. Hill ~~from~~ Mr. Johnston or Jackson. The vessel sails tonight.

Mr. Rhodes has leave of Absence to return home — Capt. Holt is now able to sit up several hours a day; but I fear his affliction will prove no blessing to him. How many things we suffer in vain! —

Yours in Christian love,
W. Goodell

All the things in the tin box are for Mr. Parkis. You had better keep them till he calls for them. The press cannot go to day, for it is in the custom house & they want 2 or 3000 pias. Pray how much is it worth? & for what may it be sold for here, if any one wants it? Write to Mr. Hamlin about it.

Rev. D. Temple
Smyrna

Rev W. Goodell.
Oct. 29/39.

Constantinople, Nov. 3/39

My dear brother,

I have bestowed some thought upon the question you proposed to me, & have made it a subject of prayer. The passage of Scripture, "He that believeth, shall not make haste", seems appropriate. Do nothing rashly. Wait. You have written to America, you say. Well, write again. There is no time lost. Your sons may be prepared to enter the Sophomore class in college as well as not, & the eldest may be prepared for a professor of the Greek language. Let them know every turn & quirk, every idiom, & the whole philosophy of both the Greek & the Latin; for you can get good teachers in both. Let them also study Geography & Mathematics in good earnest, not neglecting at the same time other needful branches. In some of these you will find teachers, in others you may yourself have to be the Professor. This will of course take up some of your time;

but not so much as ~~to have~~ your going
to America would. — You know, that the
Board will allow something for the education
of your children in America; and, if they study
divinity, the Education Society will furnish
the remainder. In regard to their support,
therefore, you have no cause for anxiety.
They will need a guardian, or some one
to act the part of a parent to them in giving
them advice, &c &c; & this in answer to pray-
er & with the use of proper means the Lord
will doubtless provide without the necessity
of your returning to America to arrange it.
There will also be doubtless opportunities of
sending your sons with the greatest safety, so
far as their morals or treatment is concerned.
Almost every year or two, some Missionary
is returning home, who would gladly take
the charge of them. "He, that believeth, shall
not make haste." Do not hurry them away;
but let them be [illegible] ready to go any month,
whenever the good opportunity occurs. And
in the mean time, let them be going on with
their most severe studies, as though their

whole education were to be obtained here. Let them have the best teachers Smyrna affords, ~~&~~ pursue ~~their~~ and studies with the utmost vigor. Spare no expense; it will not cost half so much as for you to go to America, and the Board & I am sure would much prefer that the expense of your going home should all be expended for the education of your sons, & you remain at Smyrna. In America they ~~[illegible]~~ They do not want to see ~~[illegible]~~ returned Missionaries, as they know that they do have quite as many ~~[illegible]~~. But you should I think write to Mr. Anderson in regard to their going home, & should also write to some of the colleges, & to various friends, in order that you may be prepared when the time comes. And may dear brother, I doubt not the Lord will make your way clear, & do for you & yours exceedingly abundant above all you ask or think.

What I have written is of course on the supposition, that there is nothing peculiar in the case of Daniel & Charles. Any peculiarity as to their state of mind or as to their habits of study &c would require advice & action corresponding thereto. ~~[illegible]~~ they should not of course study now what they will study in college; otherwise, they will there have too hard for their minds. And I need not say, they should by all means have food enough now from day to day; & not only enough in quantity, but solid in kind. Daniel, especially, should now have the very strongest meat, that Smyrna affords. — These are some of the thoughts, that suggest themselves on this subject. Were I like Paul the aged ~~I might~~ addressing a young Timothy, I might add, "Consider what I say". But as the case is, I can only pray, that "the Lord would give you understanding in all things". — And be assured I shall try & remember you in reference to this subject.

Your affectionate brother in Christ,

W. Goodell

Do not let D. & C. be cheated out of their visit to Constantinople. Spring, however, is better than winter.

Send up all letters that come ~~up~~ to Mr. Lee for Mr. Jetter, in the box.

Rev. D. Temple,
Smyrna.

Rev. W. Goodell.
Nov. [illegible]/39.
Rec^d 8 [illegible]

Constantinople Nov. 19/39

My dear brother,

Seventeen years years today since Mrs. Goodell & myself out of two became one flesh, & we have been becoming less & less like two & more & more One ever since. And surely goodness & mercy have followed us all our days; and we shall I hope dwell in the house of the Lord forever.

I have given Capt. Holt a line to you with a parcel for Beyroot. I do not see, that any good impression has been made on his mind by his affliction, but we must hope, that afterwards it will yield the peaceable fruits of righteousness. He seems very grateful for our attentions, & has also paid us for our trouble. He has heard too much about doctrines & sects at Andover, to be very favorably inclined to religion. He is however I believe a very moral man, & reads his Bible. —

Mr. & Mrs. Nicolayson have lost ~~the~~ little girl you baptized for them at Malta — died of nervous fever

I believe I did not send you the 400 ~~hundred~~ pias. last week, I therefore send them now viz.

in gold	225.0
Due from Mr. Thompson to Mr. Homes	175.0
	400.0

You will know whether I sent this to you last week —

Have you received no Sept.

Herald? + I have this moment received mine ——

Your brother in Christ,

W. Goodell

I rejoice greatly, that you are relieved from a world of care & trouble in regard to the press. By the way you must now have a good deal of money on hand. If I should be in want by & by, can you spare me some. I am advised of large dfts drawn on me from Erzroom & Tabreez near £300, while I have ~~no~~ bills to meet them. And thus, unless I am somehow furnished with Bills, I shall have to sell dfts on Mr. Hill ——

Rev W. Goodell
Nov. 19/39.
$400 for Rep.

Rev. D. Temple,
Smyrna

Constantinople, Nov. 25/39

My dear brother,

If the press you bought of Dr. Robertson is as good as when you bought it, & is iron & not wood, I can sell it here for what you gave for it. Who bought the one I sold a few weeks since I do not know, & who will buy yours I do not know, & I suppose you do not care, if you can only get the money.

But, when you came up from Smyrna last spring, & made us such a low bow, & said the press was ours & not yours, & that you came up for the express purpose of delivering it up into our hands, &c &c., we had no idea you were going to sell it, & take the money & run off in this way. We shall certainly send the High Sheriff of the county after you. —— But to be sober, ought not your station to make out a statement of the whole concern, & send it round to all the stations for their consideration? ——

Have you ever returned the "Martin Book" I sent down for you to read? — I want it. —

Yours most truly

W. Goodell

Rev. W. Goodell. Nov. 25,
1839.

Rev. D. Temple,
Smyrna

1

Constantinople, Dec. 2/39

My dear brother,

The last post brings us sad news from America — the United States Bank has failed, & nearly all the country banks have stopped payments. The panic is universal in England & America. I presume we shall again be put on allowance. But God is rich unto all that call upon him. — Many thanks for your thoughts on the all-sufficiency of our Father in Heaven. The streams of his bounty never cease to flow.

The parcel last week was from Mr. Hamlin, I supposed he had written you. The pencils are for Cyprus. Please send us the money for them according as you have to pay in Smyrna for them. — There are a thousand of them. We have also some very nice American slates, worth 4½ pias. a piece.

would you like to send some of them? They will be a curiosity in Cyprus.

Mr. Lazzaides has asked again respecting your presses, how many do you wish to sell, & what is their price, & of which kind are they? —

Dr. Robertson wishes to retain the list you sent up, as he has not had time to examine it —

Your brother in Christ

W. Goodell.

Rev. D. Temple,

Smyrna.

Rev. W. Goodell
Dec. 2/39.-

ABC: 16.5 v. 4 (165-169)

Goodell, William
A.L.s. to Daniel Temple
165. 23 December 1839
166. 31 December 1839
167. 6 January 1840
168. 15 January 1840
169. 31 January 1840

THE HOUGHTON LIBRARY

Pera, Dec. 23/39

My dear brother,

Please pay Mr. Calhoun 43 pias. for me, & deduct it from the 137 you are to send me next boat. — Mrs. Boswell has paid me — she is recently confined with a son —

We spoke to Dr. Millengen, now the Court Physician, & he spoke to the Sultan's mother, & she to her son, ~~then~~ & he sent an order to the Patriarch for Hohannes' return, & the royal decree has gone forth. The firman for his return is on the way to him. Let us pray much in reference to it. I trust we have not done wrong; but it is sometimes difficult to know how far we ought to interfere ——— tell nobody how this was brought about. Please pay the postage of the letter to br. Houston

& deduct it from what you are to send me next week ——

In haste, but your brother in Christ,

W. Goodell

Tell the author of "the family" with many compliments, I hope to receive the second part, when it is "unpublished".

Did I not send down to you a communication from Mr. Perkins last week? It was not returned.

Rev. D. Temple,

Smyrna

Rev W. Goodell.
Dec. 23/39. —

Constantinople, Dec. 31/39

My dear brother,

Can you send this money to Syra for Mr. Panayotes? If no other way, can you not send it by the steamer, taking an order in Mr. Walters' name & inclosing it in the accompanying letter, which I leave open for the purpose? Mr. Panayotes suggests, that it be sent in this way.

Another year has fled away, carrying with it towards eternity this whole busy, gay, thoughtless, unbelieving world with all its cares & vanities. We are still here to praise & serve God in the land of the living. O that we may do it ~~[illegible]~~ with more sincerity & in a greater degree than ever! I think I am every year filled with more & more pity & compassion for the poor perishing people of these countries ~~&~~ of the whole world. O when will they desire the kingdom of Christ, his government, his laws, & a knowledge of his ways!

As Dr. Adger is going right past Syra, cannot he take the money & leave it there? I presume he can. Send ~~the~~ letter ~~either by~~ by mail, writing in it a word to Mr. Wolters, & he will perhaps come off in a boat, if permitted by quarantine regulations —— at any rate, one can send ashore whatever he please.

If Dr. Anderson wishes for our opinion at Constantinople in reference to Mr. Brewer, I am prepared for one to give it fully & decisively. ——

Your brother in Christ,

W. Goodell

Rev. D. Temple,
Smyrna

Rev W. Goodale
Dec. 31/39.
P693 for Sciotes.

Constantinople, Jan. 6/40

My dear brother,

I owe you 3½ pias. more for the postage of my letter to Mr. Houston. I send you — 1.20
& pay for yours to Vienna — 2. 0
3 .20

I am glad you can pay Mr. Panayotes in Athens, & let me pay you here. What I sent down to you therefore last week for him, you may return to me, & I will send you silver in stead for your use. On the gold I paid a premium. —

I send you now —— 300. 0
& will send you the remaining 400 next week —

I received letters last week from Mr. Anderson & Mr. Smith

on the Brewer case. A vessel leaves
this for New York this week or next,
& we shall write by her our replies.

I do not see how a Bible Society
can withdraw & leave us all in the
lurch any more than a Missionary
Society can. Br. Calhoun's agency is a
great concern, & must not, cannot
be given up. We shall make a
solemn protest against it. —

We had a good & I hope profitable day yesterday. We met both
forenoon & afternoon for prayer,
& found it good to draw near unto
the Lord. These should be solemn
times with us, when even the great
Societies that support us fail. But
God never fails. He is our refuge &
strength, a very present help in troub

le.

With Christian salutations
to all your dear family,
Yours most truly
W. Goodell

Rev. W. Goodell.
Jan. 6/40. —

Rev. D. Temple,

Smyrna

The money for Mr. Cohen I do not
send W.G.

Constantinople, Jan. 15/40

My dear brother,

The Steamer's not going last week disarranged all our plans; & we did not know of it in season to send by the French Boat. — I can lend your Mission $500 or 1000 for 3 or 4 or 5 months, if you wish to relieve the Board, or have need of it. It is in Spanish dolls., which pass here at 23 pias. —— By taking them of Mr. Rhodes, I save to the Board full $100 in every thousand, at the exchange now is, & as it has been for the last six months. — And the Board pay Mr. Rhodes at their own convenience with 6 percent interest after sight till paid.

I hope to finish the Psalms in two days more.—

If you wish for money, how can I get it to you? Perhaps Mr Van Lennep would know, as he has a house here. If he has to send money here, he can pay you, & I his house here. He or you or any one else can have my dolls. for 23 pias. each ——— Or, you can take dolls. to pay me in dolls. again. How does the dollar go at Smyrna?—

Mr. Farman, to whom his wife presented another pr. of twins last week, is so anxious to send some money to Smyrna, that I send his instead of the 300 pias. for you I mentioned in my other note—

With Christian regards to all
your dear family,

Your brother in Christ,

W. Goodell

Rev W. Goodell.
Jan. 15/40.
About Money in Span
Dolls.

Rev. D. Temple,

Smyrna.

Pera, Jan. 31 /40

My dear brother Temple,

How shall I remit money to you? Mr. Thompson knows no way without a loss of 1 or 2 per cent. To send it by the Steamer, & paying freight & insurance would be less; but still there would be a loss. Are you ready to bear a loss? Or can you contrive some way of getting it without loss? Do you know of any body, by whom I can send it? —

Do not fail to send by the ~~boat~~ return of boat the seeds of the Casaba melon, as Mrs. Schauffler wants, & we send immediately various things to her. —— Did you not receive mine of Jan. the 15th? You say Jan. the 6th was my last date; but I wrote you also the 15th & both letters went together ——

You say you paid away some gold. To whom did you pay it? Did you use it yourself? Must I charge it to you? or what? I paid a premium for it; in other words, I gave 700 pias. for that £93. —

Where is the General meeting to be this year, & when? I like br. Riggs' suggestion of hinting ~~A~~ to our brethren in Greece the expediency of one of their number attending. —

Mr. Brown was married on Thursday evening last to Miss Porter in the presence of 40 witnesses — a splendid occasion. I worked at my trade of joiner that evening. —

I shall probably have an opportunity of sending down a little money to you next week by Yerooshalmy. —

Had br. Adger & family been with you, I should have been pleased with the idea of our meeting being at Smyrna; but now, as your number is diminished, & ours is full, and as it is desirable, that the meeting should be fully attended, we all think it had better be here. Moreover any brethren who may come from Greece or Cyprus, would like doubtless to see the capital. The opportunity may also be a good one for your sons to come up. —

I send a parcel for br. Calhoun to take to Panayotes —

Mr. Stocking says their press cost in Boston 447 dolls. Can that be true? You know we sold it for a little more than 250 dolls. —

Feb. 4 I notice what you say about the General Meeting. You will read & digest what I have said, & then give your advice. We will agree to any thing. The place

Rev Mr Goodell
Feb 4/40
Gen. Meeting

need not now be determined upon; the time should be fixed. The former part of April is good; but Good Friday comes the 17th of the month

On 2nd thought, I suppose you took ~~that~~ 693 pias. for what was paid Panayotes in Greece. If so I must send you 7 pias. more, unless you passed that for 700. It was worth 700 here. —

If Yeroostalmy goes down next week, shall I send any money for you by him. I have put up 3300 pias. for you in 10 groups. If he goes to day I shall send part or all by him. — In 4 of the groups are 400 pias. each, in two are 200 each, in 2 are 500 each, & in 2 are 150 each — This is money lent to you to be returned, when I want, you understand I suppose. —— ~~Or you~~

Your brother in Christ,

Br. Homes is
at Broosa

W. Goodell

Rev. I. Temple

Smyrna

ABC: 16.5 v. 4 (170-174)

Goodell, William
A.L.s. to Daniel Temple
170. 10 March 1840
171. 17 March 1840
172. 30 March 1840
173. 20 April 1840
174. 22 April 1840

THE HOUGHTON LIBRARY

Recd March 10/40

My dear brother,

We have made inquiries about the press, & I trust we shall get on the track of it soon.

I will inquire about the Bucharest currier —

Our friends, who have been in exile, & others of the enlightened, do not seem at all discouraged, but on the contrary full of faith & boldness. Der Kivork says, that he only regrets there are so bad men in the nation. They are expecting light will soon break forth —

Mrs. Ford, who was getting better, has had a relapse, & lies very dangerously ill — is most of the time deranged. She has been seriously disposed all winter, & we ~~have~~ had conversations with her repeatedly. In her derangement, she calls for me ~~repeat~~ often. — May she & all dying sinners call upon the name of the Lord! —

Your brother in Christ,

W Goodell

Rev. D. Temple,

Smyrna

Rev W. Goodell.
March 10/40.

Pera, March 17/40

My dear brother,

Mrs. Ford is in body much better, being now able to walk; but her mind is gone, & there is much fear expressed by her three Physicians, that she will be a maniac. I am sent for every day, & sometimes two or three times a day to converse & pray with her. She demands it, & the physicians recommend it. Her conversation on religious subjects, when I am present, is in general very rational; though, when I am absent, it is often very wild & extravagant. She will sit & read the Bible sometimes 3, 4, & 5 hours together, sometimes with a loud voice, but always in a most serious manner, & making all say Amen. She will sometimes refuse all nourishment, unless a minister be sent for to consecrate it, that she may receive it as a sacrament; &c. &c. But with all this I have many very pleasant & extremely interesting conversations with her. I should hope, that she had got hold of the marrow of the Gospel ——————

Br. Dwight & myself called on Castro several weeks since but without learning any thing definite; & Avedis has been upon the look out for sometime after the press, but has not succeeded in finding it —

I am afraid we shall not be able to send the Apotheke to Bucharest, but I will make further inquiries this week. The Director of the Prussian Post, I have not yet seen ——————

With christian love to all
your dear family,

yours most truly,

W. Goodell

Rev. W. Goodell.
March 17/40. –
Mrs Ford's illness

Rev. D. Temple,

Smyrna

Constantinople, March 30/40

My dear brother,

Brother Dwight goes down in the present steamer, & br. Johnston & myself expect to go next week. I fear we shall be a great burden to you all, but you must dispose of us in some good way; & we will try & not be difficult to please.

Did you send 2 boxes, or three, for Bucharest? Your letter says two, but the invoice has 1/3. — are all three to be sent on?

We were much pleased to see Mr. & Mrs. Oscanyan today. I trust his marriage, though not very prudent on her part, will be overruled for good. God may have great designs in it,

& let us not cease to pray in reference to it.

May the Lord meet with us in our meeting, & assist us in our deliberations, & show us his marvellous loving kindness, though we are so unworthy! —— I anticipate much pleasure in seeing you all again. It does us a great deal of good to throw aside our books, & come together to pray & converse ~~together~~ on the great things, that concern our peace & the peace of the world. —

Christian love to dear sister Temple ~~& to~~ Daniel & Charles. Can I bring down ~~any thing~~ for you, or for them, or for any of your circle, any ~~thing~~ you want? — oysters, or ~~anything~~ & any thing else? —

When do your vessels sail for Boston? ——

Your brother in Christ,

W. Goodell

Please give the right direction to the letter for br. Adger. I will pay you the postage on my arrival next week—

Rev. W. Goodell.
March 30/40.

Rev. D. Temple,

Smyrna

Constantinople, April 20/40

My dear brother Temple,

We had a very quiet time, & a remarkably smooth & quick passage to Constantinople. On the Sabbath, all, who understood English, assembled in the ladies' cabin, & I preached an Easter sermon to them. — At home I found all well — every thing having gone on much better than I expected — Some of the children had another journal, or chronicle of daily events, ready for me. All expressed regret, that Daniel could not have come up, before he went to America; but his time is so short, I do not wonder you deemed it inexpedient. He carries with him our best wishes. We shall ever feel towards him, & pray for him, as a child of our mission. And may the separation be sanctified to you & to him & to his brothers.

Capt. Storms arrived the day before us — he goes on to Odessa today — Mrs. Goodell unites in Christian love to all your dear family, including Miss Danforth, Miss Partridge, Mr. Hebbard, & Mr & Mrs. Ladd — It was very pleasant to me to become acquainted with so many

excellent persons, as well as to renew old friendships.
I enjoyed my visit much, & I trust it was a profitable
season to my soul. O may we be associated with the good
forever! —

In haste, but yours in Christian love,

W. Goodell

Rev W. Goodell
Ap 20/40.
Easter Sermon.
Return from Meet
ing in Smyrna.

Rev. D. Temple,
Smyrna

Constantinople April 22/40

My dear brother,

Will not Mr. Kincaid's account of the earthquake, which you will find in the paper I send you, be good to translate for the Apotheke, & perhaps also for the Armenian Magazine? Especially as connected with the downfal of idolatry & the extreme improbability of one in a hundred of those pagodas ever being built up again.

25th. Inclosed is a letter to Mr. Anderson, which I have written as Treasurer of part of our mission. I send it to you open, that you may see what items I have taken, & may thus know what remains to you. There is an item remaining of $150 for Bible distribution in Asia Minor. This I have not touched, although Mr. Johnston says, that 50 dolls. is for him. The whole 150 had better remain together with you, & you can explain it in any way you like.

Mrs. Goodell will send 3 or 4 shirts for Daniel (this is the voyage)
but she cannot feel them ready till next week

I send down also a piece I have cut out of Cumming's paper on "giving thanks" after meals. I noticed, that this practice was omitted in some of your families at Smyrna. Is it done simply for conveniency's sake? Or do you feel, that you are acting more in accordance with the letter or the spirit of the Bible? — I was not at all aware, that the omission was so general in America, till I read the dissertation above mentioned. I do not think the dissertation is itself a very good one, though it answers all the purpose I have in sending it —

27 Last evening at our prayer meeting, one of the prayers was for our surviving parents, brothers, sisters, & other near relatives, particularly for the unconverted among them. This morning, Brother Schneider received the cheering intelligence, that a brother of his was converted,

& was preparing for the ministry to
be a missionary; & brother Holmes
received the news of the conversion
of his sister Miranda, & his little
sister Mary. — The children of
the best people in Boston are
converted — the children of the
covenant —

Mrs. Ford will go down to-
morrow. I hope you will see her
as much as you can. Her mind
is not perfectly sane, but she is
much better with religious people
than any other. In their company
she will ~~[illegible]~~ frequently spend hours without
betraying any aberration of
mind —

The report on ~~of~~ the Annual
Estimates, which I herewith enclose,
you will return again to the Secretary
of the Mission, viz. Mr. Holmes, after
you have made out your report to Mr.

deavours. Mr. Homes says, that your report & mine had better not go on till next week, when he will get all the documents ready to go on together, but you can make yours ready —

At our next Thursday meeting, we shall I think give special thanks to God for the wonderful outpouring of the Holy Spirit upon the churches at home, imploring also the same blessing for ourselves & families & people. Let the next Monthly Concert be employed in the same way. ~~It~~ Daniel goes in a good time; may the angel of the covenant go with him! Christian love to him & to his brother, & to the whole church at your house. Your brother in Christ,

W. Goodell

Rev. D. Temple,
Smyrna

Rev W. Goodell Ap 22
1840
Thanks at meeting

ABC: 16.5 v. 4 (175-179)

Goodell, William
A.L.s. to Daniel Temple
175. 2 June 1840
176. 8 June 1840
177. 23 June 1840
178. 13 July 1840
179. 28 July 1840

THE HOUGHTON LIBRARY

Pera, June 2/40

My dear brother,

We rejoice with you in all the goodness of the Lord to your family, & we doubt not he has still greater things in store for you. Daniel's letters we retain to send to Broosa. —

Our two Evangelical priests will stay in their church no longer. You will not cease to pray, that they may be directed aright. I said in their church, I should have said rather, they can not conscientiously any longer perform the duties of their office in the church. — One will probably retire to Nicomedia & live a retired but not lazy life, & the other perhaps in Constantinople. —

Wm. Adams of New York is

the son of our good old teacher at Andover. I remember when he first came into the Academy with his Latin Grammar under his arm—

Mrs. Powers is no better—

The Sultan has an heir at last, a daughter—great rejoicings—but I fear the day of her death will not be so happy—Let us pray for these poor Sultan's & Sultanas, that the grace of God may visit them.—

The inclosed letter for Mr. Benjamin may send the very first opportunity without fail, paying the postage, & charging it to me—Send it by the Austrian, French, or whatever steamer goes first—yours for Vienna will go tomorrow—

Christian regards to Mrs. Temple & Charles—We have cold & rain here now—

Yours most truly

W. Goodell

Lazarides received for the press 9,500 pias., more than 3000 more than he accounted to us for —

I have written to br. & sis. Perkins to visit us in this quarter for the restoration of their health & spirits, but to give up the idea of returning to America — Suppose you also write them on the subject. They need our sympathy & prayers.

Rev. W. Goodell.
June 2/40.

Rev. D. Temple,

Smyrna

Constantinople, June 8/40

My dear brother,

Have you the *Key* to Colburn's Sequel, & will you lend it to me for a while? And if you have it not, will you ask br. Riggs, Adger, Hallock, Van Lennep, &c for it, & if possible, send it by return of Steamer? It is only the *Key* I want, & that I must have, or else I have got to make one. — Our boys have been through Emmerson's Second part, & Mrs. Dwight wishes them to take Colburn's Sequel next; but though we have the book, we have not the Key. Mrs. Dwight always keeps the Key in her own hands, so that you need not fear yours will be injured —

Lazarides acknowledges to have received for the press 3500 pias. more than he accounted to us for; but he had various expenses, & will refund perhaps 2000 —

Hohannes is received with great kindness. All his friends have been to see him, & not a dog moves his tongue against him. He has visited the Patriarch, who told him, that the nation had treated him very shamefully in sending him into exile, but he must forgive & forget all their
crookedness
wickedness, & endeavor to make their thoughts strait towards him. —

I rejoice greatly to hear the good news from America of the progress of the work of God; but how did you get the news? Has there been any arrival?

Do not forget to keep in mind, that Charles is to come here before he leaves for America. Who knows but his father or mother will come with him? At any rate, you will doubtless find some good opportunity of sending him during the summer. — We really hope to see Miss Danforth here during the summer, though we do not hope it will be sickness, which will bring her —

The Temperance cause in
England is wonderful

your brother,

W. Goodell

Mr. Hebard is gone to Broosa

Rev W. Goodell
June 8/40.

Rev. D. Temple,

Smyrna

Pera, June 23/40

My dear brother,

I have paid Dr. Robertson for books for you 280 pias.; & I am to pay Mr. Hlubacher for Mr. Hallock 672.32 in the course of the day. This you can send up to me, when convenient.

How terrible is the posture of affairs at Cyprus! more to be lamented than the breach, which death has made upon their number. How much is Christ dishonored! Probably all are more or less to blame in the affair. But ~~sit~~ sickness & death, & war & pestilence seem nothing in comparison.

The letter for Mr. Hebard or Thompson, please send on to Beyroot. Brother Hebard is still at Broosa, or on his way between that & this. Our last letters from that place & contain nothing from him or of him.

Our dear sister Powers still lingers this side the promised land, & (as you will see from the letters I send) there are some faint hopes of her continuing yet some little longer with us. O what a world this would be, if all were as ready & desirous to depart & be with Christ in his glorious kingdom, as this beloved sister is! ————

Christian salutations to all your beloved family

Your brother in Christ,

W. Goodell

Rev. W. Goodell June
23/40.
To pay 280 & 672.32
280
p. 952.32

Rev. D. Temple,

Smyrna

Pera July 13/40

My dear brother,

I herewith send you & brother Adger a Riddle for your respective publications, if you like it. But the solution perhaps you had better reserve for a subsequent number.

The account from Odessa you will charge to the Tract Society & the Diaper to br. Riggs except the 5 pieces left here. Br. Dwight had already paid you for the postage of br. Perkins letter. The bill therefore I return, as you will wish to modify it. Messrs. Lanneau & Hebard will pay have paid me the items you charge to them.

I see br. Hamlin has written you about the Bucharest expenses. The fact is, [illegible] we have no agent there, and no person with whom we can correspond, for we do not write Greek. We have ordered no books for that place. We have only forwarded those you sent, if I understand the business right —

If there is likely to be no vessel for America soon, perhaps you had better send all our letters by Dr. Grant. He with br. Lansneau will visit you in the French Steamer. —

Christian love to all your dear family —

Your brother in Christ,

W. Goodell

Rev. W. Goodell.
July 13/40.

Rev. D. Temple,

Smyrna

Pera July 28/40

My dear brother,

I have been looking over your letters & Mr. Panayotes' letters, & my own accounts in reference to this money concern. My own account stands thus:

Jan. 31 Paid Mr. Panayotes through Mr. Temple	700.0
Feb. 29 do paid his wife here	700.0
March 31 paid his orders here & sent by Mr. Dibeng according to his order in gold ~~[illegible]~~ 372.20	598.0
April 30 paid himself here	802.0
May & June he was also here himself	

The sum, which you say I sent you Feb. the 18th was for what Mr. Benjamin paid in Jan. Again in your letter of Jan. the 4th you acknowledge to have received from me 693 pias. in gold, for Mr. Panayotes, which was

~~[illegible]~~ for that he received of Mr. Benjamin in Dec., as I find in his letter to me, that such was his order —

Now, if Mr. Panayotes has received *other* money of Mr. Benj., he must account for it himself, as my accounts with him [Mr. Panayotes] were all straight up to July 1/40 —

This additional 693 pias. in gold, of Jan. 4th, which was to have been sent on to Syra, but which Mr. Panayotes countermanded, having received it as he says of Mr. Benj., & which in a subsequent letter you tell me *you used* up for 700 pias., *this also you have not placed to ~~[illegible]~~ my credit.*

Thus *1400 pias.* are accounted for. How much remains? And under what dates? — One item I know is just, viz. postage for the manuscript. —

The things have come from Vienna. One parcel has no mark on it. It contains stockings, linen, diaper, &c. I send it to you, but if it does not belong to you, please return it. — You will find the parcel on board, directed to you. ——

I sent you by the French Steamer yesterday our joint journal, but I fear it will not be in time for Dr. Grant's vessel. It was directed to the care of Messrs. J. Van Lennep & Co ——

I sympathize so much with our brethren Jetter & Fieldstead. May the Lord open doors of usefulness for them! ——

Yours in Christian love ——

W. Goodell

Rev. D. Temple

Smyrna

Rev. W. Goodell.
July 28/40.

ABC: 16.5 v. 4 (180-184)

Goodell, William
A.L.s. to Daniel Temple
180. 3 August 1840
181. 8 August 1840
182. 14 August 1840
183. 20 August 1840
184. 1 September 1840

THE HOUGHTON LIBRARY

Pera Aug. 3/40

My dear brother,

Do you know any thing of br. Calhoun's affairs? What answer is to be returned to Mr. Melville? Who is authorized to do it? Did he leave any of you at Smyrna to act in his absence? If so, please deliver the accompanying letter from Mr. Melville to him. If not, consult Mr. Barker, & br. Riggs or Adger if you think best. We at Constantinople have no authority at all in the case.

Miss Mulligan sends her very kind regards to you & your family, & desires me to request you to look ~~of~~ at the two parcels she left with you for America. One of them is directed to the care of some one in Boston, & she wishes the other

Rev W. Goodell
Aug 3/40
Acc.

to be directed to the care of the same individual, unless indeed the vessel should happen to be going to New York —

The freight for April 18 of this year was I presume paid by me, as I find a charge of my proportion in my accounts to that purpose. —

In regard to Mr. Panayotes accounts, just send me the account between us, and also whatever balance there may be, that it may be settled. In regard to *all* our accounts they should always be settled *immediately*, whenever practicable. — I had supposed them thus settled with Panayotes, whenever I sent you money. I know nothing of *Drachmas*. I send him *700 piast.*, & Mr. Benjamin should have no authority from you to pay him more than that value, whatever it may be. If he pays him more in any case, you should let him know that it is his *own concern*. For instance, when you inform him, that he is to pay Mr. Panayotes *700*

pias., he must not pay a certain
number of Drachmas, which you 6
months afterwards, or a year afterwards in reducing to Turkey
currency make out to be *750* pias. &
come upon me for the balance.

Again, you reckon the doll. at 23½
But when I paid you in Jan & Feb, the
doll. was not so much as that, as
you will doubtless recollect—

You have brought in the whole
of Mr. Hildner's account a year ago & also that
I paid you a year ago, reckoning the
dollar the same way. Now, I ought
never to have seen these accounts, &
I have no concern with them. I settled
them every month along, as they
came. I have no concern with dollars
or drachmas, nor need *you* have, if
you simply tell them to pay Mr.
Panayotes the *value of so many*
pias. whatever the exchange may be.

But, however, send up the account between you & me, whatever it may be, & ~~the difference~~ I will charge to Mr. Panayotes whatever overplus he may have received arising from difference of exchange &c. & will settle with him also for the half of Art 2. But you must not make it greater than it really is by reckoning the dollar higher than it really was ——— And hereafter, whenever I may send you any sum for him, it had better be understood, that it is settled forever; & so the understanding should be between you & Mr. Benjamin; or else, I should pay you nothing till the whole account is sent in at the close of the six months or the year. Either way will suit me — ——— But let us settle up to this time, & start square ———

Yours most truly

W. Goodell

Do no papers come now for Dr. Calhoun or Miss Danforth?

Constantinople, Aug. 8/40

My dear br.,

I forgot to ask you in my last, whether our joint Journal reached Smyrna in safety, & whether it reached you in season for Dr. Grant. It was sent you by the French Steamer to care of Messrs Van Lennep & Co —

Mrs. Goodell left me yesterday for Trebizond very unexpectedly. Capt. Ford, who has his family with him, insisted upon her going; and, as she wished to wean Henry, she concluded to go, though she had but a few hours to get ready. I hope she will have so good a visit, ~~that~~ she will be encouraged hereafter to visit you at Smyrna — May I have grace to take care of my great family during her absence —

If you have any Greek spelling books, send us a few; if you have none, find two & put them into the box.

10 – The key came up sticking in the keyhole of the box; pray how was that? Those, that had the care of the box on board, had an opportunity of reading all your despatches. — I rejoice our accounts are likely to get straight at last —

The 65.12 you sent me I return, as it will not pass here for that sum. Do not send gold. —

You charge me 94 pias. for Mr. King's book, but I can get here but 92 for it. You will therefore send me up as follows:-

The balance ——	65.12
The balance of Mr. King's books —	2. 0
The parcel from ~~Odessa~~ Vienna freight via to Smy	11. 0
To Mugenditch's mother by Br. Adgerson &c	50. 0
	128.12

We rejoice you have gone to Scio, trust you will be refreshed by it —

In haste, but with Christian
love to all, your brother,

W. Goodell

Rev. W. Goodell,
Aug. 10/40. Mrs Goodell to Trebizonde.

Rev. D. Temple,

Smyrna.

Pera, Aug. 14/40

My dear brother,

In my account book I find some charges against you, which are not crossed out; though I am sure I forwarded them to you some weeks since, & you probably settled them at the time. They are as follows:

To paid Dr. Robertson for books for Cyprus	280.0
To do. Mr. Flubacher for paper for Mr. Hallock	672.32
To cash to Mr. Hallock	200.0
	1152.32

You will doubtless recollect at once, whether you paid any or all of these, & will have the kindness to inform me. I was surprized to find them still on my book — Perhaps they are connected with our long last affair —

The English paper printed at Smyrna by Griffith, I take, & have directed to have it left at your house; please to forward it after you have perused it — I have received the 2 first numbers

18 You say nothing whether our joint journal was received — I send you an order on Mr. Barker for 1200 piastres. If any one is coming up, please send the whole up to me, otherwise send up such part as you can conveniently.

I hear, that Mr. Yerushalmy is very sick. Perhaps there is no one to look after him in particular, as every body almost is in the country. You will doubtless look after him — — Mrs. Goodell was seized very violently with fever on her way back from Trebizond — Capt. Ford as soon as he arrived here, — & Miss Ford soon after. — the Trebizond fever. The two former are now better, the latter yet very sick ——

For what is our life? It is even a vapor. Let us work, while the day lasts. And let us pray for our helpers & friends & brethren, who are visited with sickness ——

With Christian love
your brother

W. Goodell

Rev. W. Goodell.
Aug. 18/40.

Rev. D. Temple,

Smyrna

Constantinople, Aug 20/40

My dear brother,

As Mr. Barker has been to Odessa, & knows all the circumstances, I think Mr. Calhoun might justly blame us, if we did not consult him in regard to this letter from Odessa. I therefore send it again to Smyrna, requesting that you or br. Adger would show it to Mr. Barker, & get his opinion as to the course to be pursued by us. I know nothing as to the manner of br. Calhoun's remittance of the Scriptures there —

I called this morning on a sailor, who is bowed down under a weight of his sins, & is in a very critical state of mind. He has been visited at different times by some of our brethren. — The chief clerk in one of the most important counting houses here has recently come out decidedly on the Lord's side. — Blessed be God —

that he does not take his Holy Spirit away from us! ———

A daughter added to br. Dwight's family last evening.

25 The sailor hopes his heart is melted by the grace of God; & Mr. Kerr, the clerk in Mr. Black's counting house, is not ashamed of the Gospel of Christ. It seems a miracle of grace to see a young man stand up so decided for Christ in such a place as this.

Miss Mulligan leaves this on the 27th in the French Steamer for Athens with Miss Elizabeth. This latter seems, as well as the former, a truly Bible Christian. I have been much edified by their walk & conversation —— They desire kind regards to you & sister Temple, & hope the blankets for Mrs. Hildner will be ready for them to take as they pass by Smyrna. They will not land, especially should there be much sea. — But you can send off to them whatever you may have for them to take —

For the freight & duties of your things from Vienna I have paid 25 pias., which please send up.

The money I paid you in March or April was for Carabet at Beyroot —

I trust the effects of the injury you received at Schio will not be permanent; but we never know what a day may bring forth — Mrs. Goodell & the other sick ones in our circle are through mercy recovered —

Yours in Christian love

W. Goodell

26 Mr. Eynaud of Malta died very suddenly — no warning — When will men be wise!

Rev. D. Temple,

Smyrna

Rev W. Goodell.
Aug. 27/40.
Mr Kerr.

Pera Sept. 1/40

My dear brother,

The parcels for Vienna have not been sent on, as there has been no good opportunity. — The 25 pias. you inclosed for freight from there I received.

Has Mr. Barker paid you the dft for me? You say nothing of it in your last. —

The two cases of conversion among us are very marked. Surely God is in this place, & his saving wonders are seen. —

I rejoice to hear, that Mr. Sarkis is better; but greatly fear, that it is only temporary. And the same of br. Riggs. May their afflictions be sanctified; & if it be the Lord's most blessed will, may they be long preserved in life & usefulness! —

The Emma Issadora must now be nigh Smyrna, as she has been out 48 days from Boston.

Yours in Christian love

W. Goodell

Rev. D. Temple,

Smyrna

Rev. W. Goodell
Sept. 1, 1840. —
2 hopeful conversions

ABC: 16.5 v. 4 (185-189)

Goodell, William
A.L.s. to Daniel Temple
185. 15 September 1840
186. 19 September 1840
187. 26 September 1840
188. 3 October 1840
189. 12 October 1840

THE HOUGHTON LIBRARY

My dear brother,

Does Mr. Homes live at No. 33 or 34 Union St? If I am wrong, please alter the direction. The letter from Dr. Riah to Dr. Grant by all means send by way of Havre, & charge the postage to me. Better send it open under cover to Mr. Anderson, Boston. I suppose the hand of our Joab here at Constantinople is with them in all this. —

I send you down 200 pias., & I have paid today for Mr. Adger's man to his mother 50 pias., which makes 250 pias.

Your due —	1785.0
paid today —	250
yet due —	1535.0

Next week more —

We sympathize with you all in the early removal of our dear sister Van Lennep, & also in the feebleness of br. Riggs & Mr. Sarkis. May the Lord make all grace abound towards you & towards us!

your brother

W. Goodell

Rev. W. Goodell
Sept 15/40.
Dr to D.T. P. 1535.

Rev. D. Temple,

Smyrna

Pera, Sept. 19/40

My dear brother,

I cannot tell you how encouraged we are in the recent conversions here. I called last evening on Mr. Kerr, & found Geislenger, who is a pious youth & French teacher to our family, with him. They spend two or three evenings together every week in reading the Scriptures &c, besides attending all our meetings. This is a new state of things for Constantinople. Mr. Kerr has a very large library, & has now ordered a hundred dolls. worth of standard pious works, Payson, Baxter, Flavel, &c &c. He gives fifty dolls. a year to support a child at Mr. Hebard's Seminary, Beyroot —

21. The young sailor, recently converted to God, by the name of Mackenzie Brown, is sent with two others

to Smyrna to be sent to the United States in one of the fruit vessels. I have given him a letter to you — hope you will find him, if he does not find you, & will converse & pray with him; & when he leaves, give him a letter to some Chaplain of Seamen.

22 Last week I sent 250 pias.
I now inclose in the box — 720 pias.
970
more next week ———

The box is not yet received, & indeed I have not heard whether the boat be yet in, & I fear I shall not have more than 3 hours to read all my proofs.

I am writing a sermon from this text, "Give me understanding, & I shall live".

Christian love & sympathy to all. God is teaching us by his Providence, that what we do we must do quickly.

Yours in Christian love

W. Goodell

when do any of the vessels go to America? — The gold & balance I will send next week

Rev. D. Temple

Smyrna

Rev W. Goodell
Sept 19/40
Nov 720.

Pera Sept. 26/40

My dear brother,

We must have 2 or 3 more of your Greek Spelling Books, if you can find them in all Smyrna by buying, borrowing, or begging.

I know of no travelers going to Vienna, by whom I can send the parcels you forwarded sometime since, nor will the boat go many times more this, season. — Letters come from Vienna in about ten or eleven days. The quarantine, which travellers have to perform is this side of Vienna on the frontier, & is I believe strict; but whether the little box would be opened I cannot say. — The quarantine is about 12 days — travellers are about a month in going. In fact the probabity is, that there will be hardly time to send it by a private hand, & get ~~a an answer before~~ it returned in teeth, before the boat stops running on account of winter. —

The letters & journal of your son

Daniel we all read with much pleasure,
& with thanksgivings to God for his kindness
to him. May goodness & mercy follow him forever!
I suppose Charles is all awake to follow after,
& we pray that he may enjoy the same
divine guidance & protection, when he
leaves his father & mother. I was much
gratified to observe Daniel's regard for
his mother, & it must have been very
grateful to her feelings. —

A Rev. Mr. Tomlinson, secretary of the
venerable Society for the promotion of Christian
Knowledge [1698] is at Athens on his way here,
Mr. Hill informs me. He comes fortified
with letters to the Metropolitans &c of the
Greek church from the Archbishop of Canterbury
& the Bishop of London, all written
in University Greek. We shall see what
will grow out of it. — **By** the way
perhaps he will be going on to Vienna on
his return to England —

28. Yesterday we had a good

day, Messrs. Kerr & Geislinger sat down with us to the table of the Lord.

~~How much does the gold [illegible] in the~~
I send down in gold — 909.0
~~[illegible] poss. for~~ in silver — 84.0
which includes all I owe you — 993.0

Has our joint journal gone on? If not, you will have the goodness to see, that it is forwarded by one of the best of these opportunities. —

29. 2½ o'clock P.M. The box has this moment come, & must go right off. I have not time even to open the proof sheets. — I will send them down ~~days~~ during the week, if any vessel be going —

Yours truly

W. Goodell

Rev D. Temple,
Smyrna

Rev W. Goodell
Sept. 28/40
Pias. 993.

Pera Oct. 3/40

My dear brother,

We sympathize with you at Smyrna in the departure of so many of the disciples of the Lord — 4 in 6 weeks. May their death be sanctified to many! I hope you will see the father. I had no opportunity to do so, as he went immediately to Smyrna. The brother here was much affected. We expected to see him at our Thursday evening meeting, but he did not come. Mr. Kerr is ~~[illegible]~~ very faithful to him, has bought him a Bible, &c. —

5 My letter to Mr. Anderson I leave open for your perusal, if there be time; but do not detain it, as I can send you a copy to read, if you wish. — My daily prayer is, that Dr. Anderson's letter may do us all good, & that we may all wake right up to do whatever it may be possible for the salvation of the perishing around us. —

Dr. Ainsworth with Rassam are now at Erzroom, the wife of the former having just been buried there, from sufferings on the journey. — We have the Monthly Concert today at 12, & again at 7 this evening, for the sake of accommodating all our friends. —

I send you the original account, which you will see differs somewhat from the one contained in your last. It is for you to say which is the true one.

I rejoice you have so many opportunities of doing good at Smyrna. Dr. Tomlinson is entirely discouraged about doing any thing here. — Messrs Southgate & Robertson are not Missionaries, they say, but ~~delates~~ delegates from their church to its elder brethren. — They refuse to have any kind of fellowship or religious intercourse with us. We can *play* together I tell them, but not *pray* together; that would be horrible.

Tell Dr. King, that Mr. Tomlinson finds, to his great mortification, that the Greeks will not even be enlightened in their own way. — they won't be enlightened at all.

Yours truly

W Goodell

Rev. D. Temple

Esqr

Rev W. Goodale
Oct 3/40
Ans Recd. Soc's Agent.
Letter to Mr Anderson.

Pera. Oct. 12/40

My dear brother,

Dr. Ainsworth & Rassam have returned, the former having lost his wife at Erzroom. They spent a night at Ooroomiah, but did not go near our friends there. For this I have already taken them to task 5 or 6 times, & intend to do it 5 or 6 times more. I have informed Mr. Tomlinson, the Secretary of their Society, of this surprising fact, & told him, they might have obtained more information of our brethren there in 3 hours, than they could obtain in 3 months in any other way. Both of them seemed much ashamed of their conduct, & I presume if they say any thing of the mission there, they will speak of it more favorably, than though they had visited our brethren there; for they feel, that they are in danger of being denounced before the whole Christian world. ——

I am glad to learn, that you have been invited to preach on board the Ohio. We have seen none of the friends here except the Chaplain, the rest having been all the time on the run. — I send down your letter of October 1st according to your request — Mr. Lazarides has paid me 300 piastres for Ohio; will you pay him that amount? I send you down now 151½ pias. — Mr. Adger will pay you 50 pias., which I suppose I must pay the mother of his helper

next week; & the balance I will
send down by next Steamer. —
Let me, however, know first, whether
I have overpaid you, or not. —

Yours in Christian love,
W. Goodell

Rev. W. Goodell
Oct 12/40.
Mr Rasam & Dr
Arnold's visit
to Ooroomiah.

Rev. D. Temple

ABC: 16.5 v. 4 (190-194)

Goodell, William
A.L.s. to Daniel Temple
190. 20 October 1840
191. 3 November 1840
192. 9 November 1840
193. 17 November 1840
194. 24 November 1840

THE HOUGHTON LIBRARY

Pera Oct. 20/40

My dear brother,

I was gratified beyond measure by the account of your religious intercourse with Mr. Lewis; for I have seen more bigotry of late among my own countrymen, than I have ever seen in my whole life before. We, however, live in all peace & quietness, & intend, if there be any quarrel, it shall be all on one side. —— But in addition to what Mr. Dwight wrote to the Rooms in behalf of the mission, I also wrote to Dr. Grant, sending the letter open to Mr. Anderson. I have also more facts to send there, for the Committee should know the whole on account of the Missions proposed to be established by Dr.

Grant, those missions being specially affected by these strange movements. I shall therefore write to br. King to let me have the letter he wrote to you to forward with some facts of my own to the Rooms. I conceive, that we have nothing to do but to furnish them with facts; & these they ought to have, that they may know how to act ~~relative~~ to the establishment of those new missions. — Please forward the letter to br. King by the very first opportunity, that I may be able seasonably to inform the Committee, before they shall have concluded their arrangements in reference to Dr. Grant's proposed Missions. — I hardly know, whether to recommend the establishment of as many as possible, or as few as possible in those parts. That there will be a vigorous interference there, is morally certain. — What do you think?

With this you will receive 23½ pias. the balance due to you. — Br. Hebard will I think go to Smyrna in the Austrian Steamer this week, the weather being too cold here —

With Christian love to all at your peaceful dwelling,

Yours truly,

Wm. Goodell

Rev W. Goodell
Oct. 20/40.
Concerning the
missions in Persia.

Rev. D. Temple,

Smyrna

Pera Nov. 3/40

My dear brother,

The box has not yet come, & I shall therefore have no time to write after receiving it, i.e. if there be proof sheets.

Please say to br. Hebard, that that battle was not at Zahle, & I cannot find out where it ~~was~~ except that it was 2 or 3 hours from do; that Tripoli, Latakia, & Tortosa are now in the hands of the Allies, that all the merchants &c. have returned to Beyroot; & that the Emir Beshire goes to Malta to spend the residue of his days.

Yesterday we had 10 Armenians at the Monthly Concert — two prayers in Armenian, & one

Rev. W. Goodell
Nov. 3/40
Armenian Translation

in Turkish — an interesting season. In the evening we had it in English. — The other Armenian priest is coming down here to live for the sake of doing the work of an evangelist; he makes great sacrifices, but appears to do it with great cheerfulness. The Armenian Patriarch took a porter last week to carry his trunk, & walked off to the same hospital, where he put Hadji Tchelebe a year ago, leaving the Patriarchate with great indignation & in great disgrace. —— Mr. Purdy attended our service last Sabbath — spoke of your kindness — says he intends to be a better Christian — but I fear his bottle will ruin him. — We are encouraged to hope for a revival here both among the Franks & among the Armenians — Pray for us. Mr. Ede appears to be coming forward a little. We expected him at the Monthly Concert last evening, but he was probably prevented, as he had promised to come. Ken is very faithful to him. — It really seems, ~~that~~ we are all going to be visited by a refreshing from on high.

Br. Schneider is much encouraged in his Turkish service. The first Sabbath he had 6 natives, & the 2nd Sab. 9 natives besides Franks. — Formerly he had but one native, & he a servant in the family. — I cannot tell you how much I am rejoiced at the favor & acceptance my translation finds with the people. I have devoted all my strength to it for several years, amidst many interruptions, many cares, anxieties, & discourage-ments. —

Br. & Sis. Powers now occupy br. Hebard's apartment~~one~~ in my house

I inclose 210 pias. for you.

Ibraheem Pasha is at Balbeck with ~~several~~ seven thousand men. It is not known where Soleiman Pasha is. The Lord reigneth, let the earth rejoice

Your brother

W. Goodell

Pera, Nov. 9/40

My dear brother,

With the fall of the Patriarch have fallen many of the fears entertained by our brethren. Hohannes is no longer bound by articles of agreement entered into between the Patriarch & his friends. ~~And~~, if the former Patriarch be recalled ##, as now seems most probable, it shews, that the good sense of the nation has at length prevailed, & that they are determined to manifest their decided disapprobation of all the persecution &c of the last two years. — God is the judge; He setteth up one, & putteth down another, & all for his own glory. And to trust in him is better, than to put confidence in man. ——

Our dear sister Powers has been improving a little every day, since

he is recalled

she came to us. Yesterday she attended church, that is, she came down & sat in our sitting room with the door open into the chapel, so that she could see the congregation, & hear all that was said — a privilege she has not enjoyed before for many months. —

If it be a possible thing, I wish you would send me up £100 stg. for a 2 or 3 weeks. I am greatly straitened just now, am expecting bills by every French boat. —

Give our very kind & Christian love to Mrs. Pease. May she & her little ones ever be guided, protected, & blessed by One, who is better than the best, & wiser than the wisest, & happier than the happiest, & who has a more tender regard to our best interests, than all other beings united.

The parcel for Mr. Panayotes,

I wish you to forward by the very first opportunity, charging to me whatever ~~is necessary for~~ you have to pay for postage.

Yours most truly,

W. Goodell

Rev. D. Temple,

Smyrna

Rev. W. Goodell.
Nov. 9/40.
Ans. Patriarch.

Pera, Nov. 17/40

My dear Brother,

Many thanks for the Bill you sent me. I received, however, a supply of funds by the French Steamer; & had not your bill been indorsed over to me, I should have returned it by today's Steamer. But, if you prefer, I will return it, as the indorsement can be cut off without injuring the bill, you wrote so high. —

We shall be rejoiced to see Daniel's letter, & to unite our thanksgivings with yours for the Lord's wonderful mercy to you & your children. —

With Mrs. Pease in her affliction we sympathize, & pray, that, if it be the Lord's most blessed will, her child may recover.

You will see by Mr. Wolcott's letter to me, that he wishes the letters I have post under cover to Mr. Anderson to go on immediately. Please send them by the French post, if there be no immediate opportunity to Boston. Let the one to Mr. Homes go under the same cover, by whatever way sent. — I have finally concluded to send them by the French Steamer. —

Mr. Dwight has paid me 60 piastres for Mr. Adger, but I have paid postage for Mr. Wolcott's letters 24 pias., which leaves 36 I now inclose. Have you paid me within the last fortnight any thing for Mugurditch's mother? I have really forgotten. I have either paid her the 50 piastres, or must pay it today. —

A second parcel, a duplicate of some previous one, from Mr. Wolcott, I send down today. —

Yours most truly,

W. Goodell

The Patriarch has returned with ten thousand welcomes. —

Rev. D. Temple

Singapore

Rev W. Goodeve
Nov. 17/40.
£100 Bill.

Pera, Nov. 24/40

My dear brother,

I inclose you 34 pias., & return you also your bill with many thanks. By the way my banker always makes me write my name so low, that no one can cut off the indorsement without destroying the Bill.

Mr. Anderson's sermon we had previously read. Mr. Storr's we had not seen. —

Instead of 34 pias. I inclose but 7, as I paid 27 last week for postage of Mr. Wolcott's letters, which you will charge to that mission. —

We read with great pleasure Daniel's letter, & unite our thanksgivings with yours for the grace bestowed so abundantly upon him. All his letters appear to me to be of superior excellence for such a youth; & I have great hope, that the Lord is preparing him for much usefulness. Perhaps it will be seen hereafter, that the greatest good you have ever done, is the training up of this youth. May he be preserved amidst the temptations of College! And may his brother 'do his diligence', if not to 'go quickly' to ~~his brother~~ Daniel, yet to be always abounding in every grace & in every good work! —

A daughter of Dr. Robertson's, Margarette, the third, lies dangerously ill, it is supposed of a fever. She has three physicians. May this sickness not be unto death, but for the glory of God, that the Son of God may be glorified by all the children! —

Our Armenian friends are coming out of their holes &

hiding places, as the Hebrews did, when the hosts of the Philistines were routed. Books begin to sell, efforts begin to be made, & we trust some of the dead will soon begin to live.

Tell br. Hebbard, that a line of Steamers is now going into immediate operation between London & Alexandria by way of Constantinople; this will bring us all very near America. ~~P~~ Prepare ye the way. Behold he cometh. Kings shall see & serve him.

Yours most truly,

W. Goodell

The gold pieces will go for only 28 pias. here on account of their being cut; otherwise, they would have passed for 30 —

Rev. W. Goodell.
Nov. 24/40.

Rev. D. Temple,

Smyrna

ABC: 16.5 v. 4 (195-199)

Goodell, William
A.L.s. to Daniel Temple
195. 9 December 1840
196. 22 December 1840
197. 11 January 1841
198. 19 January 1841
199. 1 February 1841

THE HOUGHTON LIBRARY

Pera, Dec. 9/40

My dear brother,

I return you the sermon of Dr. Storrs's with thanks for the perusal of it. — That Palestine Missionary Society has done well. It has kept on steadily & continued in well doing, without turning aside after new men, or new measures, or new & more popular objects; though doubtless this is partly owing to the interest you yourself have kept up in their minds by your regular correspondence. Several individuals & societies have at different times engaged to support me; but, after a little while, they always get sick of me, & drop me. I must confess, however, that I have been very deficient in my correspondence with them. The good Old American Board have kept me on to this time, (eighteen years today since we sailed from New York,) and I often wonder at their forbearance; for I often feel exceedingly unworthy of support from any quarter. My life appears exceedingly barren, & all my services very unprofitable. But the Board have not seen my unprofitableness & utter unworthiness, as they have been seen by the great Master, whom we so wretchedly serve. —

What are some of the principal subjects, which should be before our minds the first Monday in Jan.? In addition to ourselves, that we may have more humility & fervor & be more constrained by the love of Christ, I think we should remember particularly the change in our patriarch with the political changes in Syria; the efforts now made for increasing our intercourse with the people particularly in the way of public preaching; the boarding schools; and the books we prepare & circulate, especially the Word of God. Suppose you draw out all the subjects you think most important for the benefit of all our stations, that they may come ~~before~~ up before us all in a tangible form. —

I see Mrs. Haddock is gone to a better country & all her father's house. Do you know, whether the son ever became pious? —

Great was the destruction of life here in ~~the~~ late Storm, with perhaps no preparation for eternity on the part of those, who were so suddenly removed thither.

I have paid for the brethren in Syria as follows

To books from Vienna as per acc. sent them	1,905.0
To freight of do	158.17
	2,063.17

over

Rev. W. Goodell
Dec. 9/40
Accts with the Syrian
Mission

Brought over ———	2,063.17
To carpet 72½ arshins at 22½ ═══	1,631.10
To a smaller one ———	160.0
To other expenses as ~~freight~~ bag porterage, &c	35.0
To 3 Shawls for Mrs. Thompson ———	162.0
	4,051.27
To Bianchi for Mr. Van Lennep 380.0	
To freight &c. for do. & Mr. Riggs— 6.0 ═══	386.0
	4,437.27

Please send up the above as you have opportunity, & oblige yours &c W. Goodell

Rev. D. Temple,

Smyrna

Pera Dec. 22/40

My dear brother,

The gold piece you sent up to me passes here for 49 & 50 piastres. —

Capt. Storms has been detained now at Odessa about 9 months, waiting for freight in vain. He preaches twice every Sabbath, & has a prayer meeting every evening in the week. Two captains & a mate are now with us, who profess~~ed~~ to have received the grace of God through his instrumentality. Many, who pass up from this place to that *swearing*, come back *praying*. Every one speaks highly of Capt. Storms, as being the father of all English seamen there, being kind to the evil & to the unthankful.

From Broosa we have most interesting news. The revival has begun. I am sorry I cannot send the letters for you to read, but I detain them to read tomorrow evening, when we have a little prayer meeting specially on account of the state of things there. We shall also give them another special remembrance on Thursday evening. You will of course unite your prayers for a great outpouring of the Spirit, & especially for three or four individuals, who are in a most critical state of mind. —

In haste, but
Yours most truly
W. Goodell

I have paid 50 pias to Mrs. G. mother

Rev. W. Goodell.
Dec. 22/40.
Concerning Revival
at Broosa.

Temple

Pera, Jan. 11/41

My dear brother,

The letter for Mr. Panayotes please send by the very first opportunity, & the diamond for cutting glass ~~at the~~ whenever & in the best way you can. It is for Mr. Houston; you will know how to put it up. —

Br. Dwight thinks we have as much evidence of the presence of the Holy Spirit here, as they have at Broosa. There are several very interesting cases of deep feeling. One, who a year ago was a lion ravening, is now a lamb; then he was a persecutor, now he meets with those that pray. — May the Lord Jesus come quickly, & stay long, & do wonderful things amongst us! O may we all sanctify ourselves,

& welcome his presence, & make his stay pleasant! A man between 40 & 60, very intelligent, is bowed down under God's everlasting truth. May he be wholly slain by the law, & be made alive by the Gospel!

I am in want of money, if you know of any way of sending me some. Perhaps you can do it through Mr. Van Lennep. I hardly know what will be the best way of remunerating Mr. Van Lennep for his thousand kindnesses; whether directly to him or to his chief clerk. I should prefer not to give money. What if you should give an Encyclopedia! or some such work. It might come either from the Board or yourselves. If any thing is done, it should be something handsome. Who is his chief clerk, & what sort of a character is he? I should recommend that something be done in some shape, but in what you will know best. I should say, something handsome & from the Board; but perhaps you will think differently. —

With Christian love to all your dear family, & with the hope of seeing the letters from Daniel next week to bless God with you & for you,

your brother in Christ

W. Goodell

Mr. Farman has just paid me 100 pias. which you will pay to Mr. Lewis, & place to my account. Pay also 21¼ to Miss Danforth for Mr. Powers & charge it to me —

Will Dr. Riggs or Dr. Van Lennep inform me, whether they wish the Greek or Turkish edition of Nasreddin Effendi

Rev W. Goodell
Jan 11/41
Recommends
Mr V. L.

Rev. D. Temple

Smyrna

Pera, Jan: 19/41

My dear brother,

We rejoice & bleſs God with you & dear sister Temple for his very merciful kindneſs to your family; especially for the good news you are permitted to hear from & of Daniel. When you write to him, do not fail to aſsure him of our prayers & kind regards. You will see by the letters sent you, that Prof. Tyler speaks highly of him. This will doubtleſs be a great source of thankfulneſs & encouragement to his br. Charles. The effect seems also to be good in my own family. I have always been sorry, that Daniel did not visit Constantinople; & I hope Charles will by all means have the opportunity of coming. Let him come by all means at the meeting of the Miſsion; for br. & sis.

Dwight say, the meeting must be here. However, that is not exactly deciding it. You will have only *one* family at Smyrna, the rest being all at Brusa. Here we are *two* families, & I myself shall probably be able to accommodate four Missionaries with their wives, & three single ones besides, to say nothing of what br. Dwight can do. I shall be *very* sorry to have another annual meeting without there being more or less of the *sisters* present, & some of the exercises being for their benefit. Suppose you all come up en masse, in April, or May, or whatever time may be most convenient? I presume br. Schneider would not go to Smyrna, but he would probably come here. Br. & sis. Ladd I know would be glad to come here. Ought you not to come here for the sake of retrieving the character of that former one here? for that was such a hurried distracting concern, that we none of us ever think of it with any pleasure.

You put into your account 150 piastres for br. Schneider, what is that for?

I have paid Mugurditch's mother for Dec. & Jan.	100.0
To a shawl for Mrs. Thompson, Beyroot —	110.0
To Mr. Hebard's battledoors & shuttlecocks —	86.0
To freight for do —	5.0
To postage of a letter for br. Riggs —	3.0
To 2 Turkish books for brs. Riggs & Van Lennep	28.20
	332.20

I have to pay to the Rev. Mr. Benjamin for Mr. Panayotes for the last six months } — 614.0

Please pay Mr. Benjamin, & I will send down 281.20

in gold this 281.20 at this time. Tell me, if what I ~~write~~ send passes for that with you. The letter for Athens, please forward by the first opportunity. I forgot to send it by the French steamer yesterday. There is a parcel on board directed to you for br. Hebard, containing also the 2 little Turkish books.

Your brother in Christ,

W. Goodell

Rev. D. Temple,

Smyrna

Rev W. Goodell
Jan. 19/41.
To pay Mr
Benjamin 614 P.

Pera, Feb. 1/41

To Mr. & Mrs. Temple with Charles,
Mr. & Mrs. Adger with her sister,
Mr. & Mrs. Riggs with Miss Danforth,
and Mr. Van Lennep with Mr. & Mrs. Hallock,

"Peace and at such a time." We hereby give a particular invitation to each & all of you to come up to Constantinople to the General meeting. We wish to see every one of you here, but, as we can hardly expect that, let some, & as many as possible, come from every family. If the husband ~~cannot~~ come, let the wife come; if the wife cannot come, let the husband come. "And let the men of the place help him"; that is, let those, who stay behind, take charge of all the affairs of those, that come. It is well worth the while to be at considerable pains, & to be very benevolent in this business. Will you take the subject into very prayerful consideration! And may the Holy Spirit come with you! We want not only to consult together, but we want to pray together, & this not by proxy or delegation, but all assembled together with one accord in one place.

I have written to our brethren & sisters in Greece, & I presume we shall be favored with the company of some of them. When we hear from there, we can fix upon the time. It will probably be sometime in April. It is all the same to us, & to br. Schneider I believe.

Should Mrs. Pease not have left, before the meeting, it will give us all much pleasure to see her also; and any other brethren & sisters, who may at the time be with you.—

In behalf of the best part of all Constantinople,

Yours truly,

W. Goodell

Rev W. Goodell.
Feb. 1/41.
Invitation to take
to Cons.

To the Rev. D. Temple,
and all whom it may concern at
Smyrna.

ABC: 16.5 v. 4 (200-204)

Goodell, William
A.L.s. to Daniel Temple
200. 15 February 1841
201. 2 April 1841
202. 1 June 1841
203. 7 June 1841
204. 3 July 1841

THE HOUGHTON LIBRARY

Pera, Feb. 15/41

My dear brother,

We can form no idea, whether our dear sister Powers will go to our beloved country, or whether she will go to "a better country" still, "even an heavenly". Yesterday she was much lower, than she has ever been before, since she came into our family; & we hardly expected her life from one half hour to another. To day she is a little revived.

But for her,

"Or life, or death, is equal. Neither weighs."

No cloud ever passes over her mind. Her faith never fails. Her peace of mind is the peace of God, that passeth all understanding. To be removed from her chamber to our sitting room, she has to make preparation, & give directions; but to be removed to the mansions above, she has nothing of the kind to do; it is already done; it is done for her by another — by one, who has taken upon himself the responsibility of seeing her conveyed safely over — & one, in whose wisdom & power & faithfulness she can repose the most unlimited confidence. In a word, it always seems much more easy for her to die, & to require less exertion & concern on her part, than to be removed ~~from~~ from her bed to her chair. O what a blessed privilege it is to repent of sin & believe on Christ & receive forgiveness, when we are in life & health, that, when the hour comes, we may have nothing to do but merely let Christ take us up in his arms & carry us to the happy mansions he has prepared for his friends! — There is nothing *extatic* in her views & feelings. All is sober reality. "If I have not faith in Christ," she says, "I know not what faith is". "And if I have faith, then I have a surety; and I need not look to see how holy my life has been to know whether I shall be accepted, for I am "complete in him"! —

We have made special remembrance in our prayers both of Mr. Lee & Mr. Barker, though we fear the latter may have already ceased to be a subject of prayer. May that aged disciple enjoy the divine presence, & find Him faithful, who has promised. O what ~~thanks~~ shall we render to Him, who came to seek & to save that, which was lost! Let us be encouraged to tell his love, to all around, that they may know & believe the love, ~~that~~ God hath to us. —

The state of things in Broosa is increasing in interest. Br. Schneider reckons 7 or 8 hopeful converts, & others pressing in. May we all be graciously visited! Your brother in Christ

W. Goodell

You will receive a parcel directed to yourself, which contains a parcel for br. Riggs, & another for Cyprus. For the latter I paid Dr. Robertson 120 pias., but you need not send up the money, as br. Dwight will pay me out of some funds he has to remit to you. —

Rev. W. Goodell. Feb. 15/41.
Concerning the happy state
of Mrs Powers.
Books for Cyprus

Rev. D. Temple,
Smyrna

Pera, April 2/41

My dear brother,

One no. of the Manzari Shark I did not receive, viz. about the middle of the month of March.

I gave br. Van Lennep 1000 piastres, which I have charged to you; but I owe Mr. Benjamin of Athens 950 piastres for cash he advanced to Mr. Panayotes. As you have cash accounts with br. Benjamin, if you will pay him for me, & send me 50 piastres in the tin box, we shall be square again. —

Are there any American rocking chairs at Smyrna? If so, or if any come in the next vessels, may secure one, & send or bring it to me? Will you ask br. Riggs to purchase for me some Arrow root?

pay him, & send it up in the box, as you have opportunity, a small paper at a time. Three or four papers may be sent in all. —

April 6. By my note to br. Adger, you will see how we are. I hardly asked for *temporal* life. For several days I forgot to pray for his recovery, unless it was while praying by his bedside. But the Lord has given what I *did* *not* ask, & will he not give what I *did* ask? I was at first much puzzled with this. But since ~~I have been~~, ~~lately~~, thinking more of it, ~~much~~ I have been much struck with our Savior's words, "Seek ye first the Kingdom of God & his righteousness, & all these things shall be added unto you." I certainly sought *that first & last & all the time*, & lo! the other is given. Is not that other given, that he may have a longer time to secure *this* — the *great thing* — the *salvation of his soul*? So I love to view it. — That God heard our prayers & the prayers of our friends, I have no doubt. The Physicians themselves say, *God* raised him up, & not *they*. *May* he fulfil all the good purpose of his will respecting us! —

Yours most truly

W. Goodell

Rev. W. Goodell,
Ap. 6, 1841.

Rocking chair.
$.1000 to Rev H. V. Tenney.—

Rev. D. Temple,
Smyrna

Pera June 1/41

My dear brother,

We trust you reached home safely, & found all well. Mr. Schneider left Friday morning, & reached home same evening. The Johnstons go this week on Friday with Dr. Grant. Frontis had this same gastric fever, but slightly, & is getting over it. Eliza had a relapse of it, & is weaker than before; but is now convalescent, & is taking quinine. The Vakeel has told one of Mr. Hamlin's boys, that he need not take away his bed, for they may all go back after the noise ceases — he himself not saying any thing about their going there.

Mr. John Brown wishes you to send up by the very next boat two rocking chairs for him. Charge them to me.

Dr. Grant will go up to see Lord Ponsonby tomorrow —

Many thanks to dear sister Temple for her letter — May the Lord long preserve your life & that of your family, if it be his holy will —

your brother in Christ,

W. Goodell

Rev. D. Temple,
Smyrna

Rev W. Goodell.
June 1/41. —
2 Rocking chairs

Pera, June 7/41

My dear brother,

We rejoice to hear of your safe return to Smyrna, & trust you are before this perfectly restored to health. Through the mercy of the Lord, we are on the mending hand, Eliza being so much better as to come to the table this morning, & also to the family altar with us. — The copy of the first letter was found & secured; of the second, not; & probably there was ~~not~~ none. — Mr. Homes wrote me the 11th of April, that he was to be married the 15th to Miss ~~Emma~~ Anna Heath of Bradford, & was to sail in the Catharine on the 20th with Mr. & Mrs. Smith, Peabody, and some Baptist Missionaries for Corfu, & perhaps Mr. Calhoun.

The Patriarch's vicar was very glad Mr. Hamlin dismissed his School, but told one of the Scholars he need not take away his bed, as they might return after the noise had ceased, he having no objection himself to the whole nation going there for instruction; but their enemies made such a handle of it, that it was necessary for them to do something, & make a show of putting it down. This is just as I supposed.— The good priest has already taken his son back to School. The Nicomedia boys did not leave at all. Mr. Hamlin has now for day scholars three Hebrew boys, viz. *Abraham*, *Isaac*, & *Jacob*. —

Mr. Brown wishes you to purchase for him Mr. Hallock's rocking chair, if it be sold in your estimation reasonable; & send it up by next boat —

I am glad you wrote to Mr. Kerr. Your thoughts were very suitable for him, or for any other poor sinner. He was gratified & comforted by it. Upon the whole he has I think appeared more cheerful of late.

I do not wonder you feel sad at the prospect of Mr. Hallocks speedy departure; so also do I. Well, we shall all soon take a departure of a very different kind, & may we all be in a waiting posture!

Mrs. Goodell & the children all unite in very kind regards to you & all yours —

Your brother in Christ,

W. Goodell

Rev W. Goodell
June 7/41.—

Rev. D. Temple,

Smyrna

Pera, July 3/41

My dear brother,

Mr. Ford has paid me 32 of the 5 Frank pieces, & 1 five piastre piece, all of which I send to you by Mr. Van Lennep, for I cannot pass them here without loss. Cannot you pay what you owe me to Mr. Van Lennep's house, & let me receive it of the house here? Dr. Grant's boxes may be sent by way of Aleppo & Mosul. — Mr. & Mrs. Peabody left yesterday for Trebizond on the way to Erzroom. We are very much pleased with that dear brother & sister, & we pray, that they may be abundantly furnished by the Holy Spirit for the work, unto which they are called. Have we not reason to hope, that the Lord has a great work to do by his employing so many hands! What an honor to be a coworker with God!

June 22 ~~July~~	Due from you —	6,883.35
July 5	To cash to Mr. Van Lennep	1,500.0
—	To do. to Mr. Adger for Sarkis —	740.0
—	To Mugurditch's mother —	50.0
		9,173.35
	To receive of Mr. Ladd —	2,977.34
	yet due —	6,196.1
	To this add postage for Mr. Riggs —	3.0
	— Do Mr. Smith —	3.0
		6,202.1

If convenient, send this up by Mrs. Temple next week, as I am in want. I am glad she concludes to come, for this air will I am sure quite restore her. Though Mr. & Mrs. Homes are with us, yet we can accommodate her perhaps quite as well as Mr. Hamlin, he having no room but his study to spare I believe. If she comes to us, we can give her the room, which Mr. Van Lennep has occupied, &

William in the mean time continue to sleep in the room with the little girls. So, do not hesitate to command us freely.

Mrs. Adger is quite ill, & Eliza is yet very far from being well, suffering exceedingly from nervous headache. May the Lord grant restoring mercies, if his holy will thus be; but especially may all our pains & sicknesses be sanctified to us! —

Hoping soon to see our dear sister Temple, & Charles also, if you think best to send him, yours most truly,

W. Goodell

Rev. W. Goodell
July 3/41.
Dr to him P. 6202.01

Rev Daniel Temple
Smyrna

ABC: 16.5 v. 4 (205-209)

Goodell, William
A.L.s. to Daniel Temple
205. 12 July 1841
206. 20 July 1841
207. 24 July 1841
208. 16 August 1841
209. 21 September 1841

THE HOUGHTON LIBRARY

Constantinople, July 12/41

My dear brother,

I was under the necessity of cashing a bill last week, & therefore need not sell yours for a few weeks yet to come. I will inform you of the avails, when sold.

Mrs. Adger is getting well over the varioloid, for which we have much cause for gratitude.

Mr. & Mrs. Homes will I suppose go to Broosa this week.

I fear our dear brother Hebard will never leave Malta, till he leaves for a better country even an heavenly. The Egyptian Diarrhea proves fatal in consumptive persons, as you will recollect it did in the case of Parsons & of Mrs. Houston. Sir David Wilkie also recently fell a sacrifice to it. But we have every reason in the world to repose unlimited confidence in our blessed Lord. Diseases are his servants. The keys of death are in his hands. Nor could we wish them in any better hands. —

Mrs. Powers, 10 days after her arrival in Boston, was unable to be removed. How soon shall we be numbered with those, who have done with all things temporal!

With Christian salutations to all at your house,

Yours truly,

W. Goodell

Rev. Wm Goodell.
July 12/41. –

Rev. D. Temple,

Smyrna

Pera July 20/41

My dear brother,

I shall sell your bill tomorrow or next week on Wednesday. I have paid Mr. Adger between 8 & 900 piastres for you. I will give you the accounts hereafter. —

Mr. Adger has the same Varioloid, that Mrs. Adger had, though it is in his case much milder, & resembles more the chicken pox. — They came in from the country today, & are for the present in Mr. Dwight's house —

Our dear brother Hebard has gone I have no doubt to a better world, & now walks in White. He was a very lovely man. I have seldom met with any one, who seemed to possess a better spirit. I received a very favorable impression of him the first time I saw him at your house, & he improved on acquaintance. Very few if any of our brethren seemed better prepared for usefulness than he; but the Lord had need of him in his upper kingdom, & called him to higher employments. — The loss to his mission will be very great — But the Great Head of the church lives, & can raise up other helpers. —

Mr. Oscanean lost his horse & carriage & boy in the Bosphorus last Saturday. The boy has been found & buried. Mrs. Oscanean, being sick of a fever, has not yet been told of the event. —

With Christian salutations to all
Your brother in Christ,
W. Goodell

Rev. D. Temple,

Smyrna

Rev. W. Goodell
July 20/41.

Pera, July 29/41

My dear brother,

I sold your bill for		10,899.20
Dr. Robertson has paid me for Mr. Riggs		40.0
		10,939.20
To balance due me from Mr. Temple	6,004.1	
To paid Mr. Dwight ———	4,900.0	
To do. Mr. Adger ———	1,462.20	
To do. cash to Mr. Adger ———	850.0	
To do. Am. Bible Society translator's wages 1 month ———	900.0	14,116.21
		3,177.1
Yet due me ———		
Aug. 3 Paid Rev. Mr. Van Lennep ———		750
yet due me		3,927.1

Your bill was sold for 10,871½ without paying paras, in which there is such an awful cheat I seldom take them. But in the present instance I took ~~them~~ for your sake, that is nearly all the proportion required by the bankers, & thus 28 piastres are added making it 10,899½. ~~Well~~ Whether I shall lose 50 myself, by ~~taking~~ saving the 28 to you remains to be seen.

The Rev. Mr. & Mrs. Perkins left Ooroomiah on the 5th ult for this place on their way to Boston. They must be near us now. They have a Nestorian Bishop with them. — I am very sorry for this.

You will bless God for his great mercy in sparing our dear brother. Many prayers were offered by Armenians as well as others, & blessed be God, who hath not turned away our prayer nor his mercy from us — He took the disease from his wife, she from her babe, & the babe from Mr. Johnston's child. That child was just recovering, when they came here, had yet some sores on its face, so that some of the family were afraid to kiss it. I spoke to them at the time about the imprudence of bringing the child amongst us in that state, but they thought there could be no danger, as its health was restored. But the Drs. here say, one can give the disease, till his skin is entirely renewed. — Our vaccination was sufficient to preserve all of us, though more exposed than any others. But the Adgers were in a new climate, & consequently predisposed. —

The man suspected of plague
Has only a sore on his leg.

They will probably give a clean bill of health next week — Are there no boxes for us by the Ottoman?

Yours most truly,

W. Goodell

Rev. W. Goodell
July 29/41. —
Accts. £100 = 10.899½

Rev. D. Temple,
Smyrna.

Pera, Aug. 16/41

My dear brother,

Mr. Southgate, who has just returned from Mosul, reports, that one of the two Missionaries, on the way there from Aleppo, had died on the road. He did not know which one it was. He learnt it from the Governor of Mardin & from others, & seemed to have no doubt of the fact. I hope it may prove to be a mistake; but fear not. The company had already passed Mardin, & could not have been more than two or three days from Mosul. Mr. Southgate ought to have met them on the road; but it seems he passed another way. — Truly we are admonished, on the right hand & on the left, to work while the day lasts. –

There seems to be a new impulse given to the work of the Lord here, & we feel greatly encouraged. We hear also very good news from the interior. There is certainly a revival of pure & undefiled religion among the Armenians; & we are specially called upon to give thanks for what has been done & to ask for greater mercies still. –

Mr. Perkins writes, that he shall be here next Steamer. The Africa sailed this afternoon – took your letters – When will some of your vessels sail – The Ventosa left Boston for your port on the 24th of June. –

Your brother in Christ,

Wm Goodell

Mrs. Ladd finds nothing of her parcel, & Mr. Nicolayson has no recollection of having ever received any. —

We congratulate you on having become so good an Episcopalian. I am very glad. In such cases there is no danger of yielding too much. The danger is all on the other hand. —

Rev. W. Goodell.
Aug. 16/41.

Concerning the death of one of the Mission-aries to Mosul.

Rev. D. Temple
Smyrna

Pera, Sept. 21/41

My dear brother,

My account against

you was ———	12,282.9
Received by bill £100 ———	10,824.0
yet due	1,458.9

Please pay Mr. & Mrs. Perkins passage to Smyrna, & forward me the balance, as soon as you can; for I have had to pay so much for the Ooroomiah mission, that I am in want. The exchange here is now much less than it was, & I suppose of course it is in Smyrna —

Yesterday a fifth daughter was added to our family, whom we would receive as from the Lord to be educated for his service & glory; & for whom we would thus early bespeak your prayers. —

Lazarides I am sorry to say exhibits any thing but an honest temper. After Mr. Barker was here several years ago, & it was decided, that Lazarides should pay us for the press 2500 piastres more, he paid then 1200; the rest has lain along till the present time; and now he is floundering like a great fish in a net, trying to escape altogether. I never had to do with so slippery, dishonest, deceitful a man before. You can hold him no where. Beat him off of one track & he rushes upon another. Prove one ~~thing~~ account false, & he goes home & makes out another, & winds every thing up in such a way, that I verily believe he would make any common man believe, that black was white, & white black. I have never seen his equal in this kind of wickedness. It is throughout & throughout such kind of cunning, as comes from beneath. ——— Would that we had somebody to take his place for the Bible Society, for it is very *very* sad to have such a character connected with it.

Our dear brother & sister Perkins go by this steamer. They have our sympathies & prayers. May it please the Great Head of the church to restore her health, that they may return again to their important labors!

What means all we see in the Manzari Shark about that drowned Capt.? —

Your brother in Christ,

W. Goodell.

Ask br. & sis. Perkins what we have recently heard of br. & sis. Powers —

You will do well to send some one on board after the Perkins, as they have never been at Smyrna. A bishop goes with them —

Pay Mr. Sarkis 30 pias. for Mr. Hohannes, & charge it to me.

Rev. D. Temple,

Rev. W. Goodell
Sept. 21/40.
Dec [illegible] 1458.9

ABC: 16.5 v. 4 (210-214)

Goodell, William
A.L.s. to Daniel Temple
210. 26 October 1841
211. 13 December 1841
212. 20 December 1841
213. 26 December 1841
214. 1 January 1842

THE HOUGHTON LIBRARY

Pera Oct 26/41

My dear brother,

Many thanks for the dft, & for your kind offer of a bill; but I have received a bill from Ooroomiah, which discharges their debt, & of course relieves me.

I have advanced to Mr. Van Lennep since I wrote you last week the sum of 100 piastres, which you can forward, as you have opportunity. —

Next Monday being the Monthly Concert, I hope you will all remember the Armenians with particularity. Their state is very peculiar, as you already know. But the work of the Lord seems to prosper among them; & it is emphatically a time for prayer. —

Mr. Panayotes has finished the Old Testament & begins the New this week. I have about a fortnight's more work to do upon the Old. Ought I then to begin the New immediately? or ought I to spend a year in preaching first? I mean preaching in Turkish. Both I cannot do, unless I devote but a small portion of time to the work of translation. —

Christian love to all your dear family,
Your brother in Christ,
W. Goodell

I think I had better have the opinion of your station as to my duty, as I shall consult my own, & also the Broosa station —

Rev. W. Goodell.
Oct. 26/41.
To pay Mr [illegible].
P. 100.—

Rev. D. Temple,
Smyrna

Pera, Dec. 13/41

My dear brother,

I will look at those two chapters in Chronicles, which you mention, the first leisure moment. I remember I was much impressed & affected in translating them. As you have recently preached on the subject, & it is now fresh, pray prepare some thoughts for the Monthly Concert in Jan. Send them here for us, Broosa, &c., & send them also to Syria.

I thank you for sending me the little sample from your sister Catharine Dix. It carries me back a long way towards the beginning of my existence, & reminds me of days long gone by. When you write to her, do not fail to assure her of my prayers for her temporal & everlasting good.

Mr. Geislerger has become a Mussulman within a few days. He was very much esteemed by us all, & was an excellent teacher. But I learn, that he had latterly fallen into habits of intemperance; & in this way it probably was, that he fell into that dreadful snare. May the Lord give him repentance to the acknowledging of the truth, & that he may recover himself from this snare of the devil! — For the last two months I have not seen him. Formerly he was a constant attendant at our church. What a dreadful sin thus publicly to renounce all interest in the atonement made for the sins of the world!

I sympathize much with our dear brother & sister Beadle. What call is there in Providence for them to be at Aleppo alone? To my knowledge there is absolutely none. I feel very strongly on this subject; and I think the older Missionaries, who have had some experience, ought to speak out so as to be heard. When Providence calls, it is safe going any where, alone or in company. But when Providence opens no door, why should a family be thrust in, even against their own wishes, in this way, if I understand br. Beadle's letter? — Ought you not to write to our brethren in Syria on the subject? If there be money *enough* & Missionaries enough, & all the places be occupied, where the door is open; then let families be sent to try & open doors, which have hitherto remained shut. But when there is no money, nor men, & when there are many, many calls, which can not be answered; it seems to me preposterous, & a waste of life, & a waste of means, thus to send a family alone among selfish "wicked & unreasonable men". — Perhaps in this case, there are reasons, of which I am ignorant. But the *principle* needs to be brought forward rather prominently, as I think. — May the Lord give us all grace & wisdom to act as shall best please him! —

I will pay the 600 piastres to Rev. Dr. Robertson — I send you the Sept. Herald — can spare you another, if you have need —

With Christian love to all your dear family, your brother in Christ,

W. Goodell.

Rev. W. Goodell.
Dec. 13/41.
Geislingen turned Turk. —

Rev. E. Smith,
Syria

Our babe was baptized last Sabbath by the name of Emma Lydia

I will pay the 600 piastres to Rev. Dr Robertson — I send you the Sept. Herald — can spare you another, if you have need —

With Christian love to all your dear family, your brother in Christ,

W. Goodell

Our babe was baptized last Sabbath by the name of Emma Lydia

Rev. D. Temple,
Smyrna

Rev. W. Goodell,
Dec. 13/41.
Constantinople
Turk. –

Pera Dec. 20/41

My dear brother,

Capt Ford told me a few days since, that in his late illness he had learnt one thing, which he never knew before, viz. *That we are saved by Christ*. He had never he said made any use of Christ in his life. Salvation by grace was all as new to him, as it was to Mr. Barker of Smyrna. Such a faith, as he had inherited from his parents, was the only faith he had, & he found it worth nothing. He had been taught nothing he said by the Holy Spirit. I was powerfully reminded of a passage in John, ~~And~~ & I quoted it to him, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of *God*." This knowing Christ, having faith in him, making use of him, is what distinguishes the Christian from all the rest of the world. And this is what we do not get from the will of the flesh, nor of the will of man, but are taught it by the Holy Spirit. — I do hope, that as he returns to health, he will not return to the world; but will show by his conduct, that he has been quickened & made alive, having become a new creature. What if you should write him a letter?

Pray send me up your sermon on David's offerings to build the temple, and if it be suitable I will preach it here in your name.

I received the 300 pias. you sent up in the box.

For sending your parcel last week to Bucharest I paid	12.0
To Mr. Smith of Beyroot for butter	213. 20
pias.	225.20

If you can lend me £100, pray send it up in the tin box; for, if I do not receive a bill by the next French boat, I shall have to negotiate a dft., which will be at a loss. —

That was a noble offering of Mr. Jackson's. Perhaps your sermon had some influence in inclining him to do this. — [redacted]

— Mr. Farman & another ordained Missionary are coming out to the Druzes of Mount Lebanon —

Dr. Heap is appointed first Dragoman to the American legation at Constantinople — probably with a view to his being minister ultimately. He is a sober judicious man. — The Commodore is troubled like Saul with an evil spirit from the Lord — seems tormented before the time. What an awful thing to live & die under the awful influence of sin!

Do not forget to send the bill of £100 by next boat ——

With Christian love to all—

yours truly

W. Goodell

Rev. D. Temple,

Smyrna

Rev. W. Goodell.
Dec. 20. R. 22/41.
To pay $225.20

Pera Dec. 26, 1841.

My dear brother,

The French boat brought me a bill; & I therefore return you yours with many thanks.

Mr. Leyburn sent us his philosophical apparatus to sell. This we have done for more than 2400 piastres. If you have money transactions with the Greek mission, perhaps you can remit this sum to him. If so, we will remit it to you.

The no. of the Prison Discipline Reports, which *you* happen to want, is the very one which I happen not to have. I have before & after. — I have no odd number of Silliman's Journal; but a no. is missing from one of my vols., so that I cannot get that vol. bound. Latterly this work has not been sent to us. — Of the Quarterly Register I have the nos. for Feb. & May 1835. Do you wish them? — Of the Biblical Repository I have no odd nos. Have you an odd no. of Silliman's journal? —

Our birth days become more & more solemn to us every year; for they remind us, not only how long we have lived, but how short is the time we have to live. We have been on Missionary ground much longer than the average of Missionaries; and the Lord has not only borne with us, but has blessed us; & has made use of our poor instrumentality in promoting his own blessed cause. May our future days, whether few or many, be devoted to him! If it be his blessed will, may you live & enjoy health & be useful for many years yet to come!

Please present our Christian salutations to Mr. Lewis, & our congratulations on his return. —

Your young Puseyite printer Badger is to be associated with Mr. Farman.

The Lord Jesus lives & reigns, & knows how to defend his church & enlarge her borders; & to repose confidence in him is safe for us. Last week we had some fears a dark cloud was passing over our prospects in regard to the Armenians; but we made our prayer unto the Lord, & the cloud seems to have vanished.

With christian love to all your dear family,

Yours truly

W. Goodell

Mr. Johnston has written strongly to Mr. Layburn to go there & be his associate

Rev. D. Temple,

Smyrna

Rev W. Goodell
Dec. 26/41.

Pera Jan. 1/42

And to whom shall I write my first lette on this new year but to you, my dear brothe my oldest & most tried friend? Sinc our acquaintance commenced, an entire generation of our race, or ful eight hundred millions of our species, have gone into eternity. Some thirty millions during the last year, a few of whom were our own beloved relatives or friends, have ceased forever to have any more connecti with time & its concerns. But through the great forbearance & long suffering of God, we are yet spared a little longer;

"But how little none can know."

If it be the Lord's most blessed will, may you & your dear partner & both your sons have many happy returns of this season & be permitted to see the good, which the Sa has in store for these now wretched countries! We know not indeed what a day, & much less a year, may bring forth. We can form no conjecture what will take place respecting our lives, or our families, or the perishing around us. But we are permitted to commit all to the Lord, who careth for us; who knoweth the end from the beginning; who never errs in judgment, or in work; & whose power & wisdom & goodness & faithfulness are enough to inspire us with the most perfect confidence in him. We are not sufficient of ourselves to think any thing as of ourselves. We are incompetent to any thing good; our wisdom is folly, & our strength is weakness. If I grow from year to year in nothing else, I am very sure I grow in the knowledge of my ~~ff~~ ignorance & nothingness, & of Christ's fulness & worthiness. He is worthy of all the love & confidence of our hearts. And during this year may we be the means of bringing many to saving acquaintance with him!

Jan. 4. I thank you for sending up your

Sermon last week. I have read it with much pleasure. Yesterday I made use of it at the Monthly Concert with the Armenians, & the same in the evening at the English service. And next Sabbath I shall let you preach it in our chapel. Pray, that a divine influence may attend it. — We collected last year at our monthly Concerts 883 pias., which we devote towards supporting a native Missionary in Nicomedia. Mr. Kerr always puts in 20 piastres a month; and, when some Dr. Kiah comes along, it helps us mightily.

The Steam boat is not in yet, but I hope she will be in this morning. We have had terrible weather for the last four days, & I fear we shall hear of great destruction of life in the Black Sea.

Many thanks for your kind note just received. It is not probable we shall write 800 notes more to each other; but for ought we know, it may be twice that number. May no one be otherwise than salutary in its influence! I rather think we have each of us written nearer 500 than 400, making a thousand between us. When we entered

College, we did not suppose we should ever have ideas enough to write a thousand letters.—

Have you or any of the brethren at Smyrna duplicates of Annals of Education? I want the number for Jan. 1838.—

In a parcel directed to br. Adger, are some old Reports of the Board &c. to be sent to Boston, in case they are not wanted at Smyrna.

Your brother in Christ,

W. Goodell

Rev. W. Goodell
Jan. 1/42.
1000 letters.

Rev. Daniel Temple,
Smyrna

ABC: 16.5 v. 4 (215-219)

Goodell, William
A.L.s. to Daniel Temple
215. 10 January 1842
216. 18 January 1842
217. 25 January 1842
218. 29 January 1842
219. 4 February 1842

THE HOUGHTON LIBRARY

Pera Jan. 10/41

My dear brother,

I preached your sermon yesterday to a full house. The children said, that, had I not told the congregation it was your sermon, they should have had no thought of its not being mine, as it sounded just like my sermons. They do not wonder at this, however, as they say we exchange notes so frequently, that our ideas are exactly the same, & we both talk & preach in the same way. — But All agree, ~~however~~, that I was more confined to my notes yesterday than usual; ~~I however~~ and this, although I read the sermon over 3 or 4 times to myself previously, in order to make it familiar. Nobody has yet sent me in a £100 stg.; but perhaps it could hardly be expected at so early an hour, for it is not yet 10 o'clock A.M. —

Jan. 11 Mr. Kerr has left with us for you three or four vols. of Montgomery's Poems, which I will send down the first opportunity).

I am very glad you wrote to Beyroot respecting Mr. Beadle. Br. Dwight also wrote, but they did make no reply to it. If they cannot send him *any* other help, it is to me passing strange, they do not at least send the physician. — But we of course do not know all the circumstances —

With Christian love to all, yours

&c

W. Goodell

Rev. W. Goodell.
Jan. 10/42.

Rev. D. Temple,

Smyrna

Pera, Jan. 18/42

My dear brother,

It strikes me, that you might make, of your sermon on David's pious offerings, a good article for some of our religious publications in America. There are some remarkable facts, & calculated to awaken attention. The sermon for such a purpose might be very considerably condensed, & then all the important points would stand out in bold relief; & they would, I am persuaded, be very acceptable & useful to the Christian public.

That beautiful passage, "Say unto Zion, Thy God reigneth", I never thought of particularly, till your last note brought it up in such a striking light. For several years, I have thought much of the

Mr. Kear sends his Christian regards. The books he left with me for Mr. Temple go today by Capt. Ford kingdom of Christ, & I keep thinking of it more & more. It is what we daily pray, may come. It is what is wanted to give quietness to the troubled world. Should all the nations take his yoke upon them, & receive his laws, then would they find peace & rest. And till they do this, they will never find it. However often they may change their governors or their governments, they will find no quietness, till they welcome the reign of Christ, & submit to his authority. As all the trees said to the vine & to the olive, Come thou & reign over us, so do I every day lift up my hands & say to him, whom God hath set on his holy hill, come thou & reign over us. —

Mr. Hamlin intends, that all the new class of twelve, which he now admits, shall pay for their board. The whole number is in consequence not yet completed, but it ~~will~~ probably will be soon. —

Did you ever read Boston's fourfold state? I have recently read it through ~~it~~ ~~through~~ once, & am reading it again. I wonder it is not reprinted. There are more thoughts in it, than in forty modern works. It belonged to Mr. Kerr; but it cut him up root & branch in such a way, that he had to discontinue reading it. In fact I took it from him, & gave him another instead, more suited to his state of mind. —

Capt & Mrs. Ford go to Smyrna by this boat for the restoration of his health. I hope you will often see him, & be a blessing to him. He will stop at Mr. Woolley's. He is much changed, & I hope savingly so. —

The Ooroomiah Mission are indebted to me about £100. Both Mr. Schauffler & Mr. Johnston have drawn me. And unless

I receive a bill by the next French boat, I shall be in trouble. If you have bills on hand & can send me one by the next boat, you will much oblige me. Perhaps I shall be able to return it by the same boat. —

Yours most truly
W. Goodell

I find we have about 10,000 piasters to receive from yourself, & brs. Adger & Calhoun. I will send you the accounts next week. In the mean time send by all means a bill by return of boat

Rev. D. Temple,
Smyrna

Rev. W. Goodell, Jan. 18/42.
David's gifts for the temple. Thy God reign.

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Rev. D. Temple,
Smyrna.

Rev. W. Goodell, Jan. 18/42.
David's gifts for the temple. My God reign.

Pera Jan. 25/42

My dear brother,

Mr. Calhoun paid me Mr. Panayotes' wages for Aug., Sept., &c. You paid me for July, but it is most likely you paid it in Aug., as it was not due till the 31st of July. It is due you from Mr. Calhoun for July not August.

My accounts against Smyrna are as follows: —

		To paid one Mugurditch's father	200.0
		To another Mugurditch's mother	50.0
6		To Mr. Calhoun for postage twice	6.0
713		To Mr. Calhoun's former account	1,613.0
		To Mr. Adger for books	229.0
		To do. do.	149.0
		To Mr. Dwight's Tract Account	5,122.20
1032½		To Mr. Dwight's account with Mr. Calhoun	1,032.20
		To Mr. Panayotes for Jan. 1842	900.0
3	Jan 25	To postage for Mr. Calhoun	3.0
	--	To paper for Panayotes' translation	18.0
	--	To Mr. Adger for books	50.0
			9,373.0
		Received	10,000.0
		balance due you	627.0

I too have had more than 200,000 pias. pass through my hands the last six months, paid out in sums varying from 5 pias. to 2, 3, & 4000, at Constantinople, Vienna, Broosa, Trebizond, Erzroom, Tabreez, Ooroomiah, & Mosul. I know nothing of book keeping, & have repeatedly told the Board so. It always takes me a good week or more to make all straight. Some of our brethren too are not remarkably correct. For instance, some of them, who have only from six to eight thousand piastres to account for in the course of six months, ~~that~~ will yet make such mistakes in their accounts, as to require several letters to be written, & several weeks to be spent in rectifying them. — Our own accounts with our Creator we can do nothing with, but put them into the hands of him, who has paid the debts of all mankind. We cannot even reckon them up before him. Blessed be God, that we have such a surety & ~~such~~ a paymaster! —

I rejoice to hear so good an account of your religious ~~accounts~~ prospects in connection with the preaching of your two chaplains. — May the Spirit of God be there! —

The dfts you sent me were sufficient to relieve me from distress without the bill, & I have moreover received remittances from America. I therefore return you yours with many thanks. — You will see Mr. Johnston has an interesting letter to Dr. Anderson.

Yours in Christian love

W. Goodell

Very kind regards to Capt. & Mrs.
Ford. We have not heard a word how
he got down

Rev. W. Goodell.
Jan. 25/42.
Accts with Bib. So. &c.

Rec^d of Mr Calhoun
P. 1754.20.

Rev. D. Temple,

Smyrna

Pera, Jan. 29/42

My dear brother,

I have 110 piastres for Mr. Wolters of Syra, which I will thank you to pay to him, & charge to me. Your dft of 6,000 piastres on Mr. Abbott has been paid, but the other of 4000 on Mr. Castelli has not. He accepted it, but yesterday refused to pay it. I go to him no more; but I have put the bill into Mr. Ede's hands today, & unless he pays him, I shall protest the bill. I know not why he does so. But there are some, who live far away from the influence of the laws of Christ, & will not submit to his authority, nor have him to reign over them.

Jan. 31 Mr. Castelli paid the dft on Saturday.

Feb. 1 I have just received the box by the Tartar — A large box no. 4 directed to Mr Dwight or myself, Mr Dwight I believe, has not come. Please inquire about it of the Capt. only 3 boxes came. And in the mean time send up in the tin box one of each of the Missionary Heralds you received. We have nothing. They are all in the box no 4, which you did not send up. —— The tin box has to go right back, so that (tell Mr Adger) I have not time even to look at the proof sheets ——

Yours &c W. Goodell

Rev. D. Temple,
Smyrna

Rev. W. Goodell
Feb. 1/42.
To pay Wolters P. 110.

Pera, Feb. 4 /42

My dear brother,

The missing box, no 4, is found. It was wrongly directed, & therefore went up to Bebek, & we did not receive it till Wednesday.

I sent down by Capt. Ford a parcel containing Montgomery's poems for Mrs. Temple from Mr. Kerr. Have you ever received them? —

I do very much rejoice to see by the papers, that the Board are likely to be relieved of their pecuniary difficulties. The church really seems to be coming up to their help. — The annual meeting of the Board, as reported in the Recorder of Oct. the 1st, is more interesting, than the report of it in the New York Observer. Does not ~~not~~ the Boston Recorder come to some of you at Smyrna over land? ——

I have availed myself of the intelligence received from Smyrna to send no more letters for Mr. Lazarides to Smyrna. He has kept himself entirely aloof from me, since I gave you his character some four months since. We must continue to pray for him; but I do not know, that we can benefit him in any other way. He has enjoyed great advantages, but still lives in the kingdom of darkness under the [illegible] reign of sin. Who has made us to differ?

Mr. Hohannes has paid me for Mr. Sarkis 120 pias., which please pay to him & charge to me. ——

Feb. 8 Yesterday 26 native brethren attended the Monthly Concert, coming through the storm a distance of from

3 to 11 miles. They seem to love this service better than any other, & I have no doubt many of them offer sincere & fervent prayers. How encouraging to be thus surrounded by praying souls! May their numbers be increased daily!

Before you finally protest my dft on Mr. Calhoun, just ask him once more how much he actually concludes to pay of the account I sent him —

9th. Mrs. Oscanean has the varioloid —

I gave Mr. Kerr your letters last evening.

Yours &c

W. Goodell

Rev. D. Temple,

Smyrna

Rev. W. Goodell.
Feb. 8/42.

ABC: 16.5 v. 4 (220-224)

Goodell, William
A.L.s. to Daniel Temple
220. 21 February 1842
221. 1 March 1842
222. 8 March 1842
223. 22 March 1842
224. 28 March 1842

THE HOUGHTON LIBRARY

Pera, Feb. 21/42

My dear brother,

Mr. Farman writes,
me, that lord Aberdeen has dire
ed him to wait, till the affairs on Moun
Lebanon be more quiet. He is employ
ed in this mission to the Druzes, not
by any Society, but by the English
Government, in consequence of
representations made by Col. Rose,
H. B. M's Consul General. He will
be sent in an English man of war;
& he is to receive £500 stg. a year for
three years. But, though an agent
of Government, he is to be subject
to the control of the archbishop of
Canterbury, or the bishop of London.

In the mean time, however, the
Turkish Government has sent

three Molahs to instruct the poor Druzes in the Mussulman faith. What a waking up to Missionary enterprize! — For the Mediterranean, M. Tomlinson is made bishop. —

M. Nicolayson told me last year, that we were all doing much more harm than good by the disorganizing tendency of all our operations. Though we know nothing but Jesus Christ, & him crucified, yet we seem to have desparately alarmed, not only the pope of Rome, but all the bishops in the world. The dangers, which threaten these hierarchies — these "high places" of wickedness, have awakened a sympathy ~~in~~ their behalf, which the wretched state of the people from ignorance & superstition, & all the oppression & wrong they have suffered for centuries, had no power to awaken. But it will all, I am confident, be over-ruled for good. All we have to do is, to mind our own business; & of this, thanks to our Heavenly Father, we have enough to do.

Do you get the Missionary Herald bound at Smyrna? I want mine bound for 1840 & 41; what shall I do?

By your account I owe you		1842·0
add for Mr. Leyburne		2909·0
		4,751·0
deduct paid Dr. Robertson	95	
Mugurditch's father	200	
postage for Mr. Riggs	3	
To sending Apothekes to Brucha rest 2 months	25	
To cash now sent	497·20	820·20
Due from me to you		3,930·20

The 2909 pias. we owe Mr. Leyburne for an apparatus we sold for him, please pay him. — You or Mr. Calhoun owe me 1818 pias. for Mr. Panayotes Jan. & Feb., you being the treasurer for all Societies not represented by Mr. Calhoun. But we shall see about this at the annual meeting. When shall this be? Soon after Easter? Shall I send you down ~~g~~ money from week to week? What is the premium on gold? — Suppose we fix the annual meeting at about the 7th of April? Where shall it be this year? — When you write to your good mother, please remember me to her.

There is a parcel on board for you, containing Heralds & Reports for the Missionary House. Several months ago I sent a quantity to br. Adger for the same purpose. If they have not gone, put them all together. Heretofore I have burnt a great many; but is it not better to return them, where they will be useful? — In the parcel is a Herald for you; also two parcels to go with the Boston letters. And in the tin box, is a small parcel containing a pencil case, which Mr. Dwight wishes should be put into some letter or parcel, that it may not be lost. It is for Dr. Anderson —

Yours &c W. Goodell

Rev W. Goodell.
Feb 21/62 Rec'd

Pera, March 1/42

My dear brother,

I will look at the accounts again — have not time now. For Mr. Leyburne's apparatus, *I* can pay, if you have no immediate transactions with Greece —

I think you did well to send the abstract of your sermon to Mr. Anderson. Have you read in the Home Missionary for October an excellent sermon, in which the subject of David & Solomon's benevolence is happy touched upon?

The Rev. Mr. Richmond, an American Episcopalian, who traveled in these parts in 1831, & stayed with us at Constantinople, is on his way as Missionary to the Turks. He went to the whole bench of bishops in America to be made *bishop to the Turks*. They refusing, he has gone without letters of introduction to the archbishop of Canterbury; & in case he refuses to make him a bishop for the Turks, he is coming to try the bishops of Greece. A *bishop* he *must* be, though it be a *Turkish*. You will probably see him in the course of a month. —

As to the place of the General meeting, I was going to write at large, but br. Dwight has just given me his letter to br. Adger, & he has expressed so *fully* all I intended to say, that I *merely* inclose that letter to you. We hope br. Hamlin will be able to attend as delegate, as his school matters will come up; should he not find it practicable to go, I shall go as his substitute. I am making my arrangements to go to Syria, but on account of the uncertainty about steamers, I shall probably be prevented —

Yours in Christian love

W. Goodell

I am very glad you all wrote to the Rooms in regard to the Mission in Greece. Either the Committee has received imperfect communications from that mission, or they acted without their usual wisdom & discretion —

Rev. W. Goodell.
March 1/42.

Rev. D. Temple,

Smyrna

Pera March 8/42

My dear brother,

I perceive you had credited me for the 295 pias. to be paid to Dr. Robertson & Mugurditch's father; but I do not see, as you have credited me for the 20 dolls. I sent you about 3 weeks since:

By the account you have just sent me, the balance due you is 725.0

	From this deduct $20 =	497.20	
Feb. 4	to Mr. Riggs for postage	3.0	
"	To sending Apoth. to Bucharest for Jan & Feb —	25.0	
March 7	To Mugurditch's father	250.0	
" "	To do mother	50.0 =	825.20
			725.0
	balance due to me		100.20

I ~~shall~~ hope we shall get all straight after a while. —

By the scrap I send down, cut from a paper, you will learn, that our College friend Searle has finished his work below, & gone up higher, where he will sing & praise better, than he ever did here. Mr. Hamlin informs me, that he was a very godly man, being remarkably meek & devout, & that he was an uncommonly ~~a~~ useful minister of Christ.

"Friend after friend departs,
Who hath not lost a friend."

Yesterday we had 27 natives at the Monthly Concert, although Mr. Hamlin did not come down with his scholars. On the Sabbath, 38 came to Mr. Dwight's meeting, being the most he has had any one time. The room was full. We shall have to lengthen our cords & strengthen our stakes, if this state of things continues. May it not only continue, but increase!

If Mr. Marshall be still with you,

Give him our very kind & Christian regards. We all remember his visit here with much pleasure.

Yours in Christian love,

W. Goodell

Mr. Schneider sends a box for Mr. Hill, Boston

Rev. D. Temple,

Smyrna

Rev. W. Goodell
Mar. 8/42.
Accts.

Pera March 22/42

My dear brother,

We shall start from this the first Tuesday in April, & of course shall be with you about the 7th. May the Lord grant his Holy Spirit, that we may have times of refreshing from his blessed presence! — It will give me much pleasure to make your house my home, during the time I may remain. It is possible, however, the State of thgs in Syria may be such, that it may not be advisable for me to go. Should any letters from Beyroot for me come to any of you at Smyrna, do not fail to forward them to me by any opportunity, that may occur; unless there will not be sufficient time for me to receive them, before I leave this for Smyrna. —

You will see by Mr. Bond's letter to me, that no certain arrangements are yet made for the girls. From Mr. Anderson I have yet heard nothing; & he is so pressed with business, it would not be strange, should he do little. Possibly we may have to wait another year; but all will I trust be ordered right. Certainly, if ordered by Providence, & not by ourselves, it will all come right. —

Please answer br. Schauffler's question about funds of the Tract Society; and hand the letter over to br. Adger to reply to that part, which pertains to Armenian punches.

It is matter of thanksgiving, that your houses & property were preserved from the devouring element, & your comforts continued. Fires at Constantinople are much less frequent & terrible, than formerly. —

Mr. & Mrs. Homes arrived day before yesterday, & seem in fine health. Mrs. Hamlin will not go to Smyrna, but will remain with Mrs. Goodell. The Homes' also will remain with her, together with Mr. Schneider's children & Mr. Dwight's—

With Christian love to your dear family,

Yours truly

W. Goodell

A letter passed through our hands recently for the Foreign Missionary Board at Ooroomiah, in the same hand & I presume of the same import with the one you sent up for us to read.——

Rev. W. Goodell.
Mar. 22, 1842.

Rev. D. Temple,

Smyrna

Pera, March 28/42

My dear brother,

I send you down the 26½ pias. you due. — Many thanks for the perusal of Daniel's letter. I have much confidence, that you will continue to hear good accounts of him, & will have reason to bless God more & more on his behalf.

I am very desirous, that Mrs. Goodell should sometime visit Smyrna, & I thank you for inviting her; but we shall not be able to prevail on her to go at this time. And, moreover, you will all have so much company, that both you & she would perhaps enjoy the visit better at another time.

I hope, if it please God, to see you next week —

Who is the Prof. of Rhetoric at Amherst? —

Yours &c

W. Goodell

Rev. W. Goodell.
Mar. 28/42 –

Rev. D. Temple

Smyrna

ABC: 16.5 v. 4 (225-229)

Goodell, William
A.L.s. to Daniel Temple
225. 26 April 1842
226. 2 May 1842
227. 10 May 1842
228. 23 May 1842
229. 6 June 1842

THE HOUGHTON LIBRARY

Pera April 26/42

My dear brother,

I reached home this morning with a cough & tooth-ache from a cold, which I took on the way. Mrs. Goodell is said to be better, than she has been at any time since I left; but I find her still confined to her bed with a sort of nervous fever. The children are better, though not yet yet entirely free from colds; & Eliza still troubled with her head ache. — I feel, that I derived ~~strength~~ & encouragement from my visit to Smyrna, & especially from those meetings we had in my room together. —

Mrs. Goodell writes in Christian love to dear sister Temple, & also to Charles, to whom I am much obliged for his kindness in making my purchases for me. ——

In haste, but yours most truly,

W. Goodell

If Mrs. Temple's butter be good to eat on bread, Mrs. Goodell will take 8 or 10 okes of it. Tell Nicola his Cake came safe, but we have not yet tasted it.

Rev. W. Goodell.
Ap. 26/42. Return
from Gen. Meeting.

Rev. D. Temple,

Smyrna

Pera. May 2/42

My dear brother,

Many thanks to Nicola for sending up my tooth brush. I tried to purchase another, but could find no one to please me, & was in a great strait for a tooth brush. —

Did you or Charles not pay something in getting my tea and Molasses on board? If so, please add it to your account against me. —

My account against Smyrna is as follows: —

To Mr. Temple postage to Bucharest	2. 10
To Mr. ~~Ed~~ Adger for 4 tengeras	317. 0
To do. for Mugurditch's father	200. 0
	519. 10

Please deduct your account from it, & send me the balance. —

4th Mrs. Goodell is still suffering from her nervous fever, & is so much reduced, I fear it will be a long time before she is fully restored. She can only sit up a little in bed, & takes scarcely any nourishment. It seems a great mercy to us, that our daughters are with us, & not in America; for I hardly know how we should have got along without them. Eliza is a very excellent nurse, & she has been unremitting in her attentions. Nor is Abigail much behind. And the school they are now in is ~~[illegible]~~ perhaps the best they could have. —

I took cold in returning to Constantinople, & had, or thought I had for several days a very bad tooth ache. I finally examined to see whether it were decayed, & whether I must have it extracted, & I found it ~~was~~ had already

been
extracted several years. ~~ago~~ An ulcer was, however, formed directly over it, which has since discharged itself from the nose.

5. Mr. Leeves has arrived, but I have not yet seen him. Mrs. Goodell seems much better this morning. — We are very anxious to hear of br. Schneider's little child. —

In haste, but yours &c

W. Goodell

Rev W. Goodell
May 3/42.
Accts.

Rev. D. Temple

Smyrna

Pera May 10/42

My dear brother,

I think of my visit to Smyrna with much pleasure, & feel, that I derived much strength & encouragement from it, & that my love to the brotherhood was much increased by it. — Mrs. Goodell I am happy to say is much better, though it is more than a month since she has left her room. Eliza from close confinement & attention to her mother suffers more just now. I am anxious to get into the country with my family just as soon as I can. Though I regret very much, that such a step is called for, as it will increase our expenses, yet I have no doubt it is required. —

Can you inform me, how much Mr. King pays for the board & education of his daughters at Smyrna? —

A blessed influence continues among the Armenians, & a very decided & remarkable case of conversion has recently occurred. His neighbors say that in two days time a wonderful change took place in him, & he turned right about. What encouragements we have for prayer! — By the way I have been asking myself these days, whether we have ever prayed as much for the Greeks as we have for the Armenians. Among the Greeks we were able to do so much more by way of intercourse, schools, & distribution of books, that it is possible we relied more on means & less on prayer; but among the Armenians we have much of the time been absolutely ~~shut~~ shut up to prayer, having nothing else we could do. — This subject will perhaps bear an examination. — It is quite possible our friends at home may have prayed for us more in reference to the Armenians than to the Greeks, because they felt we were doing so little. When the churches hear, that books are distributed by tens of thousands, & that ~~at~~ schools flourish, may it not ~~it~~ too often operate~~s~~ as an inducement to remit prayer? — We are always exposed to temptation of some kind or other. —

I hope we may hear good news of our dear brother & sister Schneider's child. — Our Christian love to them, & to your dear family, & to all your precious circle. Have our friends come from Cyprus? — The letters &c. I sent by Mr. Calhoun & Master Sarrell I hope were received. Mrs. Hamlin has a second daughter, born last week. Mrs. Johnston has a daughter 3 weeks old, & Mrs. Jackson another about the same age. —

To the account I sent you last week of $517¼ pias., please add

To firman for Messrs Adger & Riggs ——	25.0
To Mugurditch's mother ——	70.0
	95.0
add last week's account ——	517.10
	612.10
Deduct yours of April 29 ——	385.30
In my favor, balance ——	226.20

Yours &c

W. Goodell

Rev W. Goodell.
May 10/42.

Pera May 23 /42

My dear brother,

Who is this Mr. Sullivan, who wrote you from the Sandwich Islands? I am not at all surprized at what he says of the wretched state of the people. How low are men sunk in sin, & what a work it is to recover them from that state! —— I sympathize with our brethren in Syria; but I would hope things are not so bad as Mr. Wolcott seems to think. The standard of morality being much lower with the natives than with us, it is possible some of them may have as much faith & love as we, while in their conduct they may exhibit many inconsistences. They are not to be tried by *American* standards. And, moreover, when we ourselves become weak in faith, & low in religion, we are very apt to find fault with every body, &

every thing, but ourselves. At least, I find it thus in my own experience. One thing is certain, something is wanted at Beyroot besides an ecclesiastical organization. They need the Holy Spirit. That is the great thing we all need. Every thing ~~th~~ else is so comparatively ~~or~~ small, as scarcely to be worth mentioning.—

Tomorrow, we go into the country to return no more to the house we have occupied for the last four years. I have given my brethren of ~~this~~ station notice, that they must provide chapels &c., for that I cannot do it any longer. The health of my family as well as economy in my own expenses require this. ~~Though~~ It will ~~prof~~ probably cost the ~~mission~~ station more, but my own expenses will be less; for I never charged to the station what properly belonged to it.— The house I have taken in the country for four months, contains 3 small rooms with a small hall; and here, though in rather straitened circumstances, I hope we shall have room for the Savior. With his presence

any place will be a happy one. —
Mrs. Goodell seems getting better, but Eliza worse. Whether the change of air & scenery will be beneficial, remains to be seen. With God's blessing, it will be of use. — By these changes — this breaking up of my family, my heart is sad; but I hope the sadness will make it better. You too must have sadness in your own family by the departure of Charles. May the separation ~~tot~~ be sanctified to him & to you both; & may the consolations of religion greatly abound! —

The account for the Kazan & tengeras, I will send by next opportunity. The things themselves you will receive with this. — There are several very interesting new cases of religious interest among the Armenians. The Lord is giving us rain from heaven & fruitful seasons, filling our hearts with gladness at the greatness of his ~~g~~ mercy. ——

With Christian love to dear sister Temple, your brother in Christ,

W. Goodell

Christian love to Mr. & Mrs. Wolters.

Rev. D. Temple,

Smyrna

Rev. W. Goodell.
May 23/42.

Hill of Beshik Tash June 6/42

My dear brother,

The following sums I have charged against you:

May 13	To parcels to Bucharest —	22.20
14 & 17	To postages to Mr. Calhoun	11.20
	To do Mr. Adger, letter to Vienna	3.0
21	To 5 tengeras 9¾ okes at 28 =	273.0
	To porterage & freight of do —	11.0
	To Kazan for Mr. W. 8¾ okes at 28 =	192.20
	To 3 tengeras 6⅛ okes at 28 =	171.20
	To porterage & freight of do —	13.0
	To Mr. Leeves for translator 6 months	5,400.0
	To do for board for do	743.0
	To do. for postage 1 year in advance	200.0
	To do. for paper	18.0
	To the Smyrna station postage	100.0
	To Mugurditch's father —	200.0
		7,359.0
	deduct your account	3,073.15
	Balance due me	4,285.25

Your contract with Mr. Leeves is probably completed before this. Before his return to Smyrna, I wrote you, that he preferred having but one contract for translating, printing, & all. I told him it made no difference with us, whether we were paid directly by him, or whether we received our pay through you. All that is necessary is, ~~that there~~ should be all round a perfect understanding of the subject. I ~~supp~~ suggested in my former letter, that you would probably wish Mr. Leeves to pay something in advance. This may not be necessary for the printer, but it is necessary from month to ~~the~~ month for the translator, & may be necessary also for paper. But you will doubtless think of all these things.

Yours most truly,

W. Goodell

~~[illegible] his account 3,073.15~~ 7159.0

~~Hill of Beshik Tash~~

~~May~~

Rev. W. Goodell.
June 6/42.
Accounts.

Rev. D. Temple,

Smyrna

ABC: 16.5 v. 4 (230-234)

Goodell, William
A.L.s. to Daniel Temple
230. 18 June 1842
231. 2 July 1842
232. 14 July 1842
233. 10 September 1842
234. 3 October 1842

THE HOUGHTON LIBRARY.

Beshik Tash, June 18/42

My dear brother,

In consequence of a severe cold, Mrs. Goodell has had a return of her nervous fever; but, by the blessing of God on the means used, the fever has been arrested, & she is now to appearance again slowly returning to health & comfort. But her fine constitution is I fear so shattered, as never to recover its former state. But we are no better than our fathers, & no better than others. We, as well as others, must remember the days of darkness, for they are many. The great thing is to yield ourselves to our Father's will with entire confidence in his wisdom & goodness, & to have no rebellious unsubdued thoughts

& feelings arise in our hearts. No philosophy can prevent this. Nothing but the grace of God is sufficient. May our dear brother Smith find divine consolations abound, as his afflictions abound! He needs our sympathy & our prayers. But, unless he has something, which the world cannot give, he will faint & sink. May the Holy Spirit be nigh to sustain & comfort! His trials are certainly very great; & may they be so sanctified to him, that he shall come out of them as gold seven times purified!

With brother L. Thompson I know well how to sympathize. His feelings are all familiar to me. And were it not, that what is put on paper is so liable to be misunderstood, I would write him.

I am sorry for poor Nicola. Till your letter last week informed me, I was not aware that I had promised him any strawberries. But I presume I must have done so, or he would not have recollected it. And it is no wonder I should forget, as I had sickness in the family, & moreover was removing to the country away from steam boats & strawberries. I would now give orders to the Kapoogy to procure & forward some, but it is too late. Mr. Dwight, of whom I inquired yesterday, says the time is past for them – they will not keep. Pray give my salams to Nicola, & tell him I regret the disappointment. ——

The letter you received from Charles must have been very consolatory. The English Consul & his lady at Crete are very well disposed as we say to religion, but perhaps they know ~~little~~ less of the experimental part of it, than Charles supposed. It is however much better for all of us to err on the side of charity, than of bigotry. There are a great many followers of Christ, who follow not us. —

We learn, that Mr. Hill's school at Athens is finally closed, & that the family will return to America.

By your account of June 9th you owe

me	2783.10
add, to paid Mugurditch's mother	50. 0
	2,833 .10
Deduct to be paid Mr. Nicolayson	1,600. 0
Due me	1,233 :10

nothing

Rev. D. Temple,

Rev. W. Goodell.
June 18/42.

With Christian salutations to your dear wife & circle,

Yours &c

W. Goodell

Beshik Tash, July 2/42

My dear brother,

I shall probably be so engaged Monday & Teusday, that unless I drop you a line now, I shall lose the opportunity. Through the great kindness of our Heavenly **Father**, my family are certainly better, & apparently on the mending hand, though by no means fully restored. May our spared lives & improved health be devoted to the service of God! And if we be continued still longer in the Lord's vineyard, may we not be slothful servants! —

Mr. Schauffler writes, that he shall be here about the last of this month. About the same time, we shall I hope see you & our dear sister Temple also. —

Who has the money for Mr. Ladd? If I have to supply his wants after his arrival in my diocese, I must look I suppose to his former patron for the means. In other words, his funds are in connection with the treasury of Smyrna, & not of Constantinople. —

By yours of June 24 you owe me	358.0
add postage to Bucharest —	2.10
	360.10
Deduct gain on the gold you sent —	4.10
Due me —	356.0
July 5 add Paid Mr. Homes for Mr. Riggs —	50.0
	406.0

All my family join in much love to you both. — An Episcopal lady here from Philadelphia says, that Mr. Southgate's friends & patrons are not at all pleased with his Missionary course. They think it all time serving — —

I am sorry I have not a room to offer you, but I can only offer the house I vacated at Pera. That is *entirely* at your service, & it is free from any of the Sultan's troops. —— But *we* are not there, & so I am sure the house can have no charms for you; for we flatter ourselves, that you would rather see us, than all the houses in the world, though *palaces* they might be.

Yours in Christian love

W. Goodell

I observe, that the father of Mr. Fisk is dead, also of brother Calhoun. also Mr. Whittelsey. But though the fathers are not suffered to continue by reason of death, yet Jesus lives & reigns, &

cause will prosper – Let us gird up the loins of our mind, & work while the day lasts. —

Please pay the postage of my letter to Mr. King, & charge it to me. —

Yours truly,

Rev. L. Temple,

Rev. W. Goodell.
July 2/42. —

Bestik Tash July 14/42

My dear brother,

Mr. Schneider directs me to pay over to you for Mr. Bremner of Malta from Mr. Maeulan of Broosa 255 piastres. — Mr. Adger owes me 200 for Mugurditch's father paid the 1st of July by Mr. Dwight. The balance of 55 piastres I send in the box —

July 18th. The 42.30 due you according to yours of the 15th ins. I also send, making 97¾ pias.

Shall we see you & your dear sister the last day of this month? I hope you will calculate to go as far as Trebizond. It will be killing two birds with one stone; first, your own health will be promoted; & secondly, it will be a great blessing to those, who now suffer so much from loneliness there. They have a child to be baptized, & wish some of us to come up, & do it. They need some Jonathan to go & strengthen their hands in God. It is not good for a family to be so long alone: — But, whether you go there or not, I hope, if health requires it, we may not fail to see you here. And may you come in the fulness of the blessing of the Gospel of Christ!

Mr. Schauffler is to be here the 6th of August, according to the last letter we have had from them. A Missionary from the London Jews' Society, comes with them.

Poor Mrs. Hardy is very low, & it is doubtful whether she is ever any better. From what I can learn, she has her reason but little if any. How affecting to see so many of our fellow mortals, all around us, live for this world, forget God, & die! If nobody else receive instruction, let us do it!

All join in love ——

Yours truly

W. Goodell

The 1284½ pias. paid for Mr. Peabody, I will pay you when you come up ——

Rev. D. Temple,

Smyrna

Rev W. Goodale.
July 14/42.

Beshik Tash Sept. 10/42

My dear brother,

In paying me you gave me 12½ piastres too much, which I herewith return. Mr. Homes delivered me the balance you paid over to him for me. —— I feel grateful, that you were permitted to visit Constantinople, & though the Providence of God prevented ~~your~~ enjoying your visit, yet ~~to~~ others enjoyed it. We are now preparing to return to Pera, & have packed up today whatever we were not using, in order to remove the beginning of the week — We have not derived all ~~other~~ benefit from the country air we anticipated, but it is ordered right, & I feel no disposition to complain. We are all much very much pleased with the arrangement, which relieves us from chapels, & brings us into more snug quarters; and, if we have the divine presence & blessing, we shall be happy, whether health be restored to us or not. — Isabella is altogether better, having now none of the dysentery remaining. She sits up all day, but is still so weak as to be unable to bear the least weight on her legs. —

12 Many thanks for your note. I have not seen the letters from Syria, but I am pained at what you say. I feel, that those brethren are doing very wrong; & I hope you will write them strongly. They have abundant more intercourse

with the people, than we had while
I was there; & abundantly more
than we had here three years ago
in the time of the great persecution.
If they are discouraged because they
have no fruit of their labors, then
should they seek by fasting & prayer
the aid of the Holy Spirit; but run away
they should not. It will be time to go,
when God's Providence sends them.

Mr. Dwight is packing to day in order
to leave his house tomorrow, & we take
possession the day after. — Isabella
continues better — is able now to stand
alone — The rest of us too seem better

We have not heard a word from
our dear friend & brother Kerr. Our
very kind regards to him — to you
both, & to all our beloved friends

Yours &c W. Goodell

Rev. D. Temple,

Smyrna

Rev W. Goodell.
Aug. 12/42.

Pera Oct. 3/42

My dear brother,

I have been for months looking forward to the time, when I shall be permitted to take a more active part in this work of God among the Armenians. But though it be with desire, still it is not without many fears & anxieties. In the first place, I am but a stammerer in the language. I have been so long secluded, that I cannot speak so well as I could several years ago. I must now learn to talk, & this is not a work of one day or two. In the next place, I fear I shall mar the work instead of helping it forward. My own heart will I hope become warmed by it, but the hearts of others will I fear become cold in the meantime. I need an unction from the Holy One, and to be ~~so~~ baptized with the Holy Ghost, I will not say "not many days hence", but now now.

The article on Prayer in the Biblical Repository I read with much interest, & so also did our older children, asking many questions about it.

Our friends were very providentially detained from going on to Adrianople, & last Saturday Mr. Calhoun, who with the rest of us was wondering at the detention, had a very severe attack of illness. His general symptoms are now better, but it will probably be some days before he will be up. — Mr. & Mrs. Lanie went on from Sampsoon a week ago tomorrow. We hear the roads are infested with the Kurds, & of course we feel some anxiety about them;

but it comforting to leave them in the hands of the Great Head of Church, whose they are & whom they serve.

I have paid 150 piastres to Mugurditch's father, & I have given you credit for 130½ due you from Mr. Hamlin.

Mr. Southgate has been tampering with our Armenians — has (very wickedly I fear) shown them some of Mr. Dwight's journals, & produced a very great excitement. It is impossible to see the end. We shall seek an interview with him to day; but I fear we shall be under the necessity of treating him as a Jesuit, & of publishing his conduct to the world. ~~May the~~ Lord help us to act right, & may he avert the evils that threaten us! We need your prayers ——

Yours &c W. Goodell

Rev. D. Temple,

Smyrna

Rev W. Goodell.
Oct. 3/42.

ABC: 16.5 v. 4 (235-239)

Goodell, William
A.L.s. to Daniel Temple
235. 17 October 1842
236. 31 October 1842
237. 7 November 1842
238. 14 November 1842
239. 26 November 1842

THE HOUGHTON LIBRARY

Pera Oct. 17/42

My dear brother,

Have you or your brethren a copy or two of the Assembly's Catechism, which you will lend or sell or give me? I shall introduce it into my family a second time, if I can find it. The older children went through with it several years ago. I send down for your perusal some account of the good old document, which I will thank you to return. — I read with much interest President Wheeler's account of Prof. Marsh's last hours. He is not to be judged by common rules, so peculiarly philosophic was the structure of his mind. —

Assure Mr. & Mrs. Beadle of our Christian love & sympathy. It will give us all much pleasure to see one or both of them at Constantinople. They must not go to America without my knowing it, as I may wish to commit to them a most important charge.

Our account is as follows:

Due me as per your last note	315.29
To postage 1 letter sent you last week	6:7
To silver sent by br. Calhoun	200.0
	521.36

Please send the gold for this to me next week, if convenient. Why not also pay us whatever our accounts may be with the Tract Society? And the whole business will then lie between you the treasurer, & the Society, which is better than to be scattered about every where. I have hitherto done so in regard to every thing relating to *me* as treasurer. I take the whole in such cases upon myself, & then manage it with the Society. And I think this the best way. All should not be writing. One should do the whole. That is the very reason in fact you are appointed treasurer for those societies.

Our day of fasting & prayer was I trust a good day to our souls. When these troubles will be over, cannot be foreseen; but we have much confidence in committing them all to our blessed Lord, believing that they will be overruled for good. At any rate, we would ourselves get nearer to the Lord, & receive profit ourselves from every such occurrence.

Mrs. Goodell & Eliza are, I think both of them decidedly better, since we returned to town, & are living in our retired quiet way. I fear our friends will think us misanthropes; for we wish for the present to receive as few visits as possible from any quarter, except from above. — What a blessing, that Mr. Hallock's family went home!

With much Christian love to dear sister Temple,

your brother in Christ,

W. Goodell

Rev. D. Temple,

Smyrna

Please pay the postage of the letter for Mr Benjamin

Rev W. Goodell
Oct. 17/42.

Constantinople, Oct. 31/42

My dear brother,

With this is 6 piastres for the postage you paid for Mr. Homes & myself. I am sorry your station have voted not to pay your debts; because I think it is better in such cases to borrow the money for the purpose, & charge the interest to the Tract Society. I have done that repeatedly for the Bible Society; & it is I think decidedly better in all such cases, that the whole concern should rest with the treasurer, than be scattered every where. If you, the treasurer, do not pay, I, who am not the treasurer, & have no concern with it, shall have to pay. I must pay my brethren here, & those in the stations beyond; for they cannot all of them be borrowing money of A & B & C on account of the Tract Society. I must do it for them all, & have it all in one lump. But there is no propriety in my doing it, so long as we have a treasurer on purpose for it, & that treasurer being so good a man as yourself. I have not however seen your letters to know on what account you conclude not to pay. But is it not always supposed a treasurer will stand by his post, not only when he has money, but when he has none. His business is not only to pay out money, when he has it, but to make it, when he has none.

I have paid for Mugurditch's father	150.0
To Mr. Panayotes for Mr. Calhoun	900.0
	1,050.0
Will you pay this for me to Mr. Hohannes before he leaves Smyrna?	~~[illegible]~~0
	~~[illegible]~~0
~~balance~~	

~~He goes off so soon, I have not time to procure the money for him, and, as he will spend some weeks with you, there is no special need of haste.~~

I hope the Lord has still a great work for him to do among his people. He seems to be conscientious in whatever he does, & to desire to act in the fear of God, & according to his good pleasure. And to his care & mercy & guidance we commend him. He goes without our advice, & without our furnishing him the means to do so; but he does not go without our prayers & best wishes, nor without letters of recommendation to the Board & to many friends. And he goes with the full advice &c. of all his native brethren after much prayer & consultation. I suppose too they help him.

I have not time to add more,

I remain yours &c

W. Goodell

W. Goodell
15.12.58

Rev W. Goodell.
Oct. 31/42.

Rev. D. Temple,

Smyrna

Pera Nov. 7 /42

My dear brother,

Capt Ford's health is improved a little; and he appears in a very happy frame of mind. It is a real pleasure to converse with him. I had many fears about him during the summer, but I now think the evidence is very strong & striking of his having been breathed upon by the Holy Spirit, & made a living soul. I saw a few days since the letter you wrote him. He has it copied in a little book with two or three very nice hymns of his own selecting, & the thought struck me, that possibly it might be made a tract, or rather hereafter appear in that shape.

Many thanks for your criticism on 2 Cor. 7:10 We had already translated it, as you propose. Indeed I did not know there was any doubt about it.

I send down in the box 157½ piastres in one parcel, & 123¾ in another, making in all 281¼ piastres. This you will please pay over to Mr. Hohannes. And will you pay him besides 300 piastres, & charge to me? That is, pay him in all 581.10, the balance of what I owe him.

The Bangor has not yet come up, but is expected in a day or two. —

The Lord has not taken from us ~~his~~ His Holy Spirit. We have just learned some new & interesting cases of the Holy Spirit's operations. —

'Thanks for the Catechism, the old catechism, the good old Catechism, that lay on thee stand'

Yours most truly,

W. Goodell

284

[illegible]

Rev. W. Goodell.
Nov. 7/42.
To Key Hotchkiss.
581 P —

Rev. D. Temple,

Smyrna.

Pera Nov. 14/42

My dear brother,

Will you give me your thoughts on 2 Pet. 1:20 "No prophecy of Scripture is of any private interpretation"? —

Due you according to your last

note ——	25.0
Due me for Temple & Adger's postages	10.18
	14.22
This I now send ——	

The postage I paid yesterday on letters I now send you —

May the Lord help us in our work more & more! We certainly have more & more cause for encouragement, & need not turn aside to salute, & much less to dispute with, any one by the way.

The Bangor has arrived – ~~quite a~~ cuts quite a dash – I love to see such samples from our country – How much more do I love to see any thing, that does honor to the New Jerusalem. –

With Christian love to the church at your house,

your brother in Christ,

W. Goodell

Rev. W. Goodell.
Nov. 14/42.

Rev. D. Temple,

Smyrna

Pera Nov. 26/42

My dear brother,

Several weeks since I put into my pocket the third part of our Armeno-Turkish Bible to give to that poor blind Armenian, who stands by the wayside begging. As many persons were passing & repassing at the time, I placed the book in his hands, & walked on without saying a word. He smiled, pressed the book to his lips, & put it into his bosom, saying nothing, but moving his lips as though speaking to Him, who is alike invisible to those who have eyes, & those who have none. Some ladies of fashion, who were passing at the moment, seemed vastly amused to see me give a book to a blind man. But there is real wisdom in it; for 1st it has to be read by a second person, & thus at least two persons may be benefited by it; & 2dly it has to be read aloud, & thus others are likely to be present, & may be benefited also.—

Passing the same way a few days since, I stopped to speak to the blind man; when, without my thinking at all of the book, he immediately began to tell me, of the poor man the devil make such work of. I could not imagine at first to whom he referred; but I soon learnt it was the Patriarch Job. It would seem, that he had never heard of him before. He said he had read it all through several times, & found great comfort from it.

I have thought of this a good deal since, & it strikes me, that we need a tract for the afflicted. These poor people in their various trials have no such helps, as we have, teaching them how to profit by their afflictions, & leading their thoughts to God. Suppose you take the subject into prayerful consideration, & try to ascertain whether it be not your duty to write ~~one~~ a tract with special reference to those, who are afflicted with the loss of friends, the loss of property, & the loss of health or ~~limb~~ of some member of the body. Even the great & powerful might gladly receive & profitably read a tract, when their minds are softened by affliction. In preparing such a tract, you would find valuable assistance in the many able treatises we have in English; and when once prepared, it can be translated into various languages. ——

I can easily imagine you should find it both ~~&~~ pleasant & profitable to follow the camp of General Joshua, though not as chaplain to the army. Every part of the Old Testament is very *very* instructive. An attentive reader finds the Gospel every where, & wonders at the faith of those holy men of old. Israel were the Lord's executioners upon those enemies of their race & of each other; & without a special warrant had no more right to spare life, than the high sheriff has when a criminal is delivered into his hands to be executed.

29 The tezkera was for only 13 boxes, whereas the boxes were 27. The names of the persons should be, not on the backside of the bill of lading, but in the letter to me, as the bill of lading goes into the hands of the Capt. on the delivery of the

goods, & then I have no means of knowing to whom they belong; for they are shipped off in various directions, & I am left to conjecture to whom I am to charge ~~the~~ expenses. —

With the Rev. Mr. Hass of the Danish Missionary Society, who goes with his family by this steamer you will be much pleased. —

Rev. W. Goodell
Nov. 26/42.
Armen. blind
man with his
book.

Rev. D. Temple,
Smyrna

I send you down a Sept. Herald. Of April I have only one for myself —

With Christian love to your dear family, your brother in Christ,

W. Goodell

I wonder how many changes those millenarians are going to ring on that paragraph of mine about the Turkish Empire, which was so pat to their purpose.

I think you did well in not writing to Dr. Anderson. He himself says, "To understand the necessity of the report on the marriage of Missionaries, you would need, I fear, to have been some years laboring at the centre of the system. It was necessary to get out from the ne plus ultra, almost, where we now are." ___

W. Goodell

ABC: 16.5 v. 4 (240-244)

Goodell, William
A.L.s. to Daniel Temple
240. 3 December 1842
241. 13 December 1842
242. 18 December 1842
243. 27 December 1842
244. 3 January 1843

THE HOUGHTON LIBRARY

Pera Dec. 3/42

My dear brother,

As we detained Abigail with the hope of ~~Abg~~ Eliza's being able to accompany her in the Spring, I think we shall abide by that decision. Could they go with Mr. & Mrs. Beadle, it would relieve us of much anxiety; but we do not of course expect them to consult our convenience in regard to returning to America. Please assure them of our Christian sympathy & love. Should it be convenient for them to visit Constantinople, before they leave this part of the world, it would give us all much pleasure to see them. — The weather is very tempestuous in the Mediterranean during the month of January generally. Were the vessel to sail in February, I should not hesitate to send Abigail, for I have hardly any hope of ~~Abigail~~ Eliza's being able to go. — Will you as usual give me your advice? — —

I have just paid Muguerditch's father	150.0
Do. Muguerditch's mother —	50.0
To. [illegible] inclosed —	360.20
	560.20
	622.10
Balance due you —	61.30
Dec. 6 Still your due —	

Dr. Anderson expresses himself much pleased with my communication on "Ecclesiastical Organizations for ourselves in Turkey." It probably aided somewhat in giving shape to that report on the Missions to the Oriental Churches at the last Annual Meeting of the Board.

Please say to br. Calhoun with my love, that I will write him next week —

I feel very sad at the news from Syria. I should not be surprised, should the next Steamer bring some of the brethren from there.

Much Christian love to all

Yours &c

W. Goodell

What sort of a vessel is the Kazan? & what are the accommodations, Capt. &c?

Rev. W. Goodell.
Dec. 3/42.
Rec June 8
61.30

Rev. D. Temple,

Smyrna

Pera Dec. 13/42

My dear brother,

I send you down to read, if you are disposed, two pieces I cut from a paper. They were written, as it appears, by my younger brother. I send you also a sermon of his. You perhaps know, that, when he commenced preaching, it was in the Methodist connection.

The news from Syria is very distressing. But what else can we do except humble ourselves before God for our own sins & the sins of all our race, & pray earnestly for the all purifying influences of the Holy Spirit!

Will you forward the letter for Mr. Lowndes, charging the postage to me?

The molasses we received last week, though with some difficulty. I am sorry you have so much trouble with these secular matters. I have less than formerly, the other brethren now taking a good share.

Thanks for your thoughts on Peter, to which I will give due attention. The translation was finished last week. We have now only some few sheets to read over. Twenty years also last week since we sailed from America. Great is the mercy of God to us sinners.

May I trouble you to ask the Captain what he will take Abigail for, whether he must have his pay here, or will take a bill on Mr. Hill, & see also whether she can have a good berth &c. We have not fully made up our minds to send her, but we shall of course decide this week. The arguments from Smyrna had much influence with us. May the Lord direct us in this matter, as we trust he has directed us in former years.

The money you sent me I return, as it will not pass for so much here, as it passes at Smyrna. — Some of the money I think will pass for more here, than with you, I therefore detain the whole; as the one may equalize the other. ——

Our account then is as follows: —

Balance due you as per your acct	41.10
Due Mr. Benjamin from Mr. Homes which please pay ——	190.0
	231.10
Contra To paid Mr. Schauffler for A.T.S. in Russia as per his acct —	72.0
To paid postage for you this day ——	17.0
	189.0
Your due ——	42.10

Which I send down in the box —

With Christian love to all,
your brother in Christ
W. Goodell

Rev W. Goodell.
Dec. 13/42.

Rev. D. Temple,

Smyrna

Pera Dec. 18/42

My dear brother Temple,

I have been thinking much of the case of Bishop Dionysius. It is a great misfortune, that he has had so little to do of late;

"For satan finds some mischief still
"For idle hands to do."

I fear, too, his temporal circumstances have driven him to desperation. The little property he had been saving along, he lost entirely a year since by the failure in business of his merchant or Shop keeper; and how he can feed & clothe himself & family & pay his house rent & live on $75 dollars a year! I really do not see. Formerly he never received so little from us, & latterly the prices

Rev. W. Goodell
Dec. 18/42.
Trebizond station

of every thing at Beyroot has greatly risen, as all our brethren say.— Archbishops in this country are not accustomed to live on $75 a year.— Nothing indeed can excuse sin, but circumstances sometimes offer peculiar exposures to temptations; and such exposures are always, if possible, to be avoided.

20. I am rather sorry, that your station took just the view you did of the subject presented to you; for I am afraid it is not the right view.

In the first place, br. Calhoun is absolutely pledged to join us in the Spring on condition that his Society release him, & ours accept him; & we have thus written to the Rooms.

In the next place, I have scarcely the least expectation, that the Committee will give you ~~the~~.

~~least~~ any encouragement for the School you contemplate at Smyrna. To the judgment & discretion of their Missionaries they give up much less than formerly; And they are pressed on every side.

And, finally, if they would authorize the School, I still do not think such a School is to be at all compared with the importance of Trebizond as a station. And with the means & men at the disposal of the Board, *your* plans & measures would effectually cut off Trebizond from being any longer a station. If it is to be occupied any longer, *we* as *a Mission* have got to provide for its occupation, & we have got not only to show the Committee ~~not only~~ its *importance*, but also to point out to them how where the men can be found to occupy it; for it is very evident that they have neither men nor means. We then must endeavor in all things to take the most enlarged & liberal views of all these subjects, & act not for ourselves, but for Christ. — There is one thing more, — the Committee would be very glad, if not only br. Calhoun, but br. Van Lennep, & perhaps even another of you, would turn your whole attention to the Armenians. I infer this from Dr. Anderson's last letter to us. He seems to wish to turn entirely away from the Greeks, — regrets that we are doing any thing among them, — & would have the whole strength of our whole mission directed to the Armenians. The appointment therefore of br. Calhoun to this field would fall directly into their own views; while I am very confifident your plans will ~~clay~~ clash with theirs. — The importance of the school you contemplate, I feel & always have felt, but the Board do not & will not feel as we do, nor will the churches. And the great question is now, What shall we do for Trebizond? We as a mission, I mean; for all that is done, is to be done by us. Mrs. Johnston is on the very borders of derangement. They propose to go to Smyrna for a year or two, but the fact is they will have to go home. Shall Dr. Van Lennep go to Trebizond, & take hold with both hands ~~to~~ save it? We think not of our high school, we think of Trebizond; we think nothing of Van, we think of poor Trebizond. — I am one of a Committee to write to Dr. Anderson on the importance of sustaining Trebizond; but this I shall not do, for it will be so much ink lost, unless the Mission take up the subject in

18 Dec

right corner, & point out the individuals to go there. The Board will, not even think about it; we must think & act for them, & show it to them all cut & dried. ——

Rev. D. Temple,
Smyrna

I will notice all your various criticisms on the sacred texts next week

Pera Dec. 27/42

My dear brother,

Have you seen the Union Missionary Herald? If you have not, we can send you the numbers for Jan — April.

I marvel greatly, that you speak with so much confidence about its not being the duty of Mr. Wood to go to Trebizond. I wish we could feel so, for we want him here; & if we should be so selfish, as to think only of ourselves, we should of course seize hold of him at once, & defy any body's else touching him. If my family were not so large, I ~~think~~ should put an end to all further discussion by going right up there myself, I mean to Trebizond, — ~~It~~ it seems so very wicked to leave a place, where the Holy Spirit is operating on men's hearts, & thus inviting us to remain.

The Lord has been very gracious to you & to me in preserving us so long in the missionary field. I do not wonder your birthdays are attended with so many solemn reflections. It is solemn to live any where, & especially in such immediate connection with Christ & his Kingdom. Earth is becoming to me more & more a vain show; but, when we think how willingly our blessed Lord continued in it for our sakes, it should render us willing to live to the age of Methuselah, if we can be the means of bringing any of our fellow beings into the blessed Kingdom of our Lord & Savior Jesus Christ.

I send you down by br. Beadle the balance due you, viz. 139 piastres, though I suppose, I shall have to pay Mugurditch's father & mother next week. What shall be done with what is due all our stations from the A. Tract Society? As you are the treas., I think you should by all means take all these debts upon yourself, & then by next July charge them all in one lump to Mr. Hill, if you in the mean time receive no remittance from the Society. *We* of course shall receive no such remittances, as I am not the treasurer for such societies; & it will also be awkward for me to charge it in my account with Mr. Hill, as it will make matters complicated, and it will be asked, & with reason too, why these accounts did not pass through the regular channel, viz. *through you*, as in former years. If I send you down the accounts next week, will you send me the money? Or what shall I do?

We have been much pleased with Mr. Beadle. Please say to Mrs. Beadle, that, though we have been trying to turn her husband's thoughts towards Tre*bizond*, yet it has I fear been in vain. I hope they will give me a fortnight's notice, before they sail, that I may bring Abigail down, & put her under their care, } if they will kindly allow me to do so ___

Christian love to all,

your brother in Christ,

W. Goodell

Rev. W. Goodell.
Dec. 27/42.
Accts of A. Tr. So.

Rev. D. Temple,

Pera Jan. 3/43.

My dear brother,

Many happy returns of the season to you & yours! Seventeen of such short years as the last will carry you, & nineteen will carry me to the limits of human life as fixed in Scripture, namely three score & ten. But so many returns even as 17 or 19 we have no reason to expect. "And so much the more" of faith & love & zeal let us have, as we "see the day approaching". Unless I greatly mistake, I am more drawn in the very direction, to which time in his rapid flight is bearing me. What is beyond looks more & more bright & glorious.

You speak of, or rather against, Mr Wood's going to Trebizond alone, as though that was the principal consideration that influenced your decision. Now I do not suppose, that any of us ever wished or expected, that they should go there alone. I see, that Mr. Beadle has also fallen into the same error in *regard* to his own case. We never had the least idea of *his* going alone. If two cannot be found, let the station be given up. But, if we can secure one family, it will then be comparatively easy to find another to go with them. The Board too will then be awake, knowing that one family is *ready*, but that absolutely we shall not send that one family alone after the experience of the last 3 years.

Our Tract Account, that is our account against the Am. Tract Society was in addition to Mr. Schauffler's which you paid two weeks since, as follows:

	8,204.0
Received of you some time since	1,374.0
Balance due	6,830.0

this balance, you need not send up for a week or two, unless it be convenient, as I shall have to negotiate a bill this week, whether or no.—

Yours in much Christian love

W. Goodell

Very kind regards to br. Beadle & family. I have not time to write by this opportunity. We are making A. ready to go with them—

We have not received the box from the custom house. Mr. Homes will write you next week

Rev. W. Goodell.
Jan 3/43. —

Rev. D. Temple,
Smyrna

ABC: 16.5 v. 4 (245-249)

Goodell, William
A.L.s. to Daniel Temple
245. 23 January 1843
246. 24 January 1843
247. 31 January 1843
248. 10 February 1843
249. 21 February 1843

THE HOUGHTON LIBRARY

Constantinople Jan. 23/43

My dear brother Temple,

I am appointed by our station to write you in answer to the proposal of yours for having our annual meeting almost immediately.

As to *ourselves* & our *families*, it makes scarcely any difference, whether the meeting be now, or in the middle of June, but, with our brethren at Trebizond & Erzroom, it makes a difference, & a very serious one.

Mr. Johnston has told us, that he cannot well leave till Spring; and, when he leaves, he may leave you know for good & all. But, as you will learn from his journal of the 12 first days in January, it is desirable that he remain there as long as possible; if till the middle of June, so much the better. It may gain so much time, as to save the station.

Mr. Jackson has set his heart on being present with his wife at our next meeting. He has written to Dr. Anderson on the subject several times during the year. He has complained, that his station has been legislated upon by us without their having a voice in the legislature. And he will be not only disappointed, but grieved, if we do not give him the privilege of being present. But his coming with his family before the very last of Spring or first of summer, is out of the question.

We think also, that, in this instance & in view of all the circumstances, a delay is not dangerous, but safe. Dr. Anderson thought we acted precipitately last Spring; we should have waited, he said. And in fact *our* communications *this* have in consequence been crossing each other all the year. Let us now wait a little. Let us be thinking & praying & maturing our thoughts; & we shall be more likely to act wisely & understandingly & in accordance with the views of the Committee four months hence, than now. We shall also doubtless in the mean time have other communications from the Rooms, which will have an influence on our counsels. You know we have formally invited Mr. Calhoun to become associated with Mr. Hamlin in the High School; & this invitation & Mr. Calhoun's reply must ere this be before the Committee, & it will doubtless be acted upon soon. Why should we make any more changes & appointments, till we have given the Committee a seasonable time to act on those already made or proposed?

"*To say, & straight unsay, argues no*" firmness, but on the contrary great vacillation & unsteadiness & inconsistency. By the way, our good brother Calhoun must absolutely live & die with us, I mean somewhere in connection with our mission. We shall lift up not only both hands to prevent his going back to America, but if necessary both feet also, yea & tongue & pen likewise.

As to preaching, — if Mr. Johnston spend, as he first proposed, two or three years at Smyrna, you will have a preacher for the Armenians.

As to printing, — if you have no funds, you of course cannot print; & our meeting together will not furnish you with the means. If it would, the case would be altered. What some of you have said respecting giving up the Greek Apotheke to Petrokokino, & a part or the whole of Baron Sarkis' time to the Armenians for their periodical, strikes us favorably. What if you should try the experiment, say for one year? It sometimes does us a great deal of good, especially if we be settled on our lees, to be shaken up, turned topsy turvy, & all ways, till we come right side up. — By the way, we must try & make the press more of a servant, & not so much of a master. It is, I know, very difficult to manage; but, if possible, we must make it serve us; instead of running on our heels, whipping us up, & being served by us.

Again, the American Board very seldom meet, except when the usual time comes round for them to do so; though there are doubtless times every year, when the Committee would very gladly, if they could, avail themselves of their counsels. So there will doubtless be times every year, when we shall wish to consult together; but as to our all coming together on all such occasions, it is, I suppose, out of the question. Our mission is a very great one. It is more difficult for us to meet together, than it is for the American Board; & if they in 30 or more years have had but one extraordinary meeting, let us incline to their example. If we have a meeting now, ten to one but we shall want another in June. And we are fully persuaded, that our brethren at the distant stations, who should read Dr. Anderson's letter, would be very far from being satisfied with our having the annual meeting at so early a period simply on account of that letter. — As to the doings of the said meeting, — we can forward them to Boston by the Cunard Steamers in from 30 to 40 days, which will be in season for the Committee, though they should not leave this before the first of July.

Such are some of our various thoughts & feelings on the subject. We regret, that they differ in any respect from yours at Smyrna. You to be sure are more nearly concerned; but still we do not see how our meeting will relieve you. May the Lord himself send us all help from the sanctuary, & strengthen us out of Zion!

In reading today the inquiry respecting abandoning the Syrian Mission, I was powerfully struck with this thought; — "What a blessed thing it is, that so many books have been distributed there! Should all the Missionaries now leave, (which may heaven forbid!) ~~their~~ preaching (& there has been I suppose more preaching done there than at any other of our stations) will have accomplished but little; while the books they have distributed will be read 100 years hence!" ——

With Christian salutations to all your families,

Yours truly,

W. Goodell

Rev. D. Temple,
Smyrna.

Rev. W. Goodell. Jan. 23
1843. Concerning a
Gen. Meeting.

Pera Jan. 24/43

My dear brother,

Do you know, whether a copy of our letter to the Tract Society written by me for the station last summer, is with *any of you* at Smyrna? — Have you *all* read Mr. Johnston's letter on the importance of Trebizond as a station? I now send his journal for *the 12 first days in January*, which you will *all read*, & forward with his letter. —

I send you a £100. The father of Baron Mugurditch the less has just paid me 9400 piastres, which he wishes you to pay to his son, & I have given him an order on you accordingly. But if you pay him, you must pay the money as you would pay *me*, that is, as it passes at *Constantinople*, & not at Smyrna. The doll. here is 25; the gold 22, 11, & 5 1/2; the silver 5 is 5, the 6 is 6, &c. Whenever you pay me, whether it be this week, or next, or next month, it must be paid in this fashion; otherwise I lose. But perhaps for the bill, you would prefer to give me a bill in return; & would wish to pay only the other account in piasters. The other account is 6,830 piasters or $273.20 and due from Mr. Calhoun to me, paid Jan 7th for Mr. Schauffler 1,045 pias. From this deduct 200 pias. paid by you last week to Mr. Adger for Makar's son. ~~Deduct~~ also whatever other account you may have against me. —— But let me know by return of Steamer whether you ~~take~~ pay this dft of 9400 pias. or any part of it; as, if you do not, I must return the money to the owner ——

There are two parcels for you on board, — one of them rather large, the other long & small, it being a firman for Mr. Beadle to take with him to America ——

The third of the bill I will send next

week, ~~one~~ first & second go now.

Yours &c

W. Goodell

Rev. W. Goodell.
Jan. 24/43.

To pay P. 9400:

Smyrna

Rev. D. Temple

Constpla, Jan. 31/43.

My dear brother,

Please pay over to Mr. Walters for Mr. Homes 158 pias. & charge the same to me. —

Mr. Schauffler's letter goes open, that any of you at Smyrna may read it, who choose; but let it not be detained — The letter for Mr. Homes I send for your perusal, that you may see the particular reasons of my not sending Abigail. — The great reason of all I suppose however lies farther back ~~is the opposition~~ to ~~it at the missionary Room.~~ They are distracted at the Miss. Room, & not what to do —

We readily fall in with your proposal to observe next Monday as a day of fasting humiliation & prayer —

Mr. Homes has paid me 1000

masters for Mr. Calhoun. Mr. C. owed me 1045 — 45 still due —

If our good brother & sister Beadle be not gone, pray assure them of our prayers & best wishes —

In haste, truly yours &c

W. Goodell

Ought we not to be considering how far we are to blame for pursuing the Missionary course we have? How far it ought to be changed, if changed at all? And how far we ought to conform to the wishes of the churches, when they are unreasonable?

Tuesday

Rev W. Goodell.
Jan. 31/43.
Paid for Mr Calhoun
P/1000.

Rev. D. Temple,
Smyrna

Pera Feb. 10 / 43

My dear brother,

We have just had a business meeting to consider the two subjects of creeds & prayers for the Armenians proposed to us by your station; and we sincerely hope you will not impute it to a spirit of opposition in us, that we decline an immediate action. The following are some of the reasons, that had weight with us: —

I. We have but little money, & therefore we must think not only of good things to be published, but of the very best things; & it appears to us, to all of us, that, seeing in these straitened times we must make a selection, there are other things more imperiously demanded & called for by the state of the Armenian nation, than those proposed to us. I think the Armenian Magazine for instance would be a greater blessing to the nation, than those three creeds; and besides, the effect of the former would be only good, while that of the latter might be attended with more or less of evil. I mentioned this magazine simply because it ~~is to be preferred~~ happened to come into my mind, & not because I suppose it is to be preferred to many other things.

II. All the modern prayers I have ever seen are much too general & formal for a month's course. They are not warm enough; they are not deep enough; they do not meet the wants of dying men, just laying hold on eternal life; they are too shallow; they have too little of direct coming to Christ in them; there is not enough of the revival about them — the waking up to eternal things — for the present interesting state of the Armenian mind. And indeed, in some of these respects, all modern prayers are I think much inferior to those of some of the fathers.

Did you not many years ago publish prayers for every day in the week in both Greek & Italian? And for such prayers, was not a week's course abundantly long? Have you ever seen any cause to regret, that it was not a month's course?

I think myself, that some such work, as you propose, might be very useful; but I would have but very very few prayers of this general kind, & the remainder adapted to actually existing circumstances. The brethren here are all alive about their nation, & Oh how cold are these prayers! They are plucking their neighbors & friends right out of the midst of the fire, and Oh how cold are these prayers! They are giving themselves & their time & their property to Christ, and Oh how cold are these prayers! The Holy Spirit is himself teaching them wonderful things, as they press through the crowd to touch the hem of Christ's garment, and these prayers, though good, very good, still have no immediate reference to their condition. They are not fresh enough for their own fresh, altogether new, & entirely changed thoughts & feelings.

I think you will get my idea, though but rudely expressed; & you will perhaps say, that it is more easy to tell what any thing *should* be, than to *make* it such. Granted; but still is it not worth a trial? And is it not better to spend some *months* in making an approximation towards what is actually required, than to throw out in a few weeks what would be but partially adapted to existing wants?

I have commenced expounding Galatians to the Armenians, & I hope it may be profitable to my own soul as well as to theirs. Let us have your prayers.

Your brother in Christ,

W. Goodell

Feb. 14 I am this day two score & eleven years old —

The Rev. D. Temple,

Smyrna

Rev. W. Goodell. Feb. 10/43.
Concerning types for
one month.

Pera Feb. 21/43

My dear brother,

You did not inform us, whether the Fame would be gone; but Mr. Homes has sent down a parcel directed to your care to go by her. Please send to the Steamboat for it. — No one of us received a single line from Mr. Kerr, till last week, when both Mr. Brown & Mr. Dwight had letters. He expects to be back in April — & appears to be really longing for the water of the well of Bethlehem by the gate; that is, he wants to be back among us —

I enjoy my meetings with the Armenians much. These young converts seem ready to go into the whole length & breadth of the

Gospel, & to comprehend with all saints its heighth & depth. —

In haste, but with much love to all. your brother in Christ, &c

W. Goodell

Rev. D. Temple,

Smyrna

Rev W. Goodell.
Feb. 21/43.

ABC: 16.5 v. 4 (250-254)

Goodell, William
A.L.s. to Daniel Temple
250. 20 March 1843
251. 28 March 1843
252. 4 April 1843
253. 11 April 1843
254. 23 April 1843

THE HOUGHTON LIBRARY

Pera March 20/43

My dear brother,

Mr. Churchill is wishing to send one or two of his little girls to Miss Danforth's school; but the papal part of his family, opposing the measure, have circulated the report, that 'Miss Danforth's sister, a young lady of 22', meaning I presume our good Miss Wright, 'is in a decline'. Now the people of these countries are as much afraid of the consumption, as they are of the plague. Will you, therefore, have the goodness to inform me for Mr. Churchill's satisfaction, whether there be any truth in said report?

21 I was very glad indeed to receive the dft, but a few minutes afterwards I received bills from Boston, which ought to have been received a month or six weeks ago. I know

not where they have been detained.

My account against you is as follows:—

To balance as per last account	4,870.6
To postage for Mr. Lanneau	3.0
To to Mr. Dwight for Dr. Deforest	45.0
To Mr. Adger for type	112.20
To do for priest Vertanes	400.0
E. E.	5,430.26

I thank you for the perusal of the letters from your sons & other friends. It must be very gratifying to you & to dear sister Temple to receive such testimonials. We love to remember your sons in our prayers, that they may stand perfect in all the will of God.

Have you seen the comet? If the Millerites should happen to fix their gaze on it, they will doubtless find very wondrous things inscribed upon it for the confirmation of their views. It is seen in the West from 7 to 9 in the evening, extending quite half across the horizon. Its appearance is certainly very singular. But its direction

& destination ~~is~~ are under Him, Who has all power in heaven & on earth. — Our meetings on the Sabbath continue crowded. — Last week two individuals came a distance of from 3 to 4 miles to Mr. Dwight, to learn the meaning of this passage, "God came from Teman, & the Holy One from Mount Paran." —

Very much Christian love to my good brother King, whom we all hope to see at Constantinople. I shall write him, if possible, before the mail goes out.

The news respecting Nicola is good. May he become not only almost, but altogether a Christian, being born not of the will of man but of God! —

Yours in Christian love

W. Goodell

Will you get or ask br. Adger to get 8 or 10 okes of those good American crackers, & send them up by the hand of the first good brother, that comes along? —

Rev. D. Temple

Smyrna

Rev W. Goodell.
Mar. 20/43. —

Pera March 28/43

My dear brother Temple,

Mr. Homes has paid me for Mr. Wolters 569½ piastres, which please pay him, & add it to the balance already due you 919.30 + 569.20 = 1489.10

I am glad you are delivering lectures in the Smyrna Female Seminary, & are able to give so good an account of the health of the instructresses. May both the one & the other be continued for a long time to come, & your & their labors be attended with a great blessing!

Please offer our very kind regards & affectionate sympathies to Mr. & Mrs. Thomson. May the Lord direct their way, & make them useful wherever they go!

I would suggest again, whether

Mr. & Mrs. Keys should not be advised to go to Trebizond? You once said the climate would be an objection; but the climate differs very little from that at Constantinople. It is a little warmer, & that is all. The impression of so many going home, when so many are wanted here, is very bad; and if any means can be devised to remedy it, we should devise them.

Please say to our good brother King, that we are expecting him at Constantinople; & that both Mr. Homes & myself have a room ready for him, though his is better than mine; for he must increase, but I must decrease. But as we live so close together, we will make him live with both of us at the same time, nolens volens.

Mrs. Goodell unites in Christian love to your dear family

Yours &c W. Goodell

Rev. W. Goodell.
March 28/43.
Due to me P. 1489.19

Rev. D. Temple,
Smyrna

Pera April 4/43

My dear brother,

The charge of 112 piastres I have learnt was an error. The watch repaired was for Mrs. Deforest: for the Dr.'s you had already paid -

Our accounts then are as follows:

To balance due you as per account sent by you March 31 ——	1547.30
To received March 22 from Homes for Calhoun	12.0
	1,559.30
To paid by me for Mr Calhoun ——	3,155.12
April 4 balance due me ——	1,595.22

You need not send any more biscuit — Some linen cloth came in the last box, which was not mentioned in the teskera, & occasioned us some trouble at the custom house, besides proving us to be liars, for we had previously ~~told them~~ said ~~the~~ box contained only books & crackers.

Yours &c W Goodell

Accounts for

Rev. D. Temple,

Smyrna

Pera April 11/43

My dear brother,

My two services every week with the Armenians continue very interesting, & I hope also profitable. The number of those on the Sabbath varies from seventy to eighty. May the Holy Spirit be poured out upon us! Our encouragements certainly multiply; & I should not wonder, if the bishops should ere long come to us for instruction, & especially for help in their preparations for the pulpit.

Mr. Southgate has positive orders to leave Constantinople & go either to Mardin or to Mosul; but he goes home! His position in these countries, warring against every thing good, & supporting every thing abominable, has been any thing but enviable ——

Mrs. Eastman writes, that after receiving my letter to the Tract Society, they had a great meeting of the Society, made a special effort, printed my letter & put it into the hands of collectors; & that she herself after running three days had herself succeeded in collecting the enormous sum of 50 cents! I fear my letter, instead of relieving them, ran them in debt; for it must have cost twice fifty cents to print it, besides all the wear & tear of shoeleather —

In haste, but yours &c

W. Goodell

There is a parcel for you on board, containing various things, as you will see —

Mrs. Eastman writes, that after receiving my letter to the Tract Society, they had a great meeting of the Society, made a special effort, printed my letter & put it into the hands of collectors; & that she herself after running three days had herself succeeded in collecting the enormous sum of 50 cents! I fear my letter, instead of relieving them, ran them in debt; for it must have cost twice fifty cents to print it, besides all the wear & tear of shoeleather —

In haste, but yours &c

W. Goodell

There is a parcel for you on board, containing various things, as you will see —

Rev. D. Temple,

Smyrna

Rev. W. Goodell.
Ap. 11/43. -

Pera April 23/43

My dear brother,

I would mention the ~~the~~ loving kindness of the Lord to Mr. Schauffler's family on the 19th & to mine on the 21st, when a son was added to each of our families. Thus far the prospect of a speedy return to health appears as fair as on former occasions both to Mrs. Schauffler & to Mrs. Goodell. But we ~~at~~ know not what shall be on the morrow. We would praise our Heavenly Father for all that is past, & trust him for all that is to come. ~~And~~ As he gives more children, may he also give more grace to enable us to sustain our increased responsibilities! We commend our selves & our little one with our elder ones to your prayers.

25 Night before last Mrs. Goodell became alarmingly ill, & we

fully made up our minds for a repetition of what she suffered after the birth of Isabella; but by the blessing of God on very powerful remedies the inflamatory symptoms have been subdued. —

We have received no Herald for March, nor any other of our usual papers. Did you receive *nothing*? Mrs. Oscanean has been in a fever of excitement about a parcel of hers that she has been expecting for several weeks; ~~and~~ when Mr. Perkins told her, that he saw it under your table some weeks ago, & that there had been several opportunities of sending it since, she marvelled, that it should have been neglected. — Let me again remind you of the importance, when you send a box of books, of *mentioning* the *parcels* you may put in. As the case now is, we are often proved —

liars at the custom house, & lose credit fast. We tell them, there are only books, when on opening parcels are frequently found.

Mr & Mrs. ~~Blt~~ Bliss will stop at Erzroom, till further information be obtained from Dr. Grant. Dr. Smith goes right straight on this week to Mosul. — Dr Grant is a very cool headed man, & is I should think far less inclined to rashness than Dr Perkins or myself; but he is intrepid. We are all ~~think~~, at Constantinople, I think sufficiently inclined to give cautions to our new brother & sister, & shall not fail to recommend to them to remain at Erzroom, till they feel that duty calls them to proceed. You know she is cousin to Mr. Homes; & we all feel the liveliest interest in their ~~welfare~~ welfare.

With Christian salutations to all, your brother in Christ,

W. Goodell

Rev. W. Goodell.
Ap. 23/43.
Birth of a son on
the 21st inst.

Rec. d. July

ABC: 16.5 v. 4 (255-259)

Goodell, William
A.L.s. to Daniel Temple
255. 2 May 1843
256. 22 May 1843
257. 29 May 1843
258. 7 June 1843
259. 12 June 1843

THE HOUGHTON LIBRARY

Pera May 2/43

My dear brother,

Mr. Dwight & myself called on the Bishop yesterday, who received us in a polite & gentlemanly manner, as in his former visit to the capital. He said, he saw none of our friends at Smyrna, though he understood Mr. Temple was at church. Should he stop at Smyrna on his return, I think you would do well to call on him. Our other brethren he said were at Bournabat, but he acknowledged receiving some Armenian books from Mr. Adger. He holds a confirmation at 11 this morning, & I hold one for the Armenians at [illegible] 8, & Mr. Dwight at 9.

Those I meet with from time to time seem to be more & more confirmed in the truth & in the simplicity of the Gospel. —

Nothing has yet been found of Mrs. Oscanean's parcel. I am sorry you did not mention it in your note to me, for she feels very badly about it. Our new brethren & sisters know nothing of it. —

I have paid for Mr. H. Van Lennep of Smyrna to his brother here $15.50, which you can send up in the box, or ~~Mag~~ place to my credit.

Mrs. Goodell is now, I am thankful to say, quite comfortable, but we shall have not any volunteers to procure a nurse for the babe much to our discomfort. May all these vexations & trials wean us more from earth & be sanctified to our everlasting good! — ~~Mrs. Good~~

Mrs. Oscanean has kindly come-in several times a day to nurse the babe, ~~but~~ for we at first hoped, that Mrs. Goodell might be able with some assistance to nurse herself. But all hope has now vanished.

Mrs. King leaves to day for Smyrna & Mr. King day after tomorrow for Vienna. We send several parcels to you by Mrs. King. We have enjoyed his visit. His various trials I doubt not have been blessed to him.

Yours &c

W. Goodell

Mr. Van Lennep had better take charge of the various letters for America.

Rev W. Goodell.
May 2/42.
Due him $15.30.

Rev. D. Temple

Smyrna

Pera May 22/43

My dear brother,

The 19th of June will accommodate us at Constantinople & those in the regions beyond us for the commencement of the annual meeting. Supposing, then, we say the meeting shall commence Monday afternoon the 19th of June. You will get here Sunday morning; & those also from Trebizond & Erzeroom; & those from Broosa on Monday morning.

I return you the tezkera for the 3 boxes countersigned; but you had better not send any such tezkera again, as it gives trouble, & costs money without a profit. — I will inquire about the Arabic Matrices of Mr. Schauffler —

I hope your native congregation will greatly increase, & that they will have ears to hear & hearts to feel the truth of God. I found Galatians a very profitable book for the Armenians, perhaps more adapted to their peculiar state than Hebrews; though our exposition of this latter book has been thus far full of interest. We began to day the third chapter & went to the 12th verse. The average number, who attend on Tuesday morning, is about 8; on Sunday afternoon from 50 to 90. "*And they have not known my ways*" Heb. 3:10 How sad to think, that, after God had been with them, led & fed them in a miraculous manner, & talked with them from heaven, & they should know nothing about him, & live & die in ignorance of their Maker! Blessed are the eyes that see.

Yours in Christian love,

W. Goodell

Mrs. Goodell is able to sit up. Eliza also is better. I pulled off my clothes & went to bed last night for the first time for more than a month — . Mrs. Goodell sends you many thanks for all your kind inquiries & kind wishes about her health —

Rev. Dr. Temple,

Smyrna

Rev W. Goodell.
May 22/43.

Pera May 29/43

My dear brother,

At our annual meetings, I think it very desirable, that as many as possible both of the brethren & sisters be present. And as, on such occasions, we always give up all study &c &c, it is of course no interruption, if our houses be filled, & our rooms turned topsy turvey. I think no one, male or female, ought to stay away from such a holy convocation, if it can be avoided; & such seasons we ought to endeavor to make profitable to our souls. I hope then you will not fail to come, & our good sister Temple too. We shall agree among ourselves beforehand as to the disposal of you all, & in this the only strife will be to get the greatest share. So, have no fear on that head.

Our poor Sultan, they say, is very imbecile in both body & mind. Indeed his intellect is said to be sometimes entirely gone. All the affairs of the empire are in the hands of selfish rapacious ministers, who keep the younger brother, that is to succeed the present Sultan, in ignorance most deplorable, in order that they may ~~keep~~ retain forever every thing in their own hands. They say the poor boy can hardly read ~~or right~~ write. Perhaps I ought to write another letter for the benefit of the Millerites, showing that ~~they~~ the Turks are not so nigh dead, but that they can kick yet.

Of Mr. Kerr we hear nothing; but I believe he is not expected just yet. How comes on your Greek service on the Epistle to the Hebrews? I hope it may prosper. Those who attend my service take notes, ask questions &c. I hope the service may be of some use to them; it certainly is to me.

Mrs. Goodell unites in Christian love to you both

Yours &c

W. Goodell

Rev. D. Temple,

Smyrna

Rev. W. Goodell.
May 29/43.—

Pera June 7/43

My dear brother,

Yours of May 27th left

a balance for me of	800.30
To this add, Postage for Mr. Van Lennep	2. 3
" To paid loss on Mr. Calhoun's dft	90. 0
	892.33

If convenient, bring up this with you at the meeting. I have also an account against the Tract Society of 5665 pias., which I should like, if you can pay it.

We hope to see you & our dear sister Temple at the annual meeting. Your old brother & sister Goodell are making arrangements to entertain you to the best of their ability. Mr. Wood suggested, that you might prefer being in the country, & in that case he is ready to receive you. But we ~~say~~ finally concluded, that you would prefer being in the town during the meetings, & would prefer being in the country afterwards. If this, however, does not suit you, just say so, & he & I will make the arrangements accordingly. The strife between us is not, who is to avoid the burden, but, who is to have the privilege. — It seems after all, that no one is coming from Erzroom. For this I am sorry. We were at a great deal of pains to arrange the time so as to suit their convenience, as you know. —

Mrs. Goodell took a cold last week, & had a relapse; but she is again crawling up, & hopes to sit on the sofa a while today.

With Christian love,

Yours &c

W. Goodell

Rev W. Goodell.
June 7/43.
Acct. — Tr. So. P5665.

Rev. D. Temple,
Smyrna

Pera June 12/43

My dear brother,

Dr. Anderson writes us under date of April 28th, "Mr. Calhoun is appointed a missionary of the Board, & designated to Smyrna. The committee approve of his trying his mixed school as soon as we are relieved from our embarrassment."

The annual meeting cannot well be deferred on account of Mr. Johnston, who has been urged by us to come on by next boat without fail. Possibly he may not come; but, if he should, he will probably be very anxious to return, both on account of his family & on account of his work. Mr. Bliss writes, that it seems like a revival all the time. As to letters from the Rooms, I do not think we should expect much light from that quarter. It is very doubtful, whether they write; but, if they do, the letters can be sent on here, & will reach us before the close of the meeting. But their letters, if timely received, will yet I fear aid us very little in our deliberations. They will most likely throw back the whole or a greater part of the responsibility upon us. They are too full of distraction & care to have time for digesting any thing. Let us then come together & take hold of the subject in the fear of God, asking his aid, & endeavoring to do all to his glory. Whether we have much business to do or not, we certainly have many subjects for prayer & many for consultation together; and I hope you will not fail to come.

Mrs. Goodell was carried to Mr. Homes' today three doors from us, & was able to walk back with the help of my arm. She is improving, through gradually. — May our life & health be devoted to the blessed cause of Christ! — Christian love to our dear sister Temple, whom we hope to see at this time, or hereafter, as may best suit your convenience.

Yours &c

W. Goodell

Rev. D. Temple,

Smyrna

Rev. W. Goodell.
June 12/43. —

ABC: 16.5 v. 4 (260-264)

Goodell, William
A.L.s. to Daniel Temple
260. 20 June 1843
261. 26 June 1843
262. 4 July 1843
263. 5 July 1843
264. 17 July 1843

THE HOUGHTON LIBRARY

Pera June 20/43

My dear brother,

Either on board the Servi Pervaz or Lloid's you will find the Rev. Mr. Allan & lady of the Scotch Mission to the Jews on their way to Damascus. They have been here several months, & are leaving this afternoon —

We have commenced the annual meeting, & I think with more prayer than usual. May a spirit of grace & supplication be continued & increased!

Brother Calhoun will pay me all your debts except that of love.

Your brother in Christ,

W. Goodell

Rev. W. Goodell.
June 20/43.
An. Meeting.

Rev. D. Temple,

Smyrna.

Pera June 26/43

My dear brother,

I thank you for the perusal of Dr. Anderson's letter. In conversing on your case last week, we had before receiving that letter taken precisely the same view, which Dr. Anderson takes, & were unanimous in the opinion that you should by no means think of returning to America.

I hope there is nothing serious in regard to Charles' health. I have paid Mr. Calhoun the 2300 piastres for you & charged it to Mr. Johnston, as you request. Hereafter I shall keep all my accounts with you in dolls., & you had better do the same. For instance, you make Mr. Johnston pay $95,83

for this ~~[illegible]~~ 2300 piasters, whereas
you perhaps paid only about $83—

Our meetings & sessions are
both profitable & pleasant— And
you will I doubt not pray, that
they may continue so—

Your brother in X—

W. Goodell

Rev W. Goodale.
June 27/43.—

Paid Mr Johnston
-P. 2.300.

Rev. D. Temple

Pera July 4/43

My dear brother,

As I have settled up all our accounts with Mr. Calhoun, I send down the 224 piastres in the box. Perhaps however those Russian pieces go for more than 20 pias. each at Smyrna, & perhaps for less. Please inform me.

Our meeting is not yet over, but br. Adger leaves today, & will report progress.

We prayed to day for all the sisters of the mission, especially for the feeble ones —

Your brother in Christ,

W. Goodell

Rev W. Goodell,
July 4/43.
Smyrna

Rev D. Temple,

Pera July 5/43

My dear brother,

I have just succeeded in getting Mr. Schauffler's account for the Diaper, which is 66½ piastres or $2,77 according to the present rate of exchange.

10th I send down another of those Russian dolls. to pay Mr. Ladd's postage of 16 pias. The balance may remain in your hands for something else.

Our little one & Mr Dwight's were baptized yesterday. May the great baptizer baptize them with the Holy Ghost! for man can only do it with water. My father was yesterday fourscore & ~~f~~ six years old, if he yet lives — Mrs. Kerr was 18 yesterday. She is a Wesleyan, & will I trust prove a great blessing to her husband & to the place. They reached here yesterday morning —

Jacob Aga is preaching to the Armenians at Beyroot in the American chapel — a congregation of 15 or 20 — He tells them there is no difference between a bishop & a presbyter. The bishop of Jerusalem's chaplains hardly know what to think to hear such arguments from the mouth of an Armenian bishop.

The work at Trebizond is going on mightily, & is carrying bishop & all with it. He has had to sanc-

tion
the meetings of the brethren, the most influential of the people being found on the side of the Gospel, & speaking with authority. May all our towns, our families, yea & our own souls be visited by the Holy Spirit!

All my family unite in love

Your brother in Christ,

W. Goodell

Rev W. Goodell.
July 5/43.

Rev D. Temple,

Smyrna

Constantinople July 17/43

My dear brother,

I find after all that Mr. Schauffler did not give me the proper account for Mr. Lamnean last week. I herewith inclose it. You will see it is 191 piastres. I have paid Mr. Schauffler this sum —

I have also paid Mr. Schneider 500 piastres on behalf of Joseph della Casa, it being given his mother by his order. Both these sums viz. 191 + 500 = 691 I will ask Mr. Calhoun to pay me for you on his return from Trebizond.

I hope you will be able to find

the tin box. La Fontaine assures us he sent it last week. You must turn Smyrna upside down, if you do not otherwise succeed.

Mr. Kerr was much pleased with your letter. He is still at Mr. Dwight's, but hopes to get into his own house tomorrow. He seems much more cheerful than formerly. His wife will I hope prove a blessing to him & to others. —

We have had some hot days, but the weather is now charmingly cool & bracing. I wish I had a room to offer you this summer, that you might escape the heat of Smyrna; but I have only the study, in which I have so many ideas floating about, that I fear our dear sister Temple would be excessively annoyed by them especially in the morning early. But if you cannot do any better, by all means come & take possession of it. We can make you up a bed there, as we did at the General meeting. The only difference is, that I have more use for my study now, than during the meeting; but I can dispense with it even now, in case of necessity. So if you are suffering, do not fail to come & make use of it for a longer or shorter time. ——

Yours in Christian love

W. Goodell

Rev. Dr Temple,

Rev. W. Goodell.
July 17/43.
Smyrna

ABC: 16.5 v. 4 (265-269)

Goodell, William
A.L.s. to Daniel Temple
265. 25 July 1843
266. 8 August 1843
267. 12 September 1843
268. 9 October 1843
269. 16 October 1843

THE HOUGHTON LIBRARY

Pera July 25/43

My dear brother,

I send you down 37 of those Ruſsian pieces, which I will thank you to spend for me, as they have ceased to paſs here except at an awful discount. Mr. Hamlin has sent for some molaſses, which please pay from this money, & paſs the rest to my credit.

I return some papers, which were forwarded to me for Mr. King, but which had better wait for him at Athens, as also a letter from one of his daughters.

Have you any veſsel at Smyrna for the United States? —

In haste but yours &c

W. Goodell

Rev W. Goodell.
July 25/43.
Russian Dolls 37.

Rev. D. Temple,

Smyrna

Pera Aug. 8/43

My dear brother,

The brethren Homes & Wood & Hamlin have given me 25 more of those Russian dollars, which they have had on hand for some time, being unable to pass them. Our account then stands thus

July 25	To cash 37 at 20	740.0
	previously due 20-16	4.0
Aug. 8	To cash 25 at 20	500.0
		1244.0
	To your account of July 28	415.32
	yet due	828.8

The sum paid on account of Joseph Della Casa was settled by Mr. Homes. Mr. Lamean's account will be settled by Mr. Calhoun ——

your brother in Christ

W. Goodel

You ask why we do not pay the postage upon letters for Havre &c at Constantinople, instead of sending them to Smyrna.
Ans. I did not know, that we sent any to Smyrna for the purpose you mention

Rev. D. Temple,
Smyrna

Rev. W. Goodell.
Aug. 8/43.
Ans'd. 25 Sept.

Rev. W Goodell.
Aug. 8/43.
Accts. 25 Russ Dolls.

Pera Sept. 12/43

My dear brother,

The Watch was 35 instead of 25 piastres. I have also paid Mr. Adger 1000 piastres; but the whole may as well lie till we again pass accounts.

Mrs. Goodell with Mary & Emma is visiting at Bebek, & she seems to enjoy her visit much, so long has she been confined to one spot. A different view of God's works is very refreshing to her spirits. She would have gone to Smyrna, but she feared it would be too far away, & too far South. It would give me very great pleasure to see you all at Smyrna, but I can neither afford the expense, nor, unless I had business, could I remain more than a few hours contented. Two years & a half ago, I was about visiting you for the sake of Abigail's health; but the Lord visited us, & has prolonged (not too long) his visit.

To our beloved brother & sister Dwight, I believe I hardly need give them a line of introduction, as you have seen them before. Their visit will I doubt not be profitable both to you & to them.

Today the Board commence the business of their Annual meeting at Rochester. We shall I hope all pray for them. May they have special help & direction from on high!

Eliza is now at Broosa, & our field is small; but we commend ourselves to your prayers —

Yours &c

W. Goodell

Rev. D. Temple,
Smyrna.

Rev. W. Goodell.
Sept 12/43.

Pera Oct. 9, 1843

My dear brother,

I return you your three accounts, by which you will see that I have included all your charges against me, unless it be 10 piastres for Dr. Grant's letter in your account of Sept. 29th Please return them all to me again. In your account of Oct. 3d you have also an account of 10 pias. for Dr. Grant's letter. Are they both one & the same? Or are they different? You will see that your first charge of 63.32 in your account of Sept. 29th was not a new charge, but was included in your preceding one account. Your account of Oct 3d, received today I have credited to you viz. 135 piastres.

I am much concerned about the state of things at Erzroom. But why should I be? The great Head of the church still lives, & still has all power in heaven & in earth. The storm there looks threatening, the Turkish Government, the Porte I mean, has made a complaint accompanied with threats. I reproach myself for not having written to those brethren there, exhorting them to prudence & discretion. But I have written so much in this strain to my brethren, when Dr. Anderson's letters have been of a directly opposite tendency, that I have felt myself in doubt what to do. We must commend our brethren there to Him, whose faithfulness & power are as great as ever. He can ~~[illegible]~~ turn the counsels of the wicked into foolishness.

I send a parcel for Mr. Hill. Can you contrive to put it with the other or mark on my letter that there are two parcels? — Pray send back the Invoices Mr. Dwight left with you.

Capt. John Ford & wife go to Malta next week to spend the winter. Can you not furnish them with letters of introduction to various religious friends, that they may not be thrown altogether into worldly society? —— He has asked me for such letters, but I told him I could only write to you to furnish them, as I knew not who was now at Malta —

Oct. 10 I do not send the parcel I spoke of to Mr. Hill. So you need take no notice of what I wrote above ——

We have delightful weather here now. With Christian love to your dear wife, who we hope is better,

your brother in Christ,

W. Goodell

Mr. Perkins I see is D.D.

Rev W. Goodell.
Oct. 9/43.
Accounts.

Rev. D. Temple,
Smyrna

Pera Oct. 16/43

My dear brother,

I send by Mr. Cohen a small parcel for Mr. Hill. It is directed on the outside envelope to you. Please put it with the other parcel for Mr. Hill, or with any other parcel you may have for the Rooms.

I fear both your brother & mine will hardly recover of their evil disease; & I fear we both of us should have had a serious attack of it, had we been particularly exposed to the miasma; for I am myself very much ~~ex~~predisposed to such complaints.

Last week the remains of the Commodore were brought up in a Steamer, & placed on board the

Truxton with much ceremony. Most of the ambassadors & merchants turned out on the occasion." — But I could not help thinking all the while of the soul. Where was the soul? — Alas, who thinks or cares about the things unseen & eternal!

Capt. & Mrs. Ford go by this Steamer on their way to Malta. Do not fail to furnish them plentifully with letters to religious acquaintances. A great deal will depend on the society, into which they may be cast. God has condescended to teach them many lessons here, which I hope they will never forget —

With love from all to all

Your brother

W. Goodell

Rev. W. Goodell.
Oct. 16/43.

Rev. D. Temple,
Smyrna.

ABC: 16.5 v. 4 (270-275)

Goodell, William
A.L.s. to Daniel Temple
270. 23 October 1843
271. 7 November 1843
272. 14 November 1843
273. 27 November 1843
274. 18 December 1843
275. 23 December 1843

THE HOUGHTON LIBRARY

Pera Oct. 23/43

My dear brother,

As Mrs. Goodell enjoyed her visit to Bebek so much last ~~week~~ month, I took her up again last week, & intend to leave her longer than before. I have no doubt it would do her a great deal of good to go to Smyrna for a month or two, if she could be prevailed upon to do so. The Dr. assures me, that no organ is diseased, that she only requires change of air, ~~scene~~ scene, & scenery, & freedom from all care & responsibility. — Is it not strange,

Goodell W. Oct.

that my own nervous system is not more deranged, after having been so shut up for years in translating? I say more deranged; but in fact I think my nerves were never stronger than they are now. How important is health! And how still more important to improve it to the glory of our Redeemer! [illegible]

Did Mr. Cohen give you my parcel in season for Boston?

With Christian love to your dear family, including Miss Harland,

your brother in Christ,

W. Goodell

Rev. D. Temple,

Pera Nov. 7/43

My dear brother,

I have seen the great Wolff, who seems much less ferocious than formerly. But what a perilous expedition he is going upon! —

I removed Mrs. Goodell home from Bebek last week, & she has since been much better. Afflictions come not from the dust; & I feel, that they do me good by checking that awful tendency to worldliness, which is so natural to us.

For the 3 pieces of Diaper sent you not long since, I have paid

Mr. Schauffler 165 $\frac{10}{40}$ pias.; & to Mr. Dwight for Miss Watson 400 piastres. —

With much love to dear sister Temple

yours &c. — W. Goodell

Rev W. Goodell
Nov. 7/43.
Diaper &c.

Rev. D. Temple,
Smyrna.

Pera Nov 14/43

My dear brother,

Dr. Wolff lectured at my house last Wednesday to the infinite amusement of the company. He seems to feel kindly towards us all. On Sunday, he preached in the English chapel, & broke down the pulpit, & came very near pitching out himself. He is certainly going on a very perilous enterprize, & a very benevolent one. —— By the way, no previous arrangements were made for his lecture at our house. I invited some of our neighbors, to whom it is necessary for me to pay some attention occasionally, but whom I had not invited before for many months, because I could think of no way how to spend the evening with them profitably. With these I purposely invited Mr. Wolf, & after tea I set him to talking, which he is always ready to do. And the evening passed off well.

How very lame the report of the meeting of the Board is in the Observer! In the Evangelist, it is very much better. —

Your brother in Christ,

W. Goodell

Can you take back the tea intended for Mr. Wood? It proves to be good for nothing.

Rev. W. Goodell
Dec. 17/47

tion occasionally, but whom I had not
invited before for many months, be-
cause I could think of no way how
to spend the evening with them profit-
ably. With these I purposely invited
Mr. Wolff, & after tea I set him
to talking, which he is always ready
to do. And the evening passed off well.
How very lame the report of
meeting
the meeting of the Board in the
Observer! In the Evangelist it
Rev. M. Temple
very much better. —
Your brother in Christ,
W. Goodell

Rev. W. Goodell.
Nov. 14/43. —

on you to the back
The tea intended for Mr. Wood;
It proves to be good for nothing

Peria Nov. 27/43

My dear brother,

I think Dr. Robertson must be wonderfully edified by the unity of the church, on which he was always harping. I doubt not he was one of ~~thousand~~ those dutiful children, that went afterwards & kneeled down to the bishop to receive his blessing, & shed tears enough to wipe out all the aspersions that had been cast upon the Right Reverend Father. I noticed, that our brother Chase had become a bishop at length tho we have been such a long time. — By the way, the Evangelist gives a much more thrilling account of these Puseyite matters, than the Observer does..

I send down 2 dollars to pay for the boots sent to Eliza. I send also the invoice from Boston, that you may if possible get the boxes cleared the custom house, & send a certificate of the same. By all means send the Invoice back by the return of Steamer. — You will know as well as we what value to affix to the donation boxes. They are so very hard with us at the custom house here, that it will be a great favor, if you can manage it there.

This week on Thursday, it is thanksgiving both in Massachusetts & New Hampshire. We have so many things to be thankful for, that we think of observing the day. "In every thing give thanks".

The Lord hath done great things for us, whereof we are glad; & he is still doing. And let him have all the praise. The way in which God is carrying on his work among the Armenians is certainly very wonderful. We see continually more & more cause to admire it, & we should publicly acknowledge it.

With Christian salutations
to all, your brother in Christ,
W. Goodell

Mr. Calhoun to W Goodell for the B. S. Dr.	2,300
Mr. Temple do for Tract Society	2,700
	5,000

This you can send up whenever it is convenient. It is for the last six months.

Rev W. Goodell.
Nov 27/43.
Accts Tr. So.

Rev. D. Temple,
Smyrna.

Pera Dec. 18/43

My dear brother,

Please pay Mr. Calhoun (receive from him for me 34) for me 94$\frac{5}{40}$ pias., & place to my account. Your account against Trebizond I will place to your credit.

We had snow last week, & it is snowing again today.

19 Der Vertanes would not sign such papers as they required, & they would not accept of such papers as he wrote, & the matter began to grow, & they began to fear, & Der V. began to say, "The Turks killed the Armenian for religion's sake, & you may kill me for the same reason". They begged him to be quiet & say nothing more, & gave him his liberty on condition, that he would after or in the course of 10 days retire

Goodell
Dec. 18/43

Bebek Dec. 18/43.

My dear brother,

Please pay Mr. Calhoun (receiving from him for me 3£) for me 94 7/10 piast., & place to my account. Your account against Zeitinger I will place to your credit.

We had snow last week, & it is snowing again today.

1) Der Vertanes would not sign such papers as they required, & they not accept of such papers as he wrote, & the matter began to grow, & they began to fear, & Der V. began to say, "The Turks killed the Armenian for religion's sake. You may kill me for the same reason." They begged him to be quiet & say nothing more, & gave him his liberty on condition that he would appear in the course of 10 days before

Rev. W. Goodell
Dec. 18/43.
Recd

to Nicomedia his native city. 30, Ditto.
we were praying for him this morning in our little meeting, one of the brethren came in & said, "Der Vartaness is no longer in confinement, but is in his own house." And we replied, "Before we called, he answered us; and, while we were yet speaking, he heard." — It seems evident, that the house of David is waxing stronger & stronger, & the house of Saul weaker & weaker. —

I have just returned ~~from~~ the funeral ~~of the~~ Prussian Ambassador's ~~[illegible]~~ lady. She died in faith — a most wonderful thing among these great folks. —

The parcel on board directed to you contains shoes for Mr. Calhoun, & a roll for Mr. Hill. —

With much Christian love

Still yours &c

W. Goodell

to [illegible] his [illegible] city. So, [illegible]
we were praying for him this morning
in our little meeting, one of the brethren
rose & said, "Dr. Westcott is no
longer in confinement, but is in his
own house." And we rejoiced. Before we
called, he answered us; and while we
were yet speaking, he heard." — It
seems evident, that the house of David
is waxing stronger & stronger, & the house
of Saul weaker & weaker.

I have just returned from the
funeral of ~~Mrs~~ [illegible] Brighton [illegible]'s
lady. She died in faith — a most wonderful
thing among these great folks.

The Senate on Tuesday divided to the
[illegible] for Mr. Calhoun, & a vote
for Mr. Hill.

[illegible] [illegible] Huntington Buck
Bell [illegible] &c.

[illegible] [illegible] [illegible] [illegible]
his liberty on condition that he would
appear in the course of 10 days before

Pera Dec. 23/43

My dear brother,

Our accounts stand thus

~~Dec~~. 20 Due me from Mr. Calhoun		34.0
23 do 2 accounts I now send you		6[illegible].0
Balance as per your last account		250.18
		924.18
Due you from Mr. Johnston	556.34	
Due Mr. Calhoun for figs	94.5	650.39
Balance due me		273.19
25th Deduct your account this day received viz. postage for Mr. Wood	31.20	
Binding book for Mr. Powers	10.0	41.20
		231.39

Dec. 25 balance due me

[illegible]

Our brethren arrived yesterday, & Dr. Anderson preached. He is for the present staying with

Pera Dec. 23/43

My dear brother,

Our accounts stand thus

Dec. 20	Due me from Mr. Calhoun	37.0
23	Do 2 accounts I now send you	6.0
	Balance as per your last account	250.18
		293.18

Due you from Mr. Johnston	576.34
Due Mr. Calhoun for fuel	94.5
Balance due me	

25th	Deducted your account this day received viz. postage for Mr. Wood	31.20
	Binding books for Mr. Bowers	10.0
		41.20
Dec. 25	balance due me	231.39

Our brethren arrived yesterday, & Dr. Anderson preached. He is for the present staying with the

Rev W. Goodell
Dec. 23/43.
Acct. Due him
P. 231.39.

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With much Christian love to dear Sister Temple, your brother in Christ,

W. Goodell

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